

بحار الأنوار

BIHAR AL-ANWAAR

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Volume 6

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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* (باب 19) * * (غفر الله تعالى وغفرانه وسعة رحمته ونعمه على العباد) *

CHAPTER 19 – PARDON OF ALLAH^{azwj} AND HIS^{azwj} FORGIVENESS AND VASTNESS OF HIS^{azwj} MERCY AND HIS^{azwj} FAVOURS UPON THE SERVANTS

الآيات البقرة " 2 " فلولا فضل الله عليكم ورحمته لكنتم من الخاسرين 64 "

The Verses – (Surah) Al Baqarah: *so, had it not been for the Grace of Allah and His Mercy upon you, you would have been from the losers [2:64]*

وقال تعالى: " إن الله غفور رحيم " في موضعين " 173 و 182 "

And the Exalted Said: *Surely Allah is Forgiving, Merciful [2:173]* – in two places (& Verse 182)

وقال تعالى: " والله رؤف بالعباد 207 "

And the Exalted Said: *and Allah is Affectionate with the servants [2:207]*

وقال تعالى: " والله غفور رحيم 218 "

And the Exalted Said: *and Allah is Forgiving, Merciful [2:218]*

وقال تعالى: " والله يدعو إلى الجنة والمغفرة بإذنه ويبين آياته للناس لعلهم يتذكرون 221 "

And the Exalted Said: *and Allah is Calling you to the Paradise and the Forgiveness by His Permission. And He Clarifies His Verses for the people so perhaps they would be mindful [2:221]*

وقال تعالى: " والله غفور حلیم 225 "

And the Exalted Said: *and Allah is Forgiving, Forbearing [2:225]*

وقال تعالى: " فإن الله غفور رحيم 226 "

And the Exalted Said: *then Allah is surely Forgiving, Merciful [2:226]*

وقال: " واعلموا أن الله غفور حلیم 235 "

And the Exalted Said: *and know that Allah Is Forgiving, Forbearing [2:235]*

وقال " : ولكن الله ذو فضل على العالمين 251.

And the Exalted Said: **but, Allah is with Grace upon the worlds [2:251]**

آل عمران " 3 " والله رؤف بالعباد 30 "

(Surah) Aal-e-Imraan: **and Allah is Compassionate to the servants [3:30]**

وقال تعالى " : قل إن الفضل بيد الله يؤتيه من يشاء والله واسع عليم * يختص برحمته من يشاء والله ذو الفضل العظيم 73 -
" 74

Say: 'Surely the Grace is in the Hand of Allah, He Gives it to the one He so Desires to; and Allah is Capacious, Knowing [3:73] He Particularises with His Mercy the one He so Desires to; and Allah is the Lord of Mighty Grace' [3:74]

وقال تعالى " : والله ما في السموات وما في الارض يغفر لمن يشاء ويعذب من يشاء والله غفور رحيم 129 "

And the Exalted Said: **And for Allah is whatever is in the skies and whatever is in the earth; He Forgives the one He so Desires to and Punishes the one He so Desires to; and Allah is Forgiving, Merciful [3:129]**

وقال " : والله ذو فضل على المؤمنين 152 "

And Said: **and Allah is Gracious to the Momineen [3:152]**

وقال " : ولقد عفا الله عنهم إن الله غفور حلیم 155 "

And Said: **and Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:155]**

وقال تعالى " : والله ذو الفضل عظیم 174.

and Allah is the Lord of Mighty Grace [3:174]

النساء " 4 " إن كان غفورا رحیما 23 "

(Surah) Al Nisaa: **surely Allah was always Forgiving, Merciful [4:23]**

وقال " : والله غفور رحیم 25 "

And Said: **and Allah is Forgiving, Merciful [4:25]**

وقال " : والله يريد أن يتوب عليكم 27 "

And Said: ***And Allah Intends that He should Turn to you (Mercifully), [4:27]***

وقال " : يريد الله أن يخفف عنكم 28 "

And Said: ***Allah Intends to Lighten (the burdens) from you, [4:28]***

وقال " إن الله كان بكم رحيمًا 29 "

And Said: ***Allah was always Merciful with you all [4:29]***

وقال " إن الله كان عفوا غفورا 43 "

And Said: ***Allah was always Pardoning, Forgiving [4:43]***

وقال تعالى " : إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء 48 "

And the Exalted Said: ***Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; [4:48]***

وقال " : لو جلدوا الله توابا رحيمًا 64 "

And Said: ***they would have found Allah Oft-turning (to Mercy), Merciful [4:64]***

وقال " : فاولئك عسى الله أن يعفو عنهم وكان الله عفوا غفورا 99 .

And Said: ***and Allah was always Pardoning, Forgiving [4:99]***

المائدة " 5 " فإن الله غفور رحيم 3 "

(Surah) Al Ma'idah: ***then Allah is Forgiving, Merciful [5:3]***

وقال " : يغفر لمن يشاء ويعذب من يشاء 18 "

And Said: ***He Forgives the one He so Desires to and He Punishes the one He so Desires to, [5:18]***

وقال تعالى " فاعلموا أن الله غفور رحيم 34 "

And the Exalted Said: ***then know that Allah is Forgiving, Merciful [5:34]***

وقال تعالى " : ألم تعلم أن الله له ملك السموات والارض يعذب من يشاء ويغفر لمن يشاء والله على كل شيء قدير 40 .

And the Exalted Said: ***Do you not know that Allah, for Him is the Kingdom of the skies and the earth. He Punishes the one He so Desires to and Forgives the one He so Desires to; and Allah is Able upon all things [5:40]***

الانعام " 6 " فقل ربكم ذو رحمة واسعة 147.

(Surah) Al Anaam: ***'Your Lord is with Capacious Mercy [6:147]***

الاعراف " 7 " قال عذابي أصيب به من أشاء ورحمتي وسعت كل شيء فسأكتبها للذين يتقون 156.

(Surah) Al A'raaf: ***"My Punishment, I Afflict by it the one I so Desire to, and My Mercy Extends to all things". So, We Ordained it for those who are fearing [7:156]***

الانفال " 8 " قل للذين كفروا إن ينتهوا يغفر لهم ما قد سلف 38.

(Surah) Al Anfaal: ***Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, [8:38]***

التوبة " 9 " استغفر لهم أو لا تستغفر لهم إن تستغفر لهم سبعين مرة فلن يغفر الله لهم ذلك بأنهم كفروا بالله ورسوله والله لا يهدي القوم الفاسقين 80

(Surah) Al Tawbah: ***Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; that is because they committed Kufr with Allah and His Rasool; and Allah does not Guide the mischief-making people [9:80]***

وقال تعالى: " وآخرون اعترفوا بذنوبهم خلطوا عملا صالحا وآخر سيئا عسى الله أن يتوب عليهم إن الله غفور رحيم 102 "

And the Exalted Said: ***And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]***

وقال تعالى: " وآخرون مرجون لأمر الله إما يعذبهم وإما يتوب عليهم والله عليم حكيم 106 "

And the Exalted Said: ***And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]***

وقال تعالى: " ما كان للنبي والذين آمنوا أن يستغفروا للمشركين ولو كانوا أولي قربى من بعد ما تبين لهم أنهم أصحاب الجحيم 113 "

And the Exalted Said: ***It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, after it has become clear to them that they are inmates of the Blazing Fire [9:113]***

وقال تعالى: " إنه بهم رؤف رحيم 117 "

And the Exalted Said: **He is Kind, Merciful with them [9:117]**

وقال تعالى: " إن الله لا يضيع أجر المحسنين 120 "

And the Exalted Said: **surely Allah does not Waste a Recompense of the good doers [9:120]**

وقال تعالى: " ليجزئهم الله أحسن ما كانوا يعملون 121 .

And the Exalted Said: **for Allah to Recompense them goodly for what they had been doing [9:121]**

يوسف " 12 " قال لا تثريب عليكم اليوم يغفر الله لكم وهو أرحم الراحمين 92 .

(Surah) Yunus^{as}: **He said: '(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92]**

ابراهيم " 14 " يدعوكم ليغفر لكم من ذنوبكم ويؤخركم إلى أجل مسمى 10 .

(Surah) Ibrahim^{as}: **He is Calling you to Forgive you of your sins and Respite you to a specified term'. [14:10]**

الحجر " 15 " نبي عبادي أنا الغفور الرحيم * وأن عذابي هو العذاب الاليم 49 - 50 .

(Surah) Al Hijr: **Inform My servants that I am the Forgiving, the Merciful! [15:49] And surely My Punishment, it is the painful Punishment [15:50]**

الاسرى " 17 " ربكم أعلم بكم إن يشأ يرحمكم أو إن يشأ يعذبكم 54 .

(Surah) Al Asra: **Your Lord is more Knowing of you. If He so Desires He will be Merciful with you, or if He so Desires He will Punish you, [17:54]**

النور " 24 " ولو لا فضل الله عليكم ورحمته وأن الله تواب حكيم 10 "

(Surah) Al Noor: **And except for Allah's Grace upon you and His Mercy, and that Allah is Clement, Wise! [24:10]**

وقال تعالى: " ولا فضل الله عليكم ورحمته وأن الله رؤف رحيم 20 "

And the Exalted Said: **And except that there is the Grace of Allah upon you and His Mercy, and that Allah is Kind, Merciful [24:20]**

وقال تعالى: " ألا تحبون أن يغفر الله لكم والله غفور رحيم 22 .

And the Exalted Said: ***Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]***

القصص " 28 " من جاء بالحسنة فله خير منها ومن جاء بالسيئة فلا يجزى الذين عملوا السيئات إلا ما كانوا يعلمون 84.

(Surah) Al Qasas: ***One who comes with the good deed, for him would be better than it, and one who comes with the evil deed, so those who performed evil deeds would not be Recompensed except for what they had been doing [28:84]***

الاحزاب " 33 " وبشر المؤمنين بأن لهم من الله فضلا كبيرا 47.

(Surah) Al Ahzaab: ***And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47]***

فاطر " 35 " ولو يؤاخذ الله الناس بما كسبوا ما ترك على ظهرها من دابة ولكن يؤخرهم إلى أجل مسمى فإذا جاء أجلهم فإن الله كان بعباده بصيرا 45.

(Surah) Fatir: ***And if Allah were to seize the people for what they earn, He would not leave any creature on its back. But, He Respites them to a specified term. So when their term comes, then surely Allah would be Watchful of His servants [35:45]***

الزمر " 39 " قل يا عبادي الذين أسرفوا على أنفسهم لا تقنطوا من رحمة الله إن الله يغفر الذنوب جميعا إنه هو الغفور الرحيم 53.

(Surah) Al Zumar: ***Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]***

المؤمن " 40 " إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون 61.

(Surah) Al Momin: ***Surely, Allah is with Grace upon the people, but most of the people are not grateful [40:61]***

جمعسق " 42 " ومن يقترب حسنة نزد له فيها حسنا إن الله غفور شكور 23.

(Surah) Al Shura: ***And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]***

الفتح " 48 " ولله ملك السموات والارض يغفر لمن يشاء ويعذب من يشاء و كان الله غفورا رحيما 14.

(Surah) Al Fat'h: ***And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]***

الحجرات " 49 " والله غفور رحيم 5.

(Surah) Al Hujuraat: **and Allah is Forgiving, Merciful [49:5]**

النجم " 53 " إن ربك واسع المغفرة 32.

(Surah) Al Najm: **surely your Lord is Capacious of the Forgiveness. [53:32]**

الحديد " 57 " وإن الله بكم لرؤف رحيم 9

(Surah) Al Hadeed: **and surely Allah is Kind, Merciful with you [57:9]**

وقال تعالى: " ويغفر لكم والله غفور * لئلا يعلم أهل الكتاب ألا يقدرين على شيء من فضل الله وأن الفضل بيد الله يؤتيه من يشاء والله ذو الفضل العظيم 28 - 29.

And the Exalted Said: **and Allah is Forgiving, Merciful [57:28] In order for the People of the Book to know that they are not able upon anything from the Grace of Allah, and surely the Grace is in the Hand of Allah. He Gives it to one He so Desires to, and Allah is with the Mighty Grace [57:29].**

1 - ن: القطان والنقاش والطالقاني، عن أحمد الحمداي، عن علي بن الحسن ابن فضال، عن أبيه قال: قال الرضا عليه السلام في قول الله عزوجل: " إن أحسنتم أحسنتم لأنفسكم وإن أسأتم فلها " قال: إن أحسنتم أحسنتم لأنفسكم، وأن أسأتم فلها رب يغفر لها.

Al Qatan, and Al Naqash, and Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Ibn Fazal, from his father who said,

'Al-Reza^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **If you do good, you will be doing good to your own selves, and if you do evil, so it would be for yourself. [17:7]:** 'If you do good, you will be doing it for yourselves, and if you do evil, so for it is a Lord^{azwj} Forgiving for it'.¹

2 - ما: المفيد، عن عمر بن محمد، عن الحسين بن إسماعيل، عن عبد الله بن شبيب عن أبي العينا، عن محمد بن مسعر قال: كنت عند سفيان بن عيينة فحاجه رجل فقال له: روي عن النبي صلى الله عليه وآله أنه قال: إن العبد إذا أذنب ذنباً ثم علم أن الله عزوجل يطلع عليه غفر له،

Al Mufeed, from Umar Bin Muhammad, from Al Husayn Bin Ismail, from Abdullah Bin Shuayb, from Abu Al Ayna, from Muhammad Bin Mas'ar who said,

'I was with Sufyan Bin Ayayna and a man came and said to him, 'It is reported from the Prophet^{saww} that he^{saww} said: 'When the servant commits a sin, then he knows that Allah^{azwj} Mighty and Majestic has Noticed it, He^{azwj} would Forgive him for it'.

¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 1

فقال ابن عيينة: هذا كتاب الله عزوجل قال الله تعالى: " وما كنتم تستترون أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم ولكن ظننتم أن الله لا يعلم كثيرا مما تعملون وذلكم ظنكم الذي ظننتم بربكم أرديكم "

Ibn Ayayna said, 'This is the Book of Allah^{azwj} Mighty and Majestic. Allah^{azwj} the Exalted Says: ***And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22] And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23].***

فإذا كان الظن هو المردى كان ضد هو المنجي.

So, when it was the thought, it would be the rebuttal, (if) it was the opposite, it would be the rescuer".²

3 - ما: المفيد، عن الحسين بن علي بن محمد، عن أحمد بن محمد المقرئ، عن يعقوب بن إسحاق، عن عمرو بن عاصم، عن معمر بن سليمان، عن أبيه، عن أبي عثمان النهدي عن جندب الغفاري أن رسول الله صلى الله عليه وآله قال: إن رجلا قال يوما: والله لا يغفر الله لفلان، قال الله عزوجل: من ذا الذي تألى على أن لا أغفر لفلان؟ فإني قد غفرت لفلان، وأحببت عمل المتألى بقوله: لا يغفر الله لفلان.

Al Mufeed, from Al Husayn Bin Ali Bin Muhammad, from Ahmad Bin Muhammad Al Maqry, from Yaquob Bin Ishaq, from Amro Bin Aasim, from Ma'mar Bin Suleyman, from his father, from Abu Usman Al Nahdy,

From Jundab Al-Ghaffary^{ra} that Rasool-Allah^{saww} said: 'If a man says one day, 'May Allah^{azwj} not Forgive so and so', Allah^{azwj} Mighty and Majestic Says: "Who is the one who can swear that I^{azwj} will not Forgive so and so? I^{azwj} have hereby Forgiven so and so, and Confiscated the work of the swearer due to his words, 'May Allah^{azwj} not Forgive so and so'".³

4 - ما المفيد، عن الحسين بن محمد التمار، عن محمد بن القاسم الانباري، عن أبيه، عن الحسين بن سليمان الزاهد قال: سمعت أبا جعفر الطائي الواعظ يقول: سمعت وهب ابن منبه يقول: قرأت في زبور داود أسطرا: منها ما حفظت، ومنها ما نسيت، فما حفظت قوله: يا داود اسمع مني ما أقول - والحق أقول - من أتاني وهو يحبني أدخلته الجنة،

Al Mufeed, from Al Husayn Bin Muhammad Al Tammar, from Muhammad Bin Al Qasim Al Anbary, from Al Husayn Bin Suleyman Al Zahid who said,

'I heard Abu Ja'far Al-Tai'e the preacher saying, 'I heard Wahab Ibn Manbah saying, 'I read in the Psalms of Dawood^{as} written, from it is what I memorised, and from it is what I forgot. So, what I memorised were His^{azwj} Words: "O Dawood^{as}! Listen from Me^{azwj} what I^{azwj} am Saying - and the Truth is what I^{azwj} am Saying - one who comes to Me^{azwj} and he loves Me^{azwj}, I shall Enter him into the Paradise.

يا داود اسمع مني ما أقول - والحق أقول - من أتاني وهو مستحي من المعاصي التي عصاني بها غفرتها له وأنسيتها حافظيه،

² Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 19 H 2

³ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 19 H 3

O Dawood^{as}! Listen from Me^{azwj} what I^{azwj} am Saying – and the Truth is what I^{azwj} am Saying – one who comes to Me^{azwj} and he is embarrassed from the (acts of) disobedience which he had Disobeyed Me^{azwj} with, I^{azwj} shall Forgive these for him, and I^{azwj} shall Cause his Recorders to forget it.

يا داود اسمع مني ما أقول – والحق أقول – من أتاني بحسنة واحدة أدخلته الجنة.

O Dawood! Listen from Me^{azwj} what I^{azwj} am Saying – and the Truth is what I^{azwj} am Saying – one who comes to Me^{azwj} with one good deed, I^{azwj} shall Enter him into the Paradise’.

قال داود: يا رب وما هذه الحسنة؟ قال: من فرج عن عبد مسلم، فقال داود: إلهي لذلك لا ينبغي لمن عرفك أن ينقطع رجاءه منك.

Dawood^{as} said: ‘O Lord^{azwj}! And was it his good deed?’ He^{azwj} Said: “One who relieves from a Muslim servant (of Allah^{azwj})”. So, Dawood^{as} said: ‘My^{as} God^{azwj}! Due to that, it is not befitting for the one who recognises You^{azwj} that he should cut off his hopes from You^{azwj}’.⁴
(P.s. – This is not a Hadeeth)

5 - ما: المفيد، عن الجعابي، عن ابن عقدة، عن جعفر بن محمد بن هشام، عن محمد بن إسماعيل البزاز، عن إلياس بن عامر، عن أبان بن عثمان، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: إذا دخل أهل الجنة الجنة بأعمالهم فأين عتقاء الله من النار؟

Al Mufeed, from Al Ja’aie, from Ibn Aqada, from Ja’far Bin Muhammad Bin Hisham, from Muhammad Bin Ismail Al Bazaz, from Ilyas Bin Aamir, from Aban Bin Usman, from Abu Baseer who said,

‘I heard Abu Ja’far^{asws} saying: ‘If the people of the Paradise were to enter the Paradise (only) due to their deeds, then where would be the ones Allah^{azwj} Liberated from the Fire?’⁵

6 - ين: فضيل بن عثمان، عن أبي عبيدة قال: قلت: جعلت فداك ادع الله لي فإن لي ذنوباً كثيرة، فقال: مه يا أبا عبيدة لا يكون الشيطان عوناً على نفسك، إن عفو الله لا يشبهه شيء.

Fazeyl Bin Usman, from Abu Ubeyda who said,

‘I said, ‘May I be sacrificed for you^{asws}! Supplicate to Allah^{azwj} for me, for there are too many sins for me’. He^{asws} said: ‘Shh, O Abu Ubeyda! Do not let the Satan^{la} become a helper against yourself. The Forgiveness of Allah^{azwj} is such that nothing resembles it’.⁶

7 - ين: ابن محبوب، عن الثمالي، عن أبي إسحاق قال: قال علي عليه السلام لحدثنكم بحديث يحق على كل مؤمن أن يعيه، فحدثنا به غداة ونسبناه عشية، قال: فرجعنا إليه فقلنا له: الحديث الذي حدثنا به غداة ونسبناه وقلت: هو حق كل مؤمن أن يعيه فأعده علينا،

⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 4

⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 5

⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 6

Ibn Mahboub, from Al Sumaly, from Abu Is'haq who said,

'Ali^{asws} said: 'I^{asws} shall narrate to you all with a Hadeeth which is rightful upon every *Momin* that he retains it'. So, he^{asws} narrated to us in the morning and we forgot it in the evening. We returned to him^{asws}, and we said to him^{asws}, 'The Hadeeth which you^{asws} narrated with in the morning, we forgot it, and you^{asws} said it is rightful upon every *Momin* that he retains it'.

فقال: إنه ما من مسلم يذنب ذنبا فيعفو الله عنه في الدنيا إلا كان أجل وأكرم من أن يعود عليه بعقوبة في الآخرة، وقد أجله في الدنيا، وتلا هذه الآية: " وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير .

So he^{asws} repeated it upon us, and he^{asws} said: 'It is – there is none from a Muslim who commits a sin, so Allah^{azwj} Forgives him in the world, except that He^{azwj} is more Majestic and more Benevolent that for Him^{azwj} to Repeat the Punishment upon him in the Hereafter, and He^{azwj} has already Done it in the world'. And he^{asws} recited this Verse: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***.⁷

8 - ما: ابن مخلد، عن الرزاز، عن محمد بن الهيثم القاضي، عن محمد بن إسماعيل بن عباس، عن أبيه، عن صمصم بن زرعة، عن شريح بن عبيد قال: كان جبير بن نفير يحدث أن رجلا سألو النواس بن سمعان فقالوا: ما أرجى شيء سمعت لنا من رسول الله صلى الله عليه واله ؟ فقال النواس: سمعت رسول الله صلى الله عليه واله يقول: من مات وهو لا يشرك بالله عزوجل شيئا فقد حلت له مغفرته، إن شاء أن يغفر له، قال نواس عند ذلك: إني لارجو أن لا يموت أحد تحل له مغفرة الله عزوجل إلا غفر له.

Ibn Makhlad, from Al Razaz, from Muhammad Bin Al Haysam al Qazy, from Muhammad Bin Ismail Bin Abbas, from his father, from Samsam Bin Zara'at, from Shareeh Bin Ubeyd who said,

'Jubeyr Bin Nufeyr was narrating that men asked Al-Nawas Bin Sam'an saying, 'What is a new thing you heard from Rasool-Allah^{azwj}?' Al-Nawas said, 'I heard Rasool-Allah^{saww} saying: 'One who dies and he had not associated anything with Allah^{azwj} Mighty and Majestic, then His^{azwj} Forgiveness would be released to him, if He^{azwj} so Desires He^{azwj} would Forgive him'. Nawas said at that, 'I hope that no one dies (and) Allah^{azwj} Mighty and Majestic Releases the Forgiveness for him, except He^{azwj} Does Forgive him'.⁸

9 - ثو: أبي، عن سعد، عن البرقي، عن محمد بن بكر، عن زكريا بن محمد، عن محمد بن عبد العزيز، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه واله: قال الله جل جلاله: من أذنب ذنبا فعلم أن لي أن أعدبه وأن لي أن أعفو عنه عفوت عنه.

My father, from Sa'ad, from Al Barqy, from Muhammad Bin Bakr, from Zakariya Bin Muhammad, from Muhammad Bin Abdul Aziz, from Muhammad Bin Muslim,

⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 7

⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 8

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "One who commits a sin and he knows that for Me^{azwj} is that I^{azwj} Punish him, and that for Me^{azwj} is that I^{azwj} Pardon him, I^{azwj} will Pardon him"''.⁹

10 - ين: بعض أصحابنا، عن حنان بن سدیر، عن رجل یقال له: روزیه، وكان من الزیدیه، عن الثمالی قال: قال أبو جعفر علیه السلام: ما من عبد یعمل عملاً لا یرضاه الله إلا ستره الله علیه أولاً، فإذا ثنی ستر الله، فإذا ثلث أهبط الله ملكاً فی صورة آدمی یقول للناس: فعل كذا وكذا.

One of our companions, from Hanan Bin Sudeyr, from a man called Rowzabih, and he was from the Zaydiites, from Al Sumaly who said,

'Abu Ja'far^{asws} said: 'There is none from a servant who does a deed Allah^{azwj} is not Pleased with except Allah^{azwj} Veils upon him at first. So, when he does it for a second time, Allah^{azwj} Veils. Then, when he does it for a third time, Allah^{azwj} Sends down an Angel in the image of a human being saying to the people, 'He did such and such'".¹⁰

11 - شی: عن حسین بن هارون - شیخ من أصحاب أبي جعفر - عنه علیه السلام قال: سمعته یقرأ هذه الآية: " وآتیکم من کل ما سألتموه " قال: ثم قال أبو جعفر علیه السلام: الثوب والشئ لم تسأله إياه أعطاك.

From Husayn Bin Haroun,

'A sheykh from the companions of Abu Ja'far^{asws}, from him^{asws}, he said, 'I heard him^{asws} reciting this Verse: **And He Gives you from all that you ask Him for, [14:34]**. Then Abu Ja'far^{asws} said: 'The clothes and the thing you did not ask Him^{azwj} for, He^{azwj} Gives it to you" (without you asking for these).¹¹

12 - یج: قال أبو هاشم: سمعت أبا محمد یقول: إن الله لیعفو يوم القيامة عفواً یحیط علی العباد، حتی یقول أهل الشریک: " والله ربنا ما كنا مشرکین " فذكرت فی نفسي حديثاً حدثني به رجل من أصحابنا من أهل مكة: أن رسول الله صلى الله علیه واله قرأ: " إن الله یغفر الذنوب " فقال الرجل: ومن أشرك؟ فأنكرت ذلك وتنمرت للرجل فأنا أقول فی نفسي إذ أقبل علي فقال: " إن الله لا یغفر أن یشرك به ویغفر ما دون ذلك لمن یشاء " بیسما قال هذا، وبیسما روی!.

Abu Hashim said, 'I heard Abu Muhammad saying, 'Allah^{azwj} would Forgive on the Day of Judgment with a Forgiveness encompassing upon the servants to the extent that the Polytheists would be saying, '**By Allah, our Lord! We were not associators**' [6:23]. So, I remembered within myself a Hadeeth which a man from our companions from the people of Makkah had narrated to me that Rasool-Allah^{saww} recited: **surely Allah Forgives the sins [39:53]**, so the man said, 'And the ones who associate?' But he^{saww} denied that was enraged to the man. I said within myself when he turned to me and said, '**Surely Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so**

⁹ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 19 H 9

¹⁰ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 19 H 10

¹¹ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 19 H 11

Desires to [4:116]. Evil is what this one said, and evil is what he reported!"¹² (P.s. – this is not a Hadeeth)

13 - شى: عن أبي معمر السعدي قال: قال علي بن أبي طالب عليه السلام في قوله: "إن ربي على صراط مستقيم": يعني أنه على حق يجزي بالاحسان إحسانا وبالسيئ سيئا، يعفو عمن يشاء ويغفر سبحانه وتعالى.

From Abu Ma'mar Al Sa'ady who said,

'Ali^{asws} Bin Abu Talib^{asws} said regarding His^{azwj} Words: **Surely, my Lord is upon the Straight Path [11:56]:** 'It means He^{azwj} is upon Right. He^{azwj} Recompenses good with the good, and evil with the evil. He^{azwj} Pardons the one He^{azwj} so Desires and Forgives. He^{azwj} is Glorious and Exalted"¹³.

14 - نوادر الراوندي: بإسناده عن جعفر بن محمد عن آبائه عليهم السلام قال قال رسول الله صلى الله عليه وآله قال الله: إني لاستحيي من عبدي وأمتي يشيان في الاسلام ثم اعدبهما.

(The book) 'Nawadir' of Al Rawandy, by his chain,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'I^{azwj} am Embarrassed from My^{azwj} servants and My^{azwj} community growing old in Al-Islam, then I^{azwj} Punish them"¹⁴.

15 - دعوات الراوندي: روي أن في العرش تمثالا لكل عبد فإذا اشتغل العبد بالعبادة رأت الملائكة تمثاله، وإذا اشتغل العبد بالمعصية أمر الله بعض الملائكة حتى يحجبوه بأجنحتهم لئلا تراه الملائكة، فذلك معنى قوله صلى الله عليه وآله: يا من أظهر الجميل وستر القبيح.

(The book) 'Da'wat' of Al-Rawandy, 'It is reported that in the Throne there is a resemblance of every servant. When the servant is pre-occupied with the worship, His^{azwj} Angels see his resemblance (mirror image), and when the servant is pre-occupied with the (act of) disobedience, Allah^{azwj} Commands some of His^{azwj} Angels until they veil, lest the Angels see it. That is the meaning of his^{saww} words: 'O One^{azwj} Who Manifest the beauty and Veils the ugliness"¹⁵ (P.s. – This is not a Hadeeth)

16 - وقال الصادق عليه السلام: سمعت الله يقول: "وأقسموا بالله جهد أيمانهم لا يبعث الله من يموت" أفترأى يجمع بين أهل القسمين في دار واحدة وهي النار؟.

And Al-Sadiq^{asws} said, 'I^{asws} heard Allah^{azwj} Saying: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' [16:38].** Is it your

¹² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 12

¹³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 13

¹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 14

¹⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 15

view that He^{azwj} would Gather between the people of the two types in one House, and it is the Fire?"¹⁶.

17 - عدة: عن النبي صلى الله عليه واله قال: ينادي مناد يوم القيامة تحت العرش: يا امة محمد ما كان لي قبلكم فقد وهبته لكم، وقد بقيت التبعات بينكم فتواهبوا وادخلوا الجنة برحمتي.

From the Prophet^{saww} said: 'A Caller would Call out on the Day of Judgment beneath the Throne: "O community of Muhammad! Whatever was for Me^{azwj} before you all, so I^{azwj} have Gifted it to you, and there has remained the consequences between you, therefore gift it to each other and enter the Paradise by My^{azwj} Mercy!"¹⁷.

¹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 16

¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 19 H 17

(باب 20) * (التوبة وأنواعها وشرائطها) *

CHAPTER 20 – THE REPENTANCE AND ITS VARIETIES AND ITS CONDITIONS

الآيات، البقرة " 2 " فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم 37 "

The Verses – (Surah) Al Baqarah: ***Then Adam received (certain) Words from his Lord, so He Turned to him (Mercifully); surely He is Oft-Turning, the Merciful [2:37]***

وقال تعالى: " وإذ قال موسى لقومه يا قوم إنكم ظلمتم أنفسكم باتخاذكم العجل فتوبوا إلى بارئكم فاقتلوا أنفسكم ذلكم خير لكم عند بارئكم فتاب عليكم إنه هو التواب الرحيم 54 "

And the Exalted Said: ***And when Musa said to his people: O people! You have been unjust to yourselves by your taking the calf, therefore repent to your Creator, and kill yourselves, that would be better for you in the Presence of your Creator: so He Turned to you for surely He is the Oft-turning the Merciful [2:54]***

وقال: " وأرنا مناسكنا وتب علينا إنك أنت التواب الرحيم 128 "

And Said: ***and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128]***

وقال تعالى: " إلا الذين تابوا وأصلحوا وبينوا فأولئك أتوب عليهم وأنا التواب الرحيم 160 "

And the Exalted Said: ***Except those who repent and amend and make manifest, so those, I will Turn to them, and I am the Oft-turning, the Merciful [2:160]***

وقال تعالى: " إن الله يحب التوابين ويحب المتطهرين 222 "

And the Exalted Said: ***Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]***

وقال تعالى: " وإن تبتم فلكم رؤس أموالكم 279 .

And the Exalted Said: ***and if you repent, so for you would be the capital of your wealth. [2:279]***

آل عمران " 3 " إلا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم 89 "

(Surah) A'al-e-Imraan: ***Except those who repent from after that and amend, for surely Allah is Forgiving, Merciful [3:87]***

وقال تعالى " : ليس لك من الامر شئ أو يتوب عليهم أو يعذبهم فإنهم ظالمون 128.

And the Exalted Said: ***There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128]***

النساء " 4 " واللدان يأتيانها منكم فأذوهما فإن تابا وأصلحا فأعرضوا عنهما إن الله كان توابا رحيمًا *

(Surah) Al Nisaa: ***And those two from you who are committing it, hurt them. So, if they both repent and amend, turn aside from them both. Surely Allah would always be Oft-returning, Merciful [4:16]***

إنما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب فأولئك يتوب الله عليهم وكان الله عليما حكيما *

But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, then they are repenting from shortly afterwards, so they are to whom Allah Turns (Mercifully) to them; and Allah was always most-Knowing, Wise [4:17]

وليس التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم كفار أولئك أعتدنا لهم عذابا ليما 16 - 18

And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]

وقال تعالى " : يريد الله ليبين لكم و يهديكم سنن الذين من قبلكم ويتوب عليكم والله حكيم * والله يريد أن يتوب عليكم 26 - 27 "

And the Exalted Said: ***Allah Intends to Clarify to you and Guide you to the ways of the ones before you, and to Turn (Mercifully) to you, and Allah is most-Knowing, Wise [4:26] And Allah Intends that He should Turn to you (Mercifully), [4:27]***

وقال تعالى " : إلا الذين تابوا وأصلحوا واعتصموا بالله وأخلصوا دينهم لله فأولئك مع المؤمنين 146.

And the Exalted Said: ***Except those who are repenting and amending, and are adhering with Allah and are being sincere to Allah in their Religion, so they would be with the Momineen [4:146]***

المائدة " 5 " ولهم في الآخرة عذاب عظيم * إلا الذين تابوا من قبل أن تقدروا عليهم فاعلموا أن الله غفور رحيم 33 - 34

(Surah) Al Ma'idah: ***and for them in the Hereafter would be a grievous Punishment [5:33] Except for those who are repenting from before you were powerful upon them; so, know that Allah is Forgiving, Merciful [5:34]***

وقال تعالى: " فمن تاب من بعد ظلمه وأصلح فإن الله يتوب عليه إن الله غفور رحيم 39 "

And the Exalted Said: ***But the one who repents from after his injustice and amends, then Allah would Turn to him (Mercifully); surely Allah is Forgiving, Merciful [5:39]***

وقال تعالى: " وحسبوا أن لا تكون فتنه فعموا وصبوا ثم تاب الله عليهم ثم عموا وصبوا كثير منهم والله بصير بما يعملون 71 "

And the Exalted Said: ***And they reckoned that strife would not be happening, so they were blinded and deafened. Then Allah Turned to them, then many of them were blinded and deafened; and Allah Sees what they are doing [5:71]***

وقال تعالى: " أفلا يتوبون إلى الله ويستغفرونه والله غفور رحيم 74 .

And the Exalted Said: ***So, will they not be repenting to Allah and seek His Forgiveness and Allah is Forgiving, Merciful? [5:74]***

الانعام " 6 " وإذا جئك الذين يؤمنون بآياتنا فقل سلام عليكم كتب ربكم على نفسه الرحمة أنه من عمل منكم سوء بجهالة ثم تاب من بعده وأصلح فإنه غفور رحيم 54 .

(Surah) Al Anaam: ***And when they come to you, those who are believing in Our Signs, then say: 'Peace be upon you'. Your Lord has Prescribed the Mercy upon Himself. It is so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54]***

الاعراف " 7 " فلما أفاق قال سبحانك تبت إليك وأنا أول المؤمنين 143 "

(Surah) Al A'raaf: ***So when he awoke, he said, 'Glorious are You! I turn to You and I am the first of the Momineen' [7:143]***

وقال تعالى: " والذين عملوا السيئات ثم تابوا من بعدها وآمنوا إن ربك من بعدها لغفور رحيم 153 .

And the Exalted Said: ***And those who do evil deeds, then repent from after it and believe, surely your Lord, from after it, would be Forgiving, Merciful [7:153]***

التوبة " 9 " فإن تبتم فهو خير لكم 3 "

(Surah) Al Tawbah: ***So if you were to repent, then it would be better for you, [9:3]***

وقال تعالى: " فإن تابوا وأقاموا الصلوة وآتوا الزكاة فخلوا سبيلهم إن الله غفور رحيم 5 "

And the Exalted Said: ***So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful [9:5]***

وقال تعالى: " فإن تابوا وأقاموا الصلوة وآتوا الزكاة فإخوانكم في الدين "

And the Exalted Said: ***But if they were to repent and establish the Salat and give the Zakat, then they are your brethren in the Religion [9:11]***

وقال عزوجل: ويتوب الله على من يشاء 15 "

And the Mighty and Majestic Said: ***and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15]***

وقال تعالى: " فإن يتوبوا يك خيرا لهم 74 "

And the Exalted Said: ***So, if they were to repent, it would be better for them [9:74]***

وقال سبحانه: " وآخرون اعترفوا بذنبهم خلطوا عملا صالحا وآخر سيئا عسى الله أن يتوب عليهم إن الله غفور رحيم 102 "

And the Glorious Said: ***And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiving, Merciful [9:102]***

وقال جل شأنه: " ألم يعلموا أن الله هو يقبل التوبة عن عباده ويأخذ الصدقات وإن الله هو التواب الرحيم 104 "

And He^{asws}, Majestic is His^{azwj} Glory Said: ***Do they not know that Allah Accepts the repentance from His servants, and He Takes the charities, and that Allah, He is the Oft-Turning, the Merciful? [9:104]***

وقال تعالى: " وآخرون مرجون لامر الله إما يعذبهم وإما يتوب عليهم 106 "

And the Exalted Said: ***And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully [9:106]***

وقال سبحانه: " التائبون العابدون 112 "

And the Glorious Said: ***The penitent, the worshippers [9:112]***

وقال تعالى: " ثم تاب عليهم إنه بهم رؤف رحيم 117 "

And the Exalted Said: ***then He Turned to them (Mercifully); He is Kind, Merciful with them [9:117]***

وقال سبحانه: " ثم تاب عليهم ليتوبوا إن الله هو التواب الرحيم 118.

And the Glorious Said: ***Then He Turned to them so they would repent. Surely Allah, He is the Oft-Turning, the Merciful [9:118]***

هود " 11 " وأن استغفروا ربكم ثم توبوا إليه يمتعكم متاعا حسنا إلى أجل مسمى ويؤت كل ذي فضل فضله 3 "

(Surah) Hud^{as}: **And that you will seek Forgiveness of your Lord, then you will repent to Him, He would Provide you with an excellent provision to a specified term, and Give every one with merit, his merit, [11:3]**

وقال تعالى - ناقلا عن هود - : " ويا قوم استغفروا ربكم ثم توبوا إليه يرسل السماء عليكم مدرارا ويزدكم قوة إلى قوتكم 52 "

And the Exalted Said: Transmitting from Hud^{as}: **And, O people! Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength [11:52]**

وقال - ناقلا عن صالح عليه السلام - : " فاستغفروه ثم توبوا إليه إن ربي قريب مجيب 61.

And Said: - Transmitting from Salih^{as}: **therefore seek His Forgiveness then repent to Him, surely my Lord is Near, Answering' [11:61]**

النحل " 6 " ثم إن ربك للذين عملوا السوء بجهالة ثم تابوا من بعد ذلك وأصلحو إن ربك من بعدها لغفور رحيم 119.

(Surah) Al Nahl: **Then surely your Lord, to those who are working the evil by ignorance, then they repent from after that and amend, surely your Lord from after it is Forgiving, Merciful [16:119]**

مریم " 19 " إلا من تاب وآمن وعمل صالحا فأولئك يَدْخُلُونَ الْجَنَّةَ وَلَا يَظْلُمُونَ شَيْئًا 60.

(Surah) Maryam^{as}: **Except one who repents and believes and does righteous deeds, so they would be entering the Paradise and they will not be wronged of anything [19:60]**

طه " 20 " وإني لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى 82 "

(Surah) Ta Ha: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**

وقال سبحانه : " ثم اجتبيه ربه فتاب عليه وهدى 122.

And the Glorious Said: **Then his Lord Chose him, so He Turned to him and Guided [20:122]**

النور " 24 " إلا الذين تابوا من بعد ذلك وأصلحو فإن الله غفور رحيم 5 "

(Surah) Al Noor: **Except those who repent after that and amend, for surely Allah is Forgiving, Merciful [24:5]**

وقال سبحانه : " ولولا فضل الله عليكم ورحمته وأن الله تواب حكيم 10 "

And the Glorious Said: **And had it not been for Allah's Grace upon you and His Mercy, and that Allah is Clement, Wise! [24:10]**

وقال تعالى: وتوبوا إلى الله جميعا أيها المؤمنون لعلكم تفلحون 31.

And the Exalted Said: ***And repent to Allah altogether, O Momineen, perhaps you will succeed [24:31]***

الفرقان " 25 " إلا من تاب وآمن وعمل صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما *

(Surah) Al Furqan: ***Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***

ومن تاب وعمل صالحا فإنه يتوب إلى الله متابا 70 - 71.

And one who repents and does righteous deeds, then surely he repents to Allah penitently [25:71]

القصص " 28 " قال رب إني ظلمت نفسي فاغفر لي فغفر له إنه هو الغفور الرحيم 16 "

(Surah) Al Qasas: ***He said: 'My Lord! I have been unjust to myself, therefore Forgive (my deed) for me. So He Forgave (his deed) for him. Surely, He is the Forgiving, the Merciful [28:16]***

وقال تعالى: فأما من تاب وآمن وعمل صالحا فعسى أن يكون من المفليحين 67.

And the Exalted Said: ***So as for one who repents and believes and does righteous deeds, perhaps he would happen to be from the successful ones [28:67]***

التنزيل " 32 " قل يوم الفتح لا ينفع الذين كفروا إيمانهم ولا هم ينظرون 29.

(Surah) Al Tanzeel: ***Say: 'On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited' [32:29]***

الاحزاب " 32 " ويعذب المنافقين إن شاء أو يتوب عليهم إن الله كان غفورا رحيما 24 "

(Surah) Al Ahzaab: ***and He would Punish the hypocrites if He so Desires to or He may Turn to them (Mercifully). Surely, Allah was always Forgiving, Merciful [33:24]***

وقال تعالى: " ليعذب الله المنافقين والمنافقات والمشركين والمشركات ويتوب الله على المؤمنين والمؤمنات وكان الله غفورا رحيما 73.

And the Exalted Said: ***So Allah will Punish the hypocritical men and the hypocritical women and the polytheist men and the polytheist women, and Allah will Turn (mercifully) to the Momineen and the Mominaat, and Allah was always Forgiving, Merciful [33:73]***

الزمر " 39 " وأنيبوا إلى ربكم وأسلموا له من قبل أن يأتيكم العذاب ثم لا تنصرون 54.

(Surah) Al Zumar: **And be penitent to your Lord and submit to Him, before the Punishment comes to you, then you will not be Helped [39:54]**

المؤمن " 40 " غافر الذنب وقابل التوب 3 "

(Surah) Al Momin: **Forgiver of the sins, and Acceptor of the repentance [40:3]**

وقال تعالى " : فاغفر للذين تابوا واتبعوا سبيلك 7 .

And the Exalted Said: **therefore, Forgive those who repent and follow Your Way, [40:7]**

حمسق " 42 " وهو الذي يقبل التوبة عن عباده ويعفو عن السيئات ويعلم ما تفعلون 25 .

(Surah) Al Shura: **And He is the One Who Accepts the repentance from His servants, and He Pardons from the evil deeds, and He Knows what you are doing [42:25]**

الاحقاف " 46 " إني تبت إليك وإني من المسلمين 15 .

(Surah) Al Ahqaaf: **I repent to You and I am from the submitters' [46:15]**

الحجرات " 49 " ومن لم يتب فاولئك هم الظالمون 11 "

(Surah) Al Hujuraat: **and ones who do not repent, so these ones, they are the unjust [49:11]**

وقال تعالى " : واتقوا الله إن الله تواب رحيم 12 .

And the Exalted Said: **And fear Allah, surely Allah is Oft-returning, Merciful [49:12]**

المجادلة " 58 " فإذا لم تفعلوا وتاب الله عليكم 13 .

(Surah) Al Mujadilah: **So, when you did not do so, and Allah Turned to you. [58:13]**

التحريم " 66 " إن تتوبا إلى الله فقد صغت قلوبكما 4

(Surah) Al Tahreem: **If you both repent to Allah, then He has Inclined both your hearts, [66:4]**

" وقال تعالى " : قانتات تائبات 5 "

And the Exalted Said: **obedient, penitent [66:5]**

وقال سبحانه " : يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا عسى ربكم أن يكفر عنكم سيئاتكم ويدخلكم جنات تجري من تحتها الأنهار 8 .

And the Glorious Said: ***O you, those who believe! Turn to Allah with a sincere repentance; maybe your Lord will Remove your evil deeds from you and Enter you into Gardens beneath which the rivers flow, [66:8]***

المزمّل " 73 " علم أن لن تحصوه فتاب عليكم 20.

(Surah) Al Muzammil: ***He Knows that you will never compute it. So He Turned to you all [73:20]***

البروج " 85 " إن الذين فتنوا المؤمنين والمؤمنات ثم لم يتوبوا فلهم عذاب جهنم 10.

(Surah) Al Burooj: ***Surely those who persecute the Momineen and the Mominaat, then they do not repent, so for them would be Punishment of Hell [85:10]***

النصر " 110 " واستغفره إنه كان توابا 3.

(Surah) Al Nasr: ***and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3].***

1 - ك: أبي، عن سعد، و عبد الله بن جعفر الحميري، عن أيوب بن نوح، عن الربيع ابن محمد المسلمي، و عبد الله بن سليمان العامري، عن أبي عبد الله عليه السلام قال: ما زالت الأرض إلا والله تعالى ذكره فيها حجة يعرف الحلال والحرام، ويدعو إلى سبيل الله عزوجل، ولا تنقطع الحجة من الأرض إلا أربعين يوما قبل القيامة،

My father, from Sa'ad, and Abdullah Bin Ja'far Al Humeiry, from Ayoub Bin Nuh, from Al Rabie Ibn Muhammad Al Musly, and Abdullah Bin Suleyman Al Aamiry,

'From Abu Abdullah^{asws} having said: 'The earth will not cease except and for Allah^{azwj} the Exalted there would be a Divine Authority in it recognising the Permissibles and the Prohibitions, and calling to the Way of Allah^{azwj} Mighty and Majestic, nor would the Divine Authority be cut off from the earth except for forty days before the Day of Judgment.

فإذا رفعت الحجة اغلقت أبواب التوبة، ولم ينفع نفسا إيمانها لم تكن آمنت من قبل أن ترفع الحجة، أولئك شرار من خلق الله وهم الذين تقوم عليهم القيامة.

So, when the Divine Authority is Raised up, the door of the repentance would be closed, and ***a soul will not benefit from its Eman which had not believed from before, [6:158]***, from before the Raising of the Divine Authority. They would be the evilest of the creatures of Allah^{azwj}, and they are those upon whom the (Day of) Judgment would be Established"¹⁸.

2 - كا: علي، عن أبيه، عن ابن أبي عمير، عن جميل بن دراج، عن بكير، عن أبي عبد الله، أو عن أبي جعفر عليهما السلام قال: إن آدم عليه السلام قال: يا رب سلطت علي الشيطان و أجرته مني مجرى الدم فاجعل لي شيئا،

Ali, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Bakeyr,

¹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 1

'From Abu Abdullah^{asws} or from Abu Ja'far^{asws} having said: Adam^{as} said: 'O Lord^{azwj}! You^{azwj} Allowed the Satan^{la} to overcome upon me^{as}, and for him^{la} to flow in me^{as} like the flow of the blood, therefore Make something to be for me^{as} (as well)'.

فقال: يا آدم جعلت لك أن من هم من ذريتك بسيئة لم تكتب عليه، فإن عملها كتبت عليه سيئة، ومن هم منهم بحسنة فإن لم يعملها كتبت له حسنة، وإن هو عملها كتبت له عشرة.

He^{azwj} Said: "O Adam^{as}! I^{azwj} Make it to be for you^{as} that anyone from your^{as} offspring who thinks of an evil deed, it would not be written against him, but if he does do it, an evil deed would be written against him; and one from them who thinks of a good deed, but he does not do it, a good deed would be written for him, and if he does do it, ten would be written for him".

قال: يا رب زدني، قال: جعلت لك أن من عمل منهم سيئة ثم استغفر غفرت له،

He^{as} said: 'O Lord^{azwj}! Increase it for me^{as}'. He^{azwj} Said: "I^{azwj} Make it to be for you^{as} that one from them who does an evil deed, then seeks Forgiveness, I^{azwj} shall Forgive it for him".

قال: يا رب زدني، قال: جعلت لهم التوبة وبسطت لهم التوبة حتى تبلغ النفس هذه، قال: يا رب حسبي.

He^{as} said: 'O Lord^{azwj}! Increase it for me^{as}'. He^{azwj} Said: "I^{azwj} Make the repentance to be for them, and I^{azwj} shall Extend the repentance for them until the soul reaches this (throat)". He^{as} said: 'O Lord^{azwj}! It suffices me^{as}'.¹⁹

3 - يه: سئل الصادق عليه السلام عن قول الله عزوجل: "وليس التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن" قال: ذلك إذا عاين أمر الآخرة.

Al-Sadiq^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: ***And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', [4:18].*** He^{asws} said: 'That is when he witnesses the matter of the Hereafter'.²⁰

4 - كا: العدة، عن أحمد بن محمد، عن ابن فضال، عن ذكره، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه واله: من تاب قبل موته بسنة قبل الله توبته،

The number (of reporters), from Ahmad Bin Muhammad, from Ibn Fazal, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'One who repents a year before his death, Allah^{azwj} would Accept his repentance'.

ثم قال: إن السنة لكثيرة من تاب قبل موته بشهر قبل الله توبته،

¹⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 2

²⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 3

Then he^{asws} said: 'Surely the year is a lot. One who repents a month before his death Allah^{azwj} would Accept his repentance'.

ثم قال: إن الشهر لكثير من تاب قبل موته بجمعة قبل الله توبته،

Then he^{asws} said: 'Surely the month is a lot. One who repents a Friday (week) before his death, Allah^{azwj} would Accept his repentance'.

ثم قال: إن الجمعة لكثيرة من تاب قبل موته بيوم قبل الله توبته،

Then he^{asws} said: 'Surely the Friday (a week) is a lot. One who repents a day before his death, Allah^{azwj} would Accept his repentance'.

ثم قال: إن اليوم لكثير من تاب قبل أن يعاين قبل الله توبته.

Then he^{asws} said: 'Surely the day is a lot. One who repents before he witnesses (the Hereafter), Allah^{azwj} would Accept his repentance'.²¹

5 - دعوات الراوندي: قال النبي صلى الله عليه واله إن الله يقبل توبة عبده ما لم يغرغر، توبوا إلى ربكم قبل أن تموتوا، وبادروا بالأعمال الزاكية قبل أن تشتغلوا، وصلوا الذي بينكم وبينه بكثرة ذكركم إياه.

(The book) 'Da'waat' of Al Rawandy –

'The Prophet^{saww} said: 'Allah^{azwj} Accept the repentance of His^{azwj} servant as long as he does not gurgle (at death). Repent to your Lord^{azwj} before you die, and dedicate (yourselves) to the pure deeds before you are pre-occupied, and connect which is between you and Him^{azwj} by the frequency of your mentioning Him^{azwj}'.²²

6 - ف، لى: عن أمير المؤمنين عليه السلام قال: لا شفيع أنجح من التوبة.

From Amir Al-Momineen^{asws} having said: 'There is not intercession more successful than the repentance'.²³

7 - لى: أبي، عن سعد، عن ابن عيسى، عن ابن المغيرة، عن طلحة بن زيد، عن أبي عبد الله عليه السلام قال: مر عيسى بن مريم عليه السلام على قوم يبكون فقال: على ما يبكي هؤلاء؟ فقيل: يبكون على ذنوبهم، قال: فليدعوها يغفر لهم.

My father, from Sa'ad, from Ibn Isa, from Ibn Al Mugheira, from Talha Bin Zayd,

'From Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} passed by a people who were crying, so he^{as} said: 'What are they crying upon?' It was said, 'They are crying upon their sins'. He^{as} said: 'So let them leave it, He^{azwj} has Forgiven (the sins) for them'.²⁴

²¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 4

²² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 5

²³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 6

8 - فس: الحسين بن محمد، عن محمد بن الفضيل، عن أبي الحسن عليه السلام في قول الله: " يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا " قال: يتوب العبد ثم لا يرجع فيه، وأحب عباد الله إلى الله المتقي التائب.

Al Husayn Bin Muhammad, from Muhammad Bin Al Fazeyl,

'From Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj}: **"O you, those who believe! [66:8].** He^{asws} said: 'The servant repents then does not return in it, and the most Beloved of the servants of Allah^{azwj} to Allah^{azwj} is the pious, the penitent'²⁵.

9 - ل: أبي، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن علي الجهمي، عن أبي جعفر عليه السلام قال: كفى بالندم توبة.

My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ali Al Jahzamy,

'From Abu Ja'far^{asws} having said: 'It suffice with the regret, as a repentance'²⁶.

10 - ل: حمزة العلوي، عن علي، عن أبيه، عن ابن معبد، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه واله: يلزم لامتي في أربع: يحبون التائب، ويرحمون الضعيف، ويعينون المحسن، ويستغفرون للمذنب.

Hamza Al Alawy, from Ali, from his father, from Ibn Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'It is a requirement upon my^{saww} community regarding four – they would be loving the penitent (repentant), and be merciful to the weak, and assist the good doer, and seek Forgiveness for the sinner'²⁷.

11 - ل: أبي، عن سعد، عن النهدي، عن ابن محبوب، عن ابن رثاب، عن الحلبي قال: سمعت أبا عبد الله عليه السلام يقول: إن المؤمن لا تكون سجيته الكذب، ولا البخل، ولا الفجور، ولكن ربما ألم بشئ من هذا لا يدوم عليه. فقيل له: أفيزني؟ قال نعم، هو مفتن تواب، ولكن لا يولد له من تلك النطفة.

My father, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Ibn Raib, from Al Halby who said,

'I heard Abu Abdullah^{asws} saying: 'The Momin, his nature can neither be the lying, nor the stinginess, nor the immorality, but sometimes he does something small with a thing from this and does not continue upon it'. It was said to him^{asws}, 'Does he commit adultery?' He^{asws} said: 'Yes, he would be tempted, repentant, but there would not be born for him (a child) from that seed'²⁸.

²⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 7

²⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 8

²⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 9

²⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 10

²⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 11

12 - ل: العسكري، عن بدر بن الهيثم، عن علي بن منذر، عن محمد بن الفضيل عن أبي الصباح قال: قال جعفر بن محمد عليهما السلام، من اعطى أربعاً لم يحرم أربعاً: من اعطى الدعاء لم يحرم الاجابة، ومن اعطى الاستغفار لم يحرم التوبة، ومن اعطى الشكر لم يحرم الزيادة، ومن اعطى الصبر لم يحرم الاجر.

Al Askary, from Badr Bin Al Haysam, from Ali Bin Manzar, from Muhammad Bin Al Fazeyl, from Abu Al Sabah who said,

'Ja'far^{asws} Bin Muhammad^{asws} said: 'One who gives four would not be deprived four – One who gives the supplication would not be deprived the answer, and one who gives the seeking of Forgiveness would not be deprived the Turning (with Mercy), and one who gives the thanks would not be deprived the Increase, and one who give the patience would not be deprived the Recompense'.²⁹

13 - ل: العطار: عن سعد، عن البرقي، عن أبيه، عن يونس، عن عمرو بن أبي المقدام، عن أبي عبد الله، عن أبيه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: أربع من كن فيه كان في نور الله الاعظم: من كانت عصمة أمره شهادة أن لا إله إلا الله وأني رسول الله، ومن إذا أصابته مصيبة قال: إنا لله وإنا إليه راجعون، ومن إذا أصاب خيراً قال: الحمد لله رب العالمين، ومن إذا أصاب خطيئة قال: أستغفر الله و أتوب إليه.

Al Attar, from Sa'ad, from Al Barqy, from his father, from Yunus, from Amro Bin Abu Al Maqdam,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: Four (qualities), one who has these in him would be in the Magnificent Light of Allah^{azwj} – One whose matter is prevented, testifies that there is no god except Allah^{azwj} and I^{saww} am a Rasool^{saww} of Allah^{azwj}; and one, when a difficulty hits him, says, 'We are for Allah^{azwj} and to Him^{azwj} we are returning; and one when he attains good, says, 'The Praise is for Allah^{azwj} Lord^{azwj} of the worlds; and one when he commits a mistake (sin), says, 'I seek Refuge of Allah^{azwj} and I repent to Him^{azwj}',³⁰

14 - ل: الاربعمائة قال أمير المؤمنين عليه السلام: توبوا إلى الله عزوجل وادخلوا في محبته، فإن الله يحب التوابين ويحب المتطهرين، والمؤمن تواب.

(The Hadeeth) 'Four hundred – 'Amir Al-Momineen^{asws} said: 'Repent to Allah^{azwj} Mighty and Majestic and enter into His^{azwj} Love, for Allah^{azwj} Loves the penitent ones and Loves the purifying one, and the *Momin* is a repentant one'.³¹

15 - ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: مثل المؤمن عند الله عزوجل كمثل ملك مقرب، وإن المؤمن عند الله عزوجل أعظم من ذلك، وليس شيء أحب إلى الله من مؤمن تائب، أو مؤمنة تائبة.

By the three chains,

²⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 12

³⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 13

³¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 14

'From Al-Reza^{asws} having said: 'Rasool-Allah^{saww} said: 'An example of the *Momin* in the Presence of Allah^{azwj} Mighty and Majestic is like an example of an Angel of Proximity, and that the *Momin* in the Presence of Allah^{azwj} is greater than that, and there isn't anything more Beloved to Allah^{azwj} and a penitent *Momin* or a repentant *Momina*'.³²

16 - ن: بالاسناد إلى دارم، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: التائب من الذنب كمن لا ذنب له.

By the chain going up to Daram,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The repentant from the sin is like one who has no sin for him'.³³

17 - ما: المفيد، عن محمد بن الحسين المقرئ، عن عبد الله بن محمد البصري، عن عبد العزيز بن يحيى، عن موسى بن زكريا، عن أبي خالد، عن العيني، عن الشعبي قال سمعت علي بن أبي طالب عليه السلام يقول: العجب ممن يقنط ومعه المحاة ! فقليل له: وما المحاة ؟ قال: الاستغفار.

Al Mufeed, from Muhammad Bin Al Husayn Al Maqry, from Abdullah Bin Muhammad al Basry, from Abdul Aziz Bin Yahya, from Musa Bin Zakariyya, from Abu Khalid, from Al Ayni, from Al Sha'by who said,

'I heard Ali^{asws} Bin Abu Talib^{asws} saying: 'The astonishment is from one who has despaired and with him is the eraser!' It was said to him^{asws}, 'And what is the eraser?' He^{asws} said: 'The seeking of Forgiveness'.³⁴

18 - ما: بإسناد أخي دعبل، عن الرضا، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام تعطروا بالاستغفار لا تفضحكم روائح الذنوب.

By a chain of the brother of Deobel,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Perfume yourselves with the seeking of Forgiveness and do not expose yourselves for the smells of the sins'.³⁵

19 - مع: أبي، عن سعد، عن محمد بن الحسين، عن ابن فضال، عن ابن عقبة، عن أبيه، عن أبي عبد الله عليه السلام في قول الله عزوجل " تم تاب عليهم " قال: هي الاقالة.

My father, from Sa'ad, from Muhammad Bin Al Husayn, from Ibn Fazal, from Ibn Aqaba, from his father,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Then He Turned to them [9:118].** He^{asws} said: 'It is the dismissal (of the sins)'.³⁶

³² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 15

³³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 16

³⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 17

³⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 18

20 - مع: أبي، عن محمد العطار، عن الاشعري، عن أحمد بن هلال قال: سألت أبا الحسن الاخير عليه السلام عن التوبة النصوح ما هي ؟ فكتب عليه السلام: أن يكون الباطن كالظاهر وأفضل من ذلك.

My father, from Muhammad Al Attar, from Al Ashary, from Ahmad Bin Hilal who said,

'I asked Abu Al-Hassan^{asws} the Last, about the **sincere repentance [66:8]**, what is it?' So, he^{asws} wrote: 'That the hidden (esoteric) becomes like the apparent, and (even) superior than that'.³⁷

21 - مع: ابن الوليد، عن الصفار، عن ابن عيسى، عن موسى بن القاسم، عن البطائني، عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله عزوجل: "توبوا إلى الله توبة نصوحا" قال: هو صوم الاربعاء والخميس والجمعة.

Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Musa Bin Al Qasim, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **'Turn to Allah with a sincere repentance [66:8]**. He^{asws} said: 'It is the Fast of the Wednesday and the Thursday and the Friday'.³⁸

22 - مع: ابن المتوكل، عن علي بن إبراهيم، عن اليقطيني، عن يونس، عن عبد الله بن سنان وغيره، عن أبي عبد الله عليه السلام قال: التوبة النصوح هو أن يكون باطن الرجل كظاهره وأفضل

Ibn Al Mutawakkal, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Abdullah Bin Sinan and someone else,

'From Abu Abdullah^{asws} having said: **'The sincere repentance [66:8]**, it is that the hidden (esoteric) of the man would become like his apparent, and (even) more'.³⁹

23 - وقد روي أن توبة النصوح هو أن يتوب الرجل من ذنب وينوي أن لا يعود إليه أبدا.

And it has been reported that **sincere repentance [66:8]**, it is that the man would repent from a sin and make the intention that he would not return to it, ever!⁴⁰

24 - فس: " ومن يقتل مؤمنا متعمدا فجزاؤه جهنم خالدا فيها وغضب الله عليه ولعنه وأعد له عذابا عظيما " قال: من قتل مؤمنا على دينه لم تقبل توبته، ومن قتل نبيا أو وصي نبي فلا توبة له لانه لا يكون مثله فيقاد به،

And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it, and Allah would be Wrathful upon him and Curse him, and would Prepare for him a grievous Punishment [4:93], he said, 'One who kills a Momin upon his Religion, his repentance would not be Accepted, and one who kills a Prophet^{as} or a successor^{as} of a Prophet^{as}, there would

³⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 19

³⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 20

³⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 21

³⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 22

⁴⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 23

be no (Acceptance of) repentance for him, because there cannot be anyone like him who can be expiated (retaliated) with.

وقد يكون الرجل بين المشركين واليهود والنصارى يقتل رجلا من المسلمين على أنه مسلم فإذا دخل في الاسلام محاه الله عنه لقول رسول الله صلى الله عليه واله: الاسلام يجب ما كان قبله - أي يمحو - لان أعظم الذنوب عند الله هو الشرك بالله فإذا قبلت توبته في الشرك قبلت فيما سواه،

The man who happens to be between the Polytheists, and the Jews and the Christians, kills a man from the Muslims upon that he is a Muslim, and then he enters into Al-Islam, Allah^{azwj} would Delete it (his sin) due to the words of Rasool-Allah^{saww}: 'Islam annuls whatever was before it - i.e., deletes - because the greatest of the sins in the Presence of Allah^{azwj}, it is the *Shirk* with Allah^{azwj}. Therefore, when his repentance is accepted regarding the *Shirk*, it would be Accepted regarding whatever is besides it.

فأما قول الصادق عليه السلام ليست له توبة فإنه عني من قتل نبيا أو وصيا فليست له توبة لانه لا يقاد أحد بالانبياء وبالاوصياء إلا الاوصياء والانبياء، والانبياء والاوصياء لا يقتل بعضهم بعضا، وغير النبي والوصي لا يكون مثل النبي والوصي فيقاد به، وقاتلهما لا يوفق بالتوبة.

As for the words of Al-Sadiq^{asws}: 'There isn't any repentance for him', he^{asws} means the one who kills a Prophet^{as} or a successor^{as}, then there wouldn't be any repentance for him because no one can be retaliated with the Prophets^{as}, and with the successors^{as}, except the successors^{asws} and the Prophets^{as}, and the Prophets^{as} and the successors^{as} do not kill each other, and other than the Prophet^{as} and the successor^{as} cannot happen to be like the successor^{as} to be retaliated with, and their^{as} killer cannot be appropriate with the repentance".⁴¹

25 - ع، ن: ابن عبدوس، عن ابن قتبية، عن حمدان بن سليمان، عن إبراهيم بن محمد الحمداني قال: قلت للرضا عليه السلام: لاي علة أغرق الله فرعون وقد آمن به وأقر بتوحيده؟

Ibn Abdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Ibrahim Bin Muhammad Al Hamdany who said,

'I said to Al-Reza^{asws}, 'For which reason did Allah^{azwj} Drown Pharaoh^{la} and he^{la} had believe in Him^{azwj} and acknowledged with His^{azwj} *Tawheed*?'

قال: لانه آمن عند رؤية البأس، والايمان عند روية البأس غير مقبول، وذلك حكم الله تعالى ذكره في السلف والخلف،

He^{asws} said: 'Because he^{la} believe when he^{la} saw the Punishment, and the Eman during seeing the Punishment is not Accepted, and that is the Decision of Allah^{azwj}, Exalted is His^{azwj} Mention regarding the predecessors and the descendants.

⁴¹ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 24

قال الله عزوجل: " فلما رأوا بأسنا قالوا آمنا بالله وحده وكفرنا بما كنا به مشركين فلم يك ينفعهم إيمانهم لما رأوا بأسنا " وقال عزوجل: " يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا "

Allah^{azwj} Mighty and Majestic Said: ***'But when they saw Our Punishment, they said, 'We believe in Allah alone and we deny what we had been associating with Him' [40:84] But their Eman wasn't going to benefit them when they saw Our Punishment. [40:85]. And the Mighty and Majestic Said: The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158].***

وهكذا فرعون لما أدركه الغرق قال: " آمنت أنه لا إله إلا الذي آمنت به بنو إسرائيل وأنا من المسلمين " فقيل له: " الآن وقد عصيت قبل وكنت من المفسدين "

And like that is Pharaoh^{la} when he^{la} realised the drowning, ***he said, 'I believe that there is no god except the One in Whom the Children of Israel believe in, and I am from the submitters' [10:90]. So, it was Said to him^{la}: Now! And you had disobeyed before and you were from the corrupters! [10:91]'***⁴²

26 - لى: الطالقاني، عن أحمد الحمداي، عن أحمد بن صالح، عن موسى بن داود، عن الوليد بن هشام، عن هشام بن حسان، عن الحسن بن أبي الحسن البصري، عن عبد الرحمن بن غنم الدوسي قال: دخل معاذ بن جبل على رسول الله صلى الله عليه واله باكيا فسلم فرد عليه السلام ثم قال: ما يبكيك يا معاذ؟ فقال: يا رسول الله إن بالباب شابا طري الجسد، نقي اللون، حسن الصورة، يبكي على شبابه بكاء الثكلى على ولدها، يريد الدخول عليك، فقال النبي صلى الله عليه واله: ادخل علي الشاب يا معاذ،

Al Talaqany, from Ahmad al Hamdany, from Ahmad Bin Salih, from Musa Bin Dawood, from Al Waleed Bin Hisham, from Hisham Bin Hasaan, from Al Hassan Bin Abu Al Hassan Al Basry, from Abdul Rahman Bin Ghanam Al Dowsy who said,

'Muaz Bin Jabal came to Rasool-Allah^{saww} crying, and he greeted, so he^{saww} returned the greeting unto him, then said: 'What makes you cry, O Muaz?' He said, 'O Rasool-Allah^{saww}! There is a youth at the door, fresh of body, pure of colour, handsome of the face, crying upon his youth like the wailing of the bereaved mother upon her child, wanting to enter to see you^{saww}. The Prophet^{saww} said: 'Bring the youth to me^{saww}, O Muaz'.

فأدخله عليه فسلم فرد عليه السلام، ثم قال: ما يبكيك يا شاب؟ قال: كيف لا أبكي وقد ركببت ذنوبا إن أخذني الله عزوجل ببعضها أدخلني نار جهنم؟ ولا أراني إلا سيأخذني بها ولا يغفر لي أبدا،

So, he came over and greeted, and he^{saww} returned the greetings, then said: 'What makes you cry, O youth?' He said, 'How can I not cry and I have indulged in such sins, that even if Allah^{azwj} were to Seize me with some of these, He^{azwj} would Enter me into the Fire of Hell? And I don't see except that He^{azwj} will Seize me with these and will not Forgive for me, ever!'

⁴² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 25

فقال رسول الله صلى الله عليه واله: هل أشركت بالله شيئاً: قال: أعوذ بالله أن أشرك بربي شيئاً، قال: أقتلت النفس التي حرم الله ؟ قال: لا، فقال النبي صلى الله عليه واله: يغفر الله لك ذنوبك وإن كانت مثل الجبال الرواسي، فقال الشاب: فإنها أعظم من الجبال الرواسي،

Rasool-Allah^{saww} said: 'Have you associated anything with Allah^{azwj}?' He said, 'I seek Refuge that I would associate anything with my Lord^{azwj}'. He^{saww} said: 'Have you killed the soul which Allah^{azwj} Prohibited?' He said, 'No'. So, the Prophet^{saww} said: 'Allah^{azwj} would Forgive your sins for you, and even if these were like the talk mountains'. The youth said, 'But these are greater than the tall mountains'.

فقال النبي صلى الله عليه واله: يغفر الله لك ذنوبك وإن كانت مثل الارضين السبع وبحارها ورمالها وأشجارها وما فيها من الخلق، قال: فإنها أعظم من الارضين السبع وبحارها ورمالها وأشجارها وما فيها من الخلق !

The Prophet^{saww} would Forgive your sins for you and even if these were like the seven earths, and its oceans, and its deserts, and its trees, and whatever is therein form the creatures'. He said, 'But these are greater than the seven earths, and its oceans, and its deserts, and its trees, and whatever is therein from the creatures!'

فقال النبي صلى الله عليه واله: يغفر الله لك ذنوبك وإن كانت مثل السماوات ونجومها ومثل العرش والكرسي، قال: فإنها أعظم من ذلك،

The Prophet^{saww} said, 'Allah^{azwj} would Forgive your sins for you, and even if these were like the skies, and its stars, and like the Throne and the Chair'. He said, 'But these are greater than that'.

قال: فنظر النبي صلى الله عليه واله إليه كهيفة الغضب ثم قال: ويحك يا شاب ذنوبك أعظم أم ربك ؟ فخر الشاب لوجهه وهو يقول: سبحان ربي ما شيء أعظم من ربي، ربي أعظم يا نبي الله من كل عظيم،

He (the narrator) said, 'So, the Prophet^{saww} looked at him as if he^{saww} was angry, then said: 'Woe be unto you, O youth! Are you sins greater or your Lord^{azwj}?' The youth fell down on his face and he was saying, 'Glorious is my Lord^{azwj}! There is nothing greater than my Lord^{azwj}. My Lord^{azwj} is greater, O Prophet^{saww} of Allah^{azwj}, than every greatness'.

فقال النبي صلى الله عليه واله: فهل يغفر الذنب العظيم إلا الرب العظيم ؟ قال الشاب: لا والله يا رسول الله، ثم سكت الشاب فقال له النبي صلى الله عليه واله: ويحك يا شاب ألا تخبرني بذنوبك واحد من ذنوبك ؟

The Prophet^{saww} said: 'Then, can anyone Forgive the great sins except the Great Lord^{azwj}?' The youth said, 'No, by Allah^{azwj}, O Rasool-Allah^{saww}!' Then the youth fell silent, so the Prophet^{saww} said to him: 'Woe be unto you, O youth! Will you not inform me^{saww} with (even) one sin from your sins?'

قال: بلى اخبرك: إني كنت أنبش القبور سبع سنين، أخرج الاموات، وأنزع الاكفان، فماتت جارية من بعض بنات الانصار فلما حملت إلى قبرها ودفنت وانصرف عنها أهلها وجن عليهم الليل أتيت قبرها فنبشتها ثم استخرجتها ونزعت ما كان عليها من أكفانها وتركها متجردة على شفير قبرها، ومضيت منصرفا

He said, 'Yes, I will inform you^{saww}. I was the grave exhumer (robber) for seven years. I would extract the deceased and remove the shrouds. Then, a girl from one of the daughters of the Helpers died. So, when she was carried to her grave and buried, and her family left from her, and the night shielded upon the (graveyard), I came to her grave and exhumed her. Then I brought her out and removed whatever was upon her from her shroud and left her bare upon the edge of her grave, and went away.

فأتاني الشيطان فأقبل يزنيها لي، ويقول: أما ترى بطنها وبياضها؟ أما ترى وركيها؟ فلم يزل يقول لي هذا حتى رجعت إليها، ولم أملك نفسي حتى جامعته وتركته مكانها،

The Satan^{la} came to me and went on to adorn her for me, and he^{la} was saying, 'But, did you see her belly and her whiteness? Did you not see above her thighs?' He^{la} did not cease saying this to me until I returned to her, and I could not control myself until I copulated with her and left her in her place.

فإذا أنا بصوت من ورائي يقول: يا شاب ويل لك من ديان يوم الدين، يوم يقفني وإياك كما تركتني عريانة في عساكر الموتى، ونزعتني من حفرتي وسلبتني أكفاني، وتركته أقوم جنبه إلى حسابي، فويل لشبابك من النار! .

Then there was a voice from behind me saying, 'O youth! Doom is for you from the Judge on the Day of Judgment, the Day I they would pause me and you just as you left me bare among the army of the dead, and removed me from my grave and removed my shroud, and left me, I shall stand with sexual impurity for my Reckoning. Therefore, doom from the Fire would be for your youth!'

فما أظن أني أشم ريح الجنة أبدا فما ترى لي يا رسول الله؟

Thus, I do not think I would (even) smell the aroma of the Paradise, ever! What do you^{saww} see for me, O Rasool-Allah^{saww}!

فقال النبي صلى الله عليه واله: تنح عني يا فاسق، إني أخاف أن أحترق بنارك، فما أقربك من النار! ثم لم يزل عليه السلام يقول ويشير إليه حتى امعن من بين يديه،

The Prophet^{saww} said: 'Stand back from me^{saww}, O immoral one! I^{saww} fear that I^{saww} mighty be burnt with your fire. How close you are from the Fire'. Then he^{saww} did not cease saying and referring to him until he moved away from being in front of him^{saww}.

فذهب فأتى المدينة فتزود منها ثم أتى بعض جبالها فتعبد فيها، ولبس مسحاً وغل يديه جميعاً إلى عنقه، ونادى: يا رب هذا عبدك بخلول، بين يديك مغلول، يا رب أنت الذي تعرفني، وزل مني ما تعلم سيدي! يا رب أصبحت من النادمين، وأتيت نبيك

تائباً فطردي وزادني خوفاً، فأسألك باسمك وجلالك وعظمة سلطانك أن لا تخيب رجائي، سيدي ! ولا تبطل دعائي ولا تقنطني من رحمتك.

He went away and came to Medina, bought some stuff from it, then came to one of its mountains and worshipped therein, and wore a harsh cloth and tied both his hands to his neck and called out, 'O Lord^{azwj}! This is Your^{azwj} servant Bahloul, shackled in front of You^{azwj}. O Lord^{azwj}! You^{azwj} are the One^{azwj} Who Knows me and can Remove from me what You^{azwj} Know, my Master^{azwj}! O Lord^{azwj}! I have become from the regretful ones, and went to You^{azwj} Prophet^{saww}, but he^{saww} repelled me and increased me in fear, therefore I ask You^{azwj} by You^{azwj} Name, and Your^{azwj} Majesty, and Magnificence of Your^{azwj} Authority that You^{azwj} do not dash my hopes, my Master^{azwj}! And do not invalidate my supplication, nor despair me from Your^{saww} Mercy'.

فلم يزل يقول ذلك أربعين يوماً وليلة، تبكي له السباع والوحوش، فلما تمت له أربعون يوماً وليلة رفع يديه إلى السماء، وقال: اللهم ما فعلت في حاجتي؟ إن كنت استجبت دعائي وغفرت خطيئتي فأوح إلى نبيك، وإن لم تستجب لي دعائي ولم تغفر لي خطيئتي وأردت عقوبتي فعجل بنار تحرقني، أو عقوبة في الدنيا تهلكني، وخلصني من فضيحة يوم القيامة.

He did not cease saying that for forty days and nights. The predators and the wild animals cried for him. When forty days and nights were completed for him, he raised his hands to the sky and said, 'O Allah^{azwj}! What did You^{azwj} Do regarding my need? If You^{azwj} have Answered my supplication and have Forgiven my sins, then Reveal unto Your^{azwj} Prophet^{saww}, and if You^{azwj} did not Answer my supplication for me and did not Forgive my sins for me, and Want to Punish me, then Hasten with the Fire to incinerate me, or a Punishment in the world to destroy me, and finish me off from disgrace on the Day of Judgment'.

فأنزل الله تبارك وتعالى على نبيه صلى الله عليه واله: " والذين إذا فعلوا فاحشة " يعني الزنا " أو ظلموا أنفسهم " يعني بارتكاب ذنب أعظم من الزنا، ونبش القبور، وأخذ الاكفان " ذكروا الله فاستغفروا لذنوبهم " يقول: خافوا الله فعجلوا التوبة " ومن يغفر الذنوب إلا الله "

So Allah^{azwj} Blessed and Exalted Revealed unto His^{azwj} Prophet^{saww}: '**And those when they are committing an indecency** – meaning the adultery, **or doing injustice to their own selves**, - by indulging in a sin more grievous than the adultery, and exhuming the graves, and taking the shrouds, **are remembering Allah and asking Forgiveness for their sins** – He^{azwj} is Saying that they are fearing Allah^{azwj} and are doing the repentance. - **and who Forgives the sins except Allah? [3:135].**

يقول عزوجل: أتك عبدي يا محمد تائباً فطرده، فأين يذهب؟ وإلى من يقصد؟ ومن يسأل أن يغفر له ذنبا غيري؟

Allah^{azwj} Mighty and Majestic is Saying: "My^{azwj} servant came to you^{saww}, O Muhammad^{saww}, repenting, but you^{saww} repelled him. (this is Sunnis way to show criticism of Allah-azwj) So where would he go, and to whom would he aim for, and who can he ask for Forgive his sin for him apart from Me^{azwj}?"

ثم قال عزوجل: " ولم يصروا على ما فعلوا وهم يعلمون " يقول: لم يقيموا على الزنا ونيش القبور وأخذ الاكفان " اولئك جزاؤهم مغفرة من ربهم وجنات تجري من تحتها الانهار خالدين فيها ونعم أجر العاملين "

Then the Mighty and Majestic Said: **and they do not persist upon what they are doing while they are knowing.** He^{azwj} is Saying: "They are not established upon the adultery, and exhuming the graves, and taking the shrouds, [3:135] (As for) them - their Reward is Forgiveness from their Lord, and Gardens beneath which rivers flow, being eternally therein, and excellent is the Recompense of the workers [3:135].

فلما نزلت هذه الآية على رسول الله صلى الله عليه واله خرج وهو يتلوها ويتبسم، فقال لأصحابه: من يدلني على ذلك الشاب النائب؟ فقال معاذ: يا رسول الله بلغنا أنه في موضع كذا وكذا،

So, when this Verse was Revealed unto Rasool-Allah^{saww}, he^{saww} came out and he^{saww} was smiling, and he^{saww} said to his^{saww} companions: 'Who can point me to that youth?' Muaz said, 'O Rasool-Allah^{saww}! It has reached us that he is in such and such a place'.

فمضى رسول الله صلى الله عليه واله بأصحابه حتى انتهوا إلى ذلك الجبل فصعدوا إليه يطلبون الشاب فإذا هم بالشاب قائم بين صخرتين، مغلوله يده إلى عنقه، قد اسود وجهه، وتساقطت أشعار عينيه من البكاء، وهو يقول: سيدي: قد أحسنت خلقي وأحسنت صورتي، فليت شعري ماذا تريد بي؟ أفي النار تحرقني؟ أو في جوارك تسكنني؟

So Rasool-Allah^{saww} went with his^{saww} companions until he^{saww} ended up to that mountain, and he^{saww} ascended it seeking the youth, and there was the youth standing between two rocks, his hand being tied to his neck, and his face having blackened, and the ends of his eyes having torn from the crying, and he was saying, 'My Master^{azwj}! You^{azwj} Created my face as handsome. If only You^{azwj} could Make me aware of what is that which You^{azwj} intend with me. Is it in the Fire You^{azwj} would be Burning me or would You^{azwj} Make me dwell in Your^{azwj} vicinity?

اللهم إنك قد أكثرت الاحسان إلي وأنعمت علي، فليت شعري ماذا يكون آخر أمري؟ إلى الجنة تزفني؟ أم إلى النار تسوقني؟ اللهم إن خطيئتي أعظم من السماوات والارض ومن كرسيك الواسع وعرشك العظيم، فليت شعري تغفر خطيئتي أم تفضحني بها يوم القيامة؟

O Allah^{azwj}! You^{azwj} have been of abundant Favours and Bounties upon me, so only if You^{azwj} could Make me aware what is that would be happening at the end of my affairs. Would You^{azwj} be Welcoming me to the Paradise, or be Ushering me to the Fire? O Allah^{azwj}! If my sin is greater than the skies and the earths, and Your^{azwj} Extensive Chair, if only You^{azwj} could Make me aware whether You^{azwj} have Forgiven my sin or You^{azwj} would be Disgracing me with it on the Day of Judgment?'

فلم يزل يقول نحو هذا وهو يبكي ويخثر التراب على رأسه وقد أحاطت به السباع! وصفت فوقه الطير! وهم سيكون لبكائه!

So He^{azwj} did not cease saying approximately this, and he was crying and spreading the dust upon his head, and the wild animals had surrounded him, and the birds were circling above him, and they were crying to his crying.

فدنا رسول الله صلى الله عليه واله فأطلق يديه من عنقه، ونفض التراب عن رأسه، وقال: يا بھلول ! أبشر فإنك عتيق الله من النار.

So Rasool-Allah^{saww} approached him and freed his hand from his neck, and the shook off the dust from his head, and said: 'O Bahloul! Receive glad tidings, for Allah^{azwj} has Emancipated you from the Fire'.

ثم قال عليه السلام لأصحابه: هكذا تداركوا الذنوب كما تداركها بھلول. ثم تلا عليه ما أنزل الله عزوجل فيه وبشره بالجنة.

Then he^{saww} said to his^{saww} companions: 'Like this, is how you should be redressing the sins, just as Bahloul has redressed'. Then he^{saww} recited to him what Allah^{azwj} Mighty and Majestic had Revealed regarding him, and gave him glad tidings of the Paradise".⁴³

27 - ما: أبي، عن سعد، عن ابن عيسى، عن محمد بن خالد، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: كان غلام من اليهود يأتي النبي صلى الله عليه واله كثيرا حتى استخفه وربما أرسله في حاجته، وربما كتب له الكتاب إلى قومه، فافتقده أياما، فسأل عنه فقال له قائل: تركته في آخر يوم من أيام الدنيا،

My father, from Sa'ad, from Ibn Isa, from Muhammad Bin Khalid, from Ahmad Bin Al Nazar, from Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{asws} having said: 'A boy from the Jews used to frequently come to the Prophet^{saww} until he was taken for granted, and sometimes he^{saww} would send him on an errand, and sometimes he would write a letter for him^{azwj} to his people. He was absent for days, so he^{saww} asked about him, and a speaker said to him^{saww}, 'I left him as being in the last days of the world'.

فأتاه النبي صلى الله عليه واله في اناس من أصحابه - وكان له عليه السلام بركة لا يكلم أحدا إلا أجابه - فقال: يا فلان ففتح عينه وقال: لبيك يا أبا القاسم ! قال: قل: أشهد أن لا إله إلا الله، وأني رسول الله،

So, the Prophet^{saww} came to him among some people from his^{saww} companions – and there was a Blessing for him^{saww} that he^{saww} would not speak to anyone except he would answer him^{saww}. He^{saww} said: 'O so and so! He opened his eyes and said, 'At your^{saww} service, O Abu Al-Qasim^{saww}!' He^{saww} said: 'Say, 'There is no god except Allah^{azwj} and I^{saww} am a Rasool^{saww} of Allah^{azwj}!'

⁴³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 26

فنظر الغلام إلى أبيه فلم يقل له شيئاً، ثم ناداه رسول الله صلى الله عليه وآله ثانية وقال له مثل قوله الاول، فالتفت الغلام إلى أبيه فلم يقل له شيئاً، ثم ناداه رسول الله صلى الله عليه وآله الثالثة فالتفت الغلام إلى أبيه، فقال: إن شئت فقل وإن شئت فلا، فقال الغلام: أشهد أن لا إله إلا الله، وأنت رسول الله، ومات مكانه.

The boy looked towards his father and did not say anything to him^{saww}. Then Rasool-Allah^{saww} called out to him a second time and said to him similar to his^{saww} words at first. The boy turned towards his father and did not say anything to him^{saww}. Then Rasool-Allah^{saww} called out to him for the third time. The boy turned towards his father and he said, 'If you like then say it, and if you (don't) like, then don't'. The boy said, 'I testify that there is no god except Allah^{azwj}, and you^{saww} are a Rasool^{saww} of Allah^{azwj}', and he died on the spot.

فقال رسول الله صلى الله عليه وآله: اخرج عنا، ثم قال عليه السلام لأصحابه: اغسلوه وكفنوه، وآتوني به اصلي عليه، ثم خرج وهو يقول: الحمد لله الذي أنجى بي اليوم نسمة من النار.

Rasool-Allah^{saww} said to his father: 'Go away from us!' Then he^{saww} said to his^{saww} companions: 'Wash him, and enshroud him, and come with him to me^{saww}, I shall pray *Salat* over him'. Then he^{saww} went out and he^{saww} was saying: 'The Praise is for Allah^{azwj} Who Saved through me^{saww} today, a person from the Fire'.⁴⁴

28 - ف: عن كميل بن زياد قال: قلت لأمير المؤمنين عليه السلام: يا أمر المؤمنين العبد يصيب الذنب فيستغفر الله منه فما حد الاستغفار؟ قال يابن زياد: التوبة، قلت: بس؟ قال: لا، قلت: فكيف؟

From Kumayl Bin Ziyad who said,

'I said to Amir Al-Momineen^{asws}, 'O Amir Al-Momineen^{asws}! The servant commits the sin and he seeks Forgiveness of Allah^{azwj} from it, so what is the limit of seeking Forgiveness?' He^{asws} said: 'O ibn Ziyad, the repentance'. I said, 'Is that all?' He^{asws} said: 'No'. I said, 'Then, how?'

قال: إن العبد إذا أصاب ذنباً يقول: استغفر الله بالتحريك، قلت: وما التحريك؟ قال: الشفتان واللسان يريد أن يتبع ذلك بالحقيقة، قلت: وما الحقيقة؟ قال: تصديق في القلب وإضمار أن لا يعود إلى الذنب الذي استغفر منه،

He^{asws} said: 'When the servant commits a sin, he is saying, 'I seek Forgiveness of Allah^{azwj} with the movement'. I said, 'And what is the movement?' He^{asws} said: 'The lips and the tongue intending to follow that up with the reality'. I said, 'And what is the reality?' He^{asws} said: 'Ratification in the heart and intending that he will not return to that sin which he had sought Forgiveness from'.

قال كميل: فإذا فعل ذلك فإنه من المستغفرين؟ قال: لا،

Kumeyl said, 'So when he does that, would he be from the Forgiven ones?' He^{asws} said: 'No'.

⁴⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 27

قال كميل: فكيف ذاك؟ قال: لانك لم تبلغ إلى الاصل بعد،

Kumeyl said, 'Then, how is that?' He^{asws} said: 'Because you did not reach to the origin afterwards'.

قال كميل: فأصل الاستغفار ما هو؟ قال: الرجوع إلى التوبة من الذنب الذي استغفرت منه، وهي أول درجة العابدين، وترك الذنب،

Kumeyl said, 'So the origin of the seeking Forgiveness, what is it?' He^{asws} said: 'The returning to the repentance from the sin which he had sought from, and it is the first rank of the worshippers, and leaving the sin.

والاستغفار اسم واقع لمعان ست: أولها الندم على ما مضى، والثاني العزم على ترك العود أبداً، والثالث أن تؤدي حقوق المخلوقين التي بينك وبينهم، والرابع أن تؤدي حق الله في كل فرض، والخامس أن تذيب اللحم الذي نبت على السحت والحرام حتى يرجع الجلد إلى عظمه، ثم تنشئ فيما بينهما لحماً جديداً، والسادس أن تذيب البدن ألم الطاعات كما أذقته لذات المعاصي.

And the seeking Forgiveness is a name occurring upon six meanings – The first of it is the regret upon what has passed, and the second is the determination upon leaving the repetition forever, and the third is that you will give the rights of the creatures which is between you and them, and the fourth is that you will give the Right of Allah^{azwj} regarding all Obligations, and the fifth is that you will melt the flesh which has been built upon the ill-gotten against and the Prohibited (consumption) until the skin returns to its bone, then you grow in what is between the two, new flesh, and the sixth is that you will make the body taste the pain of (acts of) obedience just as you made it taste the pleasures of the (acts of) disobedience".⁴⁵

29 - عدة: روي عن العالم عليه السلام أنه قال: والله ما اعطي مؤمن قط خير الدنيا والآخرة إلا بحسن ظنه بالله عزوجل، ورجائه له، وحسن خلقه، والكف عن اغتياب المؤمنين،

A number (of reporters) –

'It is reported from the Aalim^{asws} that he^{asws} said: 'By Allah^{azwj}! A Momin is not Given goodness of the world and the Hereafter at all except by his good thoughts with Allah^{azwj} Mighty and Majestic, and his hoping to Him^{azwj}, and his good mannerisms, and the refrainment from backbiting the Momineen.

والله تعالى لا يعذب عبداً بعد التوبة والاستغفار إلا بسوء ظنه، وتقصيره في رجائه لله عزوجل، وسوء خلقه، واغتيابه المؤمنين.

⁴⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 28

And, Allah^{azwj} the Exalted does not Punish a servant after the repentance, and the seeking of Forgiveness except due to his evil thoughts, and his deficiency regarding his hoping to Allah^{azwj} Mighty and Majestic, and his evil mannerisms, and his backbiting the Momineen".⁴⁶

30 - ثو: ابن المتوكل، عن محمد بن جعفر، عن موسى بن عمران، عن الحسين بن يزيد، عن البطائني، عن أبي بصير، عن أبي عبد الله عليه السلام قال: أوحى الله عزوجل إلى داوود النبي على نبينا وآله وعليه السلام: يا داوود إن عبدِي المؤمن إذا أذنب ذنبا ثم رجع وتاب من ذلك الذنب واستحيى مني عند ذكره غفرت له، وأنسيته الحفظة، وأبدلته الحسنة، ولا ابالي وأنا أرحم الراحمين.

Ibn Al Mutawakkal, from Muhammad Bin Ja'far, from Musa Bin Imran, from Al Husayn Bin Yazeed, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic Revealed unto the Prophet Dawood^{as}, may the greetings be upon our Prophet^{as}: 'O Dawood^{as}! My^{azwj} Momin servant, when he commits a sin then retracts and repents from that sin, and is embarrassed from Me^{azwj} during its mention, I^{azwj} Forgive it for him, and Cause his Recorders to forget it, and Replace it with the good deed, and I^{azwj} don't Mind, and I^{azwj} am the most Merciful of the merciful ones!'"⁴⁷

31 - ثو: أبي، عن أحمد بن إدريس، عن أحمد بن محمد، عن ابن محبوب، عن معاوية ابن وهب قال: سمعت أبا عبد الله عليه السلام يقول: إذا تاب العبد المؤمن توبة نصوحا أحبه الله، فستر عليه في الدنيا والآخرة، قلت: وكيف يستر عليه؟

My father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muawiya Ibn Wahab who said,

'I heard Abu Abdullah^{asws} saying: 'When the Momin servant repents with a sincere repentance, Allah^{azwj} Loves him, and Veils upon him in the world and the Hereafter'. I said, 'And how does He^{azwj} Veil upon him?'

قال: ينسي ملكيه ما كتب عليه من الذنوب، وأوحى إلى جوارحه: اكنمي عليه ذنوبه، وأوحى إلى بقاع الارض: اكنمي عليه ما كان يعمل عليك من الذنوب، فيلقى الله حين يلقاه وليس شيء يشهد عليه بشيء من الذنوب.

He^{asws} said: 'He^{azwj} Causes His^{azwj} Angels to forget whatever from the sins they had written against him and Reveals unto his limbs: "Conceal his sins upon him!" And Reveals unto the spot of the earth: "Conceal upon him whatever from the sins he had done upon you!" Thus, he meets Allah^{azwj} when he does meet Him^{azwj}, and there wouldn't be anything testifying against him with anything from the sins".⁴⁸

32 - ثو: ابن الوليد، عن الصفار، عن ابن أبي الخطاب، عن ابن أسباط، عن يحيى بن بشير، عن المسعودي قال: قال أمير المؤمنين عليه السلام: من تاب تاب الله عليه، وامررت جوارحه أن تستر عليه، وبقاع الارض أن تكتم عليه، وأنسيت الحفظة ما كانت تكتب عليه.

⁴⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 29

⁴⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 30

⁴⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 31

Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbaat, from Yahya Bin Bashir, from Al Masoudy who said,

‘Amir Al-Momineen^{asws} said: ‘One who repents, Allah^{azwj} would Turn (Mercifully) to him, and Command his limbs to veil upon him, and (Commands) the spot of the earth to conceal upon him, and Cause the recorders (Angels) to forget whatever was written against him’.⁴⁹

33 - ثو أبي، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن سلمة بياع السابري، عن رجل، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه واله: من تاب في سنة تاب الله عليه، ثم قال: إن السنة لكثيرة، ثم قال: من تاب في شهر تاب الله عليه، ثم قال: إن الشهر لكثير، ثم قال: من تاب في يومه تاب الله عليه، ثم قال: إن يوما لكثير، ثم قال: من تاب إذا بلغت نفسه هذه - يعني حلقه - تاب الله عليه.

My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Salmat, a servant of Al Sabiry, from a man,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who repents within a year, Allah^{azwj} would Turn (Mercifully) to him’. Then said: ‘The year is a lot’. Then said: ‘One who repents within a month, Allah^{azwj} would Turn (Mercifully) to him’. Then said: ‘The months is a lot’. Then said: ‘One who repents within his day, Allah^{azwj} would Turn (Mercifully) to him’. Then said: ‘A day is a lot’. Then said: ‘One who repents when his soul reaches here - meaning his throat - Allah^{azwj} would Turn (Mercifully) to him’.⁵⁰

34 - ثو: ماجيلويه، عن علي، عن أبيه، عن النوفلي، عن السكوني، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: إن الله عزوجل فضولا من رزقه ينحله من يشاء من خلقه، والله باسط يديه عند كل فجر لمذنب الليل هل يتوب فيغفر له؟ ويسط يديه عند مغيب الشمس لمذنب النهار هل يتوب فيغفر له؟

Majaylawiya, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘For Allah^{azwj} Mighty and Majestic there is extra from His^{azwj} sustenance, He^{azwj} Confers one He^{azwj} so Desires to from His^{azwj} creatures. And Allah^{azwj} Extends His^{azwj} Hands in the presence of every immoral one for his sins of the night (and an Angel says): ‘Would he repent so He^{azwj} can Forgive him?’ And Extends His^{azwj} Hands during the setting of the sun to a sinner of the day (and an Angel says): ‘Would he repent so He^{azwj} can Forgive him?’.⁵¹

35 - سن: أبي رفعه قال: إن أمير المؤمنين عليه السلام صعد المنبر بالكوفة فحمد الله وأثنى عليه، ثم قال: أيها الناس ! إن الذنوب ثلاثة، ثم أمسك، فقال له حبة العربي: يا أمير المؤمنين فسرّها لي،

My father, raising it, said,

⁴⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 32

⁵⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 33

⁵¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 34

'Amir Al-Momineen^{asws} ascended the pulpit at Al-Kufa, and he^{asws} praised Allah^{azwj} and extolled upon Him^{azwj}, then said: 'O you people! The sins are three!' Then he^{asws} was silent, so Habbat Al-Arny said to him^{asws}, 'O Amir Al-Momineen^{asws}! Interpret it for me'.

فقال: ما ذكرتها إلا وأنا أريد أن افسرها، ولكنه عرض لي بمرحال بيني وبين الكلام، نعم الذنوب ثلاثة: فذنب مغفور، وذنب غير مغفور، وذنب نرجو لصاحبه ونخاف عليه. قيل: يا أمير المؤمنين فبينها لنا،

He^{asws} said: 'I^{asws} did not mention it except and I^{asws} wanted to interpret it, but there presented unto me^{asws}, shortness of breath between me^{asws} and the speech. Yes, the sins are three – a Forgiven sin, and an Unforgiven sin, and a sin we hope for its perpetrator and fear upon him'. It was said, 'O Amir Al-Momineen^{asws}! Explain it to us'.

قال: نعم، أما الذنب المغفور فعبد عاقبه الله تعالى على ذنبه في الدنيا فالله أحكم وأكرم أن يعاقب عبده مرتين،

He^{asws} said: 'Yes. As for the Forgiven is, Allah^{azwj} the Exalted Punishes a servant upon his sin in the world, and Allah^{azwj} is Wiser, and more Benevolent than that He^{azwj} would Punish His^{azwj} servant twice (once again in the Hereafter).

وأما الذنب الذي لا يغفر فظلم العباد بعضهم لبعض، إن الله تبارك وتعالى إذا برز خلقه أقسم قسما على نفسه فقال: وعزتي وجلالي لا يجوزني ظلم ظالم ولو كف بكف، ولو مسحة بكف، ونطحة ما بين الشاة القرناء إلى الشاة الجماء،

And as for the sin which is Unforgiven, the servants are unjust to each other. When Allah^{azwj} Blessed and Exalted Emphasized to His^{azwj} creatures, Swore an oath upon Himself^{azwj} and He^{azwj} Said: 'By My^{azwj} Might and My^{azwj} Majesty! I^{azwj} will not allow an injustice of an unjust one and even if it be a palm for a palm, and even it be a touch with a pal, and a dispute what is between the sheep with horns and the shabby sheep".

فيقتص الله للعباد بعضهم من بعض، حتى لا يبقى لاحد عند أحد مظلمة، ثم يبعثهم الله إلى الحساب،

Thus, Allah^{azwj} would Redress for the servants, some of them from others, until there will not remain any injustice for anyone with anyone. Then, Allah^{azwj} would Send them to the Reckoning.

وأما الذنب الثالث فذنب ستره الله على عبده و رزقه التوبة فأصبح خاشعا من ذنبه، راجيا لربه فنحن له كما هو لنفسه نرجو له الرحمة ونخاف عليه العقاب.

And as for the third sin, it is a sin Allah^{azwj} Veils upon His^{azwj} servant and Graces him the (inclination for) the repentance, and he becomes fearing from his sins, hoping to his Lord^{azwj}. So, we^{asws} are to him just as he is to himself. We^{asws} hope for the Mercy for him, and we^{asws} fear the Punishment upon him".⁵²

⁵² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 35

36 - ف: عن أبي جعفر الثاني عليه السلام قال: تأخير التوبة اغترار، وطول التسويف حيرة، والاعتلال على الله هلكة، والاصرار على الذنب أمن لمكر الله، ولا يأمن مكر الله إلا القوم الخاسرون.

From Abu Ja'far^{asws} the 2nd having said: 'Delaying the repentance is a deception, and prolongation of the procrastination is a confusion, and suggesting the morbid state upon Allah^{azwj} is destruction, and the persistence upon the sin is a feeling of safety from the Plan of Allah^{azwj}, and none would feel safe from the Plan of Allah^{azwj} except losing people'.⁵³

37 - يج: روي أن أبا جعفر عليه السلام كان في الحج ومعه ابنه جعفر عليه السلام فأتاه رجل فسلم عليه وجلس بين يديه ثم قال: إني أريد أن أسألك، قال: سل ابني جعفرا،

It is reported that Abu Ja'far^{asws} was performing Hajj and with him^{asws} was his^{asws} son^{asws} Ja'far^{asws}. A man came to him^{asws} and greeted him^{asws} and sat in front of him^{asws}, then said: 'I want to ask you^{asws}'. He^{asws} said: 'Ask my^{asws} son^{asws} Ja'far^{asws}'.

قال: فتحول الرجل فجلس إليه ثم قال: أسألك؟ قال: سل عما بدالك، قال: أسألك عن رجل أذنب ذنبا عظيما، قال: أفطر يوما في شهر رمضان متعمدا؟ قال: أعظم من ذلك، قال: زنى في شهر رمضان؟ قال: أعظم من ذلك، قال: قتل النفس؟ قال: أعظم من ذلك،

He (the narrator) said, 'So, the man turned towards Ja'far^{asws} and sat (facing) him^{asws}, then said: 'Can I ask you^{asws}? He^{asws} said: 'Ask what comes to you'. He said, 'I ask you about a man who commits a grievous sin'. He^{asws} said: 'Did he break one day (Fast) during the Month of Ramazan deliberately?' He said, 'More grievous than that'. He^{asws} said: 'Committed adultery in the Month of Ramazan?' He said, 'More grievous than that'. He^{asws}: 'Killed a soul?' He said, 'More grievous than that'.

قال: إن كان من شيعة علي عليه السلام مشى إلى بيت الله الحرام وحلف أن لا يعود، وإن لم يكن من شيعة فلا بأس، فقال له الرجل: رحمكم الله يا ولد فاطمة - ثلاثا - هكذا سمعته من رسول الله صلى الله عليه واله.

He^{asws} said: 'If he was from the Shias of Ali^{asws}, he should walk to the Sacred House of Allah^{azwj} and swear an oath that he would not repeat (in order to be Forgiven), and if he was not from his^{asws} Shias, then there is no problem (he can remain sinful)'. The man said to him^{asws}, 'May Allah^{azwj} have Mercy on you^{asws}, O son^{asws} of Fatima^{asws}!' - thrice, 'That is how I heard it from Rasool-Allah^{saww}'.

ثم إن الرجل ذهب فالتفت أبو جعفر فقال: عرفت الرجل؟ قال: لا، قال: ذلك الخضر إنما أردت أن اعرفكه.

Then the man went and Abu Ja'far^{asws} turned and said: 'Do you^{asws} recognise the man?' He^{asws} said: 'No'. He^{asws} said: 'That is Al-Khizr^{as}. But rather, I^{asws} wanted him^{as} to recognise you^{asws}'.⁵⁴

⁵³ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 36

⁵⁴ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 37

38 - مص: قال الصادق عليه السلام: التوبة حبل الله ومدد عنايته، ولا بد للعبد من مداومة التوبة على كل حال،

Al-Sadiq^{asws} said: 'The repentance is a Rope of Allah^{azwj} and an extension of His^{azwj} Care, and there is no escape for the servant from continuing upon the repentance upon every state.

وكل فرقة من العباد لهم توبة، فتوبة الانبياء من اضطراب السر، وتوبة الاصفياء من التنفس، وتوبة الاولياء من تلوين الخطرات، وتوبة الخاص من الاشتغال بغير الله، وتوبة العام من الذنوب،

And for every sect, there is repentance for them. The repentance of the Prophets^{as} is from being restless with the secret, and repentance of the pure ones is from the breathing (with other than the *Zikr* of Allah^{azwj}), and repentance of the friends is from noticing sporadic matters, and repentance of the special ones is from the mental occupation with other than Allah^{azwj}, and repentance of the generality is from the sins.

ولكل واحد منهم معرفة وعلم في أصل توبته ومنتهاى أمره، وذلك يطول شرحه ههنا،

And for each one of them there is understanding and knowledge in the origin of his repentance and the end-point of his matter, and that its explanation is prolonged over here.

فأما توبة العام فأن يغسل باطنه بماء الحسرة، والاعتراف بالجنانية دائماً، واعتقاد الندم على ما مضى، والخوف على ما بقي من عمره، ولا يستصغر ذنوبه فيحمله ذلك إلى الكسل، ويسلم البكاء والاسف على ما فاتته من طاعة الله، ويحبس نفسه عن الشهوات، ويستغيث إلى الله تعالى ليحفظه على وفاء توبته،

As for the repentance of the generality, he would wash his interior with the water of regret, and the acknowledgment with the crime continuously, and hold on to the regret upon what has passed, and the fear upon what remains from his life-span, and he should not belittle his sin and carry that to the laziness, and perpetually cry and feel sorry upon what he has lost from the obedience of Allah^{azwj}, and contain his self from the desires, and beg to Allah^{azwj} the Exalted to Protect him upon the loyalty of his repentance;

ويعصمه عن العود إلى ما سلف ويروض نفسه في ميدان الجهد والعبادة، ويقضي عن الفوائت من الفرائض، ويرد المظالم، ويعتزل قرناء السوء، ويسهر ليله، و يظلماً نهاره، ويتفكر دائماً في عاقبته، ويستعين بالله سائلاً منه الاستقامة في سرائه و ضرائه، ويثبت عند المحن والبلاء كيلا يسقط عن درجة التوابين،

And he should save himself from the repetition to what passed and tame himself in the plains of the struggle and the worship, and fulfil from the misses from the Obligations, and respond to the grievances, and separate from the evil pairings, and hold vigils in his nights, and be thirsty during his day, and be thoughtful continuously regarding his Punishment, and be humble with Allah^{azwj} asking from Him^{azwj} the steadfastness in his good times and bad times, and be firm during the Tests and the afflictions, never falling from the rank of the penitent ones.

فإن في ذلك طهارة من ذنوبه، وزيادة في عمله، ورفعة في درجاته، قال الله عزوجل: "وليعلمن الله الذين صدقوا وليعلمن الكاذبين".

Thus, in that, would be the cleansing from his sins, and increase in his deeds, and raising regarding his ranks. Allah^{azwj} Mighty and Majestic Says: ***So, Allah will Make known those who are truthful and He will Make known the liars [29:3]***.⁵⁵

39 - شى: عن أبي عمرو الزيري، عن أبي عبد الله عليه السلام قال: رحم الله عبدا لم يرض من نفسه أن يكون إبليس نظيرا له في دينه، وفي كتاب الله نجاة من الردى، وبصيرة من العمى، ودليل إلى الهدى، وشفاء لما في الصدور، فيما أمركم الله به من الاستغفار مع التوبة

From my father, Amro and Al Zubeyri,

'From Abu Abdullah^{asws} having said: 'May Allah^{azwj} have Mercy on a servant who is not pleased from himself that Iblees^{la} would be a peer for him in his Religion; and in the Book of Allah^{azwj} there is salvation from the annihilation, and an insight from the blindness, and evidence to the Guidance, and a healing from what is in the chests regarding what Allah^{azwj} has Commanded you all with, from the seeking of Forgiveness along with the repentance'.

قال الله: "والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب إلا الله ولم يصروا على ما فعلوا وهم يعلمون"

Allah^{azwj} Says: ***And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins - and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135]***.

وقال: "ومن يعمل سوء أو يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيمًا"

And Said: ***And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]***.

فهذا ما أمر الله به من الاستغفار، واشترط معه بالتوبة والاقلاع عما حرم الله، فإنه يقول: "إليه يصعد الكلم الطيب والعمل الصالح يرفعه" وهذه الآية تدل على أن الاستغفار لا يرفعه إلى الله إلا العمل الصالح والتوبة.

So, this is what Allah^{azwj} Commanded with from the seeking of Forgiveness, and stipulated with the repentance to be with it, and the uprooting from what Allah^{azwj} Prohibited, for He^{azwj} is Saying: ***To Him ascend the good words, and the righteous deeds raise it. [35:10]***. And this Verse points upon that the seeking of Forgiveness, nothing raises it to Allah^{azwj} except the righteous deed and the repentance".⁵⁶

⁵⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 38

⁵⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 39

40 - شى: عن جابر، عن أبي جعفر عليه السلام في قول الله: " ومن يغفر الذنوب إلا الله ولم يصروا على ما فعلوا وهم يعلمون " قال: الاصرار أن يذنب العبد ولا يستغفر ولا يحدث نفسه بالتوبة، فذلك الاصرار.

From Jabir,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj}: **and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135].** He^{asws} said: 'The persistence is that the servant commits a sin and neither seeks Forgiveness nor discusses the repentance with himself, so that is the persistence'.⁵⁷

41 - شى: عن أبي عمرو الزيري، عن أبي عبد الله عليه السلام في قول الله: " وإني لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى " قال: لهذه الآية تفسير، يدل ذلك التفسير على أن الله لا يقبل من عمل عملا إلا من لقيه بالوفاء منه بذلك التفسير، وما اشترط فيه على المؤمنين،

From my father, Amro and Al Zubeyri,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82].** He^{asws} said: 'There is an interpretation for this Verse. That interpretation pointes upon that Allah^{azwj} does not Accept any deed from the deeds except from the one who meets Him^{azwj} with the loyalty from him with that interpretation, and whatever has been Stipulated in it upon the Momineen.

وقال: " إنما التوبة على الله للذين يعملون السوء بجهالة " يعني كل ذنب عمله العبد وإن كان به عالما فهو جاهل حين خاطر بنفسه في معصية ربه، وقد قال في ذلك تبارك وتعالى - يحكي قول يوسف لأخوته -: " هل علمتم ما فعلتم بيوسف وأخيه إذ أنتم جاهلون " فنسبهم إلى الجهل لمخاطرهم بأنفسهم في معصية الله.

And He^{azwj} Said: **But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, [4:17]**, meaning every sin the servant does, and even if he was knowing with it, so he is ignorant when he motioned with himself in disobeying his Lord^{azwj}. And Allah^{azwj}, Blessed and Exalted has Said regarding that - relating the words of Yusuf^{as} to his^{as} brothers: **'Do you know what you did with Yusuf and his brother when you were ignorant?'** [12:89]. Thus, He^{azwj} Linked them with the ignorance due to their notions with themselves in disobeying Allah^{azwj}.⁵⁸

42 - شى: عن الحلبي، عن أبي عبد الله عليه السلام في قول الله: " وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن " قال: هو الفرار تاب حين لم ينفعه التوبة ولم يقبل منه.

From Al Halby,

⁵⁷ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 40

⁵⁸ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 41

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', [4:18].** He^{asws} said: 'He is the fleeing one who repents when it would not benefit him and would not be Acceptable from him'.⁵⁹

43 - شى: عن زرارة، عن أبي جعفر عليه السلام قال: إذا بلغت النفس هذه - وأهوى بيده إلى حنجرته - لم يكن للعالم توبة، وكانت للجاهل توبة.

From Zurara,

'From Abu Ja'far^{asws} having said: 'When the soul reaches this' - and he^{asws} gestured with his^{asws} hand to his^{asws} throat - 'there would not happen to be any repentance for the knowledgeable one, and for the ignorant one, there would be repentance'.⁶⁰

44 - شى: عن جابر، عن النبي صلى الله عليه واله قال: كان إبليس أول من ناح، وأول من من تغنى، وأول من حدا، قال: لما أكل آدم من الشجرة تغنى، قال: فلما اهبط حدابه، قال: فلما استقر على الارض ناح فأذكره ما في الجنة،

From Jabir,

From the Prophet^{saww} having said: 'Iblees^{la} was the first one to lament, and the first one to sing, and the first one to raise his voice. When Adam^{as} ate from the tree, he^{la} sand, and when he^{la} was sent down, he^{la} raised his voice, and when he^{la} fell to the earth, he^{la} lamented and remembered what was in the Paradise'.

فقال آدم: رب ! هذا الذي جعلت بيني وبينه العداوة، لم أقو عليه وأنا في الجنة، وإن لم تعني عليه لم أقوا عليه،

So, Adam^{as} said: 'Lord^{azwj}! This is the one^{la} who made the enmity to be between me and him^{la}. I^{as} am not strong upon him^{la} and I^{as} was in the Paradise and if You^{azwj} don't Assist me^{as} against him^{la}, I^{as} would not be strong upon him^{la}.'

فقال الله: السيئة بالسيئة، والحسنة بعشر أمثالها إلى سبع مائة، قال: رب زدني، قال: لا يولد لك ولد إلا جعلت معه ملكا أو ملكين يحفظانه، قال: رب زدني،

So, Allah^{azwj} Said: "The evil deed with the evil deed, and the good deed would be with the ten likes of it up to seven hundred". He^{as} said: 'Lord^{azwj}! Increase for me^{as}'. He^{azwj} Said: "There would not be born for you^{as} a child except I^{azwj} will Make an Angel to be with him, or two Angels protecting him". He^{as} said: 'Lord^{azwj}! Increase for me^{as}'.

قال: التوبة معروضة (1) في الجسد ما دام فيها الروح، قال: رب ! زدني، قال أغفر الذنوب ولا ابالي، قال حسبي.

⁵⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 42

⁶⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 43

He^{azwj} Said: "The repentance would be exhibited inside the body for as long that there is the soul in it". He^{as} said: 'Lord^{azwj}! Increase for me^{as}'. He^{azwj} Said: "I^{azwj} will Forgive the sins and I^{azwj} don't Mind!" He^{as} said: 'It suffices me^{as}'.⁶¹

45 - شى: عن أبي عمرو الزبيري، عن أبي عبد الله عليه السلام قال: رحم الله عبدا تاب إلى الله قبل الموت، فإن التوبة مطهرة من دنس الخطيئة، ومنقذة من شفا الهلكة، فرض الله بها على نفسه لعباده الصالحين، فقال: "كتب ربكم على نفسه الرحمة إنه من عمل منكم سوء بجهالة ثم تاب من بعده وأصلح فإنه غفور رحيم ومن يعمل سوء أو يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيمًا.

From my father, Amro and al Zubeyri,

'From Abu Abdullah^{asws} having said: 'May Allah^{azwj} have Mercy on a servant who repents to Allah^{azwj} before the death, for the repentance is a cleanser from the filth of the sins, and a saviour from the edge of destruction. Allah^{azwj} has Obligated it upon Himself^{azwj} for His^{azwj} righteous servants, so He^{azwj} Said: **so that the one from you who does evil out of ignorance, then repents from after it and amends, then He is Forgiving, Merciful [6:54] And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]**'.⁶²

46 - م: أتى أعرابي إلي النبي صلى الله عليه واله فقال: أخبرني عن التوبة إلى متى تقبل؟ فقال صلى الله عليه واله: إن بابها مفتوح لابن آدم لا يسد حتى تطلع الشمس من مغربها، وذلك قوله: "هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك" وهي طلوع الشمس من مغربها "يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا".

A Bedouin came to the Prophet^{saww} and he said, 'Inform me about the repentance, up to when is it Accepted?' He^{saww} said: 'Its door is open for the son of Adam^{as} and will not be closed until the sun emerges from its west, and these are His^{azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, and it is the emergence of the sun from its west, **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]**'.⁶³

47 - شى: عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول - في قوله: إنه كان للآوابين غفورا -: قال هم التوابون المتعبدون.

From Abu Baseer who said, 'I heard Abu Abdullah^{asws} saying regarding His^{azwj} Words: **then He would always be Forgiving to the penitent [17:25]**. He^{asws} said: 'They are the penitent, the worshippers''.⁶⁴

⁶¹ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 44

⁶² Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 45

⁶³ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 46

⁶⁴ Bihar Al Anwaar - V 6, The book of Justice, S 1, Ch 20 H 47

48 - شى: عن أبى بصير قال: كنت عند أبى عبد الله عليه السلام فقال له رجل: بأبى و امي إني أدخل كنيفا لي ولي جيران، وعندهم جوار يتغنين ويضربن بالعود، فرمما أطلت الجلوس استماعا مني لهن، فقال: لا تفعل،

From Abu Baseer who said,

'I was in the presence of Abu Abdullah^{asws} and a man said to him^{asws}, 'May my father and my mother (be sacrificed) for you^{asws}! I enter a toilet of mine and there is are neighbours for me, and with them are singers beating the instruments (music), so sometimes I prolong my sitting to listen to them'. He^{asws} said: 'Don't do it'.

فقال الرجل: والله ما هو شئ آتية برجلي إنما هو سماع أسمعته باذني! فقال له " أنت أما سمعت الله: " إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا " ؟

The man said, 'By Allah^{azwj}! It is not something I come to with my legs, and rather it is a hearing I hear with my ears (no choice)! He^{asws} said to him: 'You, have you not heard Allah^{azwj}: ***Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]?***'

قال: بلى والله، فكأنني لم أسمع هذه الآية قط من كتاب الله من عجمي ولا من عربي، لا جرم إني لا أعود إن شاء الله، وإني أستغفر الله

He said, 'Yes, but by Allah^{azwj}, it is as if I had not heard this Verse at all from the Book of Allah^{azwj}, neither from a non-Arab nor an Arab. There is no doubt I will not be repeating it, if Allah^{azwj} so Desires, and I shall seek Forgiveness of Allah^{azwj}.

فقال له: قم فاغتسل وصل ما بدالك، فإنك كنت مقيما على أمر عظيم ما كان أسرا حالك لو مت على ذلك! أحمد الله وسله التوبة من كل ما يكره، إنه لا يكره إلا القبيح، والقبيح دعه لاهله فإن لكل أهلا.

He^{asws} said to him: 'Arise and wash and pray *Salat* whatever comes to you, for you were standing upon a grievous matter. How difficult would your state be if you had died upon that! Praise Allah^{azwj} and ask Him^{azwj} for the repentance from what He^{azwj} Dislikes, (for) He^{azwj} does not dislike anything except for the ugliness, and (as for) the ugliness, leave it for its deserving ones, as for everything there is a deserving one".⁶⁵

49 - ين: بعض أصحابنا، عن علي بن شجرة، عن عيسى بن راشد، عن أبى عبد الله عليه السلام قال: سمعته يقول: ما من مؤمن يذنب ذنبا إلا أجل سبع ساعات، فإن استغفر الله غفر له، وإنه ليذكر ذنبه بعد عشرين سنة فيستغفر الله فيغفر له، وإن الكافر لينسى ذنبه لئلا يستغفر الله.

One of our companions, from Ali Bin Shajra, from Isa Bin Rashid,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'There is none from a *Momin* who commits a sin except he is Respited for seven hours. So, if he seeks Forgiveness

⁶⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 48

of Allah^{azwj}, He^{azwj} Forgives him, and if he were to remember his sin after twenty years, and he seeks Forgiveness of Allah^{azwj}, He^{azwj} would (still) Forgive (his sin) for him".⁶⁶

50 – ما: جماعة، عن أبي المفضل، عن ابن عقدة، عن محمد بن الفضل بن إبراهيم الأشعري، عن علي بن حسان، عن عبد الرحمن بن كثير، عن الصادق، عن آبائه عن الحسن بن علي عليهم السلام في خبر طويل احتج فيه على معاوية قال: فأما القرابة فقد نفعت المشرك وهي والله للمؤمن أنفع، قال رسول الله صلى الله عليه واله لعمه أبي طالب – وهو في الموت –: لا إله إلا الله أشفع لك بما يوم القيامة،

A group, from Abu Al Mufazzal, from Ibn Aqada, from Muhammad Bin Al Fazal Bin Ibrahim Al Ashary, from Ali Bin Hasan, from Abdul Rahman Bin Kaseer,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Al-Hassan^{asws} Bin Ali^{asws}, in a lengthy Hadeeth, arguing in it against Muawiya: 'As for the near relation, the Polytheists has (also) benefitted, and by Allah^{azwj}, it is more beneficial for the Momin. Rasool-Allah^{saww} said to his^{saww} uncle^{as} Abu Talib^{as} – and it was during the death: 'There is no god except Allah^{azwj}. I^{saww} shall intercede for you by it on the Day of Judgment'.

ولم يكن رسول الله صلى الله عليه واله يقول له ويعد إلا ما يكون منه على يقين، وليس ذلك لاحد من الناس كلهم غير شيخنا – أعني أبا طالب – يقول الله عزوجل: " وليست التوبة للذين يعملون السيئات حتى إذا حضر أحدهم الموت قال إني تبت الآن ولا الذين يموتون وهم كفار أولئك أعتدنا لهم عذابا أليما " الخبر.

And Rasool-Allah^{saww} did not happen to be saying to him^{as} and repeating, except what happened to be from him^{saww} upon a certainty, and that it isn't for anyone from the people, all of them apart from our sheykh – meaning Abu Talib^{as}. Allah^{azwj} Mighty and Majestic is Saying: ***And there isn't repentance for those who are committing the evil deeds, until when the death presents itself to one of them, he says, 'I repent now', nor (for) those who are dying while they are Kafirs – for them, We have Prepared a painful Punishment [4:18]'***.⁶⁷

51 – جع: قال النبي صلى الله عليه واله: التائب إذا لم يستب أثر التوبة فليس بتائب: يرضي الخصماء، ويعيد الصلوات، ويتواضع بين الخلق، ويتقي نفسه عن الشهوات، ويهزل رقبته بصيام النهار، ويصفر لونه بقيام الليل، ويخمس بطنه بقلة الاكل، ويقوس ظهره من مخافة النار، ويذيب عظامه شوقا إلى الجنة، ويرق قلبه من هول ملك الموت، و يحفف جلده على بدنه بتفكير الاجل،

The Prophet^{saww} said: 'The penitent one, when he does not manifest the effect of the repentance, so he isn't with a repentance – He pleases the disputant, and repeats the *Salats*, and humbles between the people, and fears himself from the desires, and slanders his neck by Fasting(s) during the day, and pales his colour by standing (for *Salat*) at night, empties his stomach by scarcity of eating, and arches his back from fear of the Fire, and melts his bones in desire for the Paradise, and crushes his head from terror of the Angel of death, and dries his skin upon his body by thinking of the death.

⁶⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 49

⁶⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 50

فهذا أثر التوبة، وإذا رأيتم العبد على هذه الصورة فهو تائب ناصح لنفسه.

So, these are the effects of the repentance. And when you see the servant to be upon this image, then he is a penitent one, sincere to himself".⁶⁸

52 - وقال رسول الله صلى الله عليه واله: أتدرون من التائب؟ قالوا: اللهم لا، قال: إذا تاب العبد ولم يرض الخصماء فليس بتائب، ومن تاب ولم يزد في العبادة فليس بتائب، ومن تاب ولم يغير لباسه فليس بتائب، ومن تاب ولم يغير رفقاءه فليس بتائب،

And Rasool-Allah^{saww} said: 'Do you know the one who is the penitent?' They said, 'O Allah^{azwj}! No'. He^{saww} said: 'When the servant repents and does not please the disputant, so he isn't a repentant; and one who repents and does not increase in the worship, so he isn't a repentant; and one who repents and does not change his clothing so he isn't a repentant; and one who repents and does not change his friends, so he isn't a repentant;

ومن تاب ولم يغير مجلسه فليس بتائب، ومن تاب ولم يغير فراشه ووسادته فليس بتائب ومن تاب ولم يغير خلقه ونيته فليس بتائب، ومن تاب ولم يفتح قلبه ولم يوسع كفه فليس بتائب، ومن تاب ولم يقصر أمله ولم يحفظ لسانه فليس بتائب، ومن تاب ولم يقدم فضل قوته بدنه فليس بتائب، وإذا استقام على هذه الخصال فذاك التائب.

And one who repents and does not change his gatherings so he is isn't a repentant; and one who repents and does not change his bed and his pillow, so he isn't a repentant; and one who repents and does not change his manners and his intentions so he isn't a repentant; and one who repents and does not send forwards the extra of his body so he isn't a repentant. And when he is straight upon these characteristics, so that is the repentant one".⁶⁹

53 - نبه: جابر بن يزيد الجعفي، عن أبي جعفر عليه السلام في قول الله تبارك وتعالى: " ولم يصروا على ما فعلوا وهم يعلمون " قال: الاصرار أن يذنب ولا يحدث نفسه بتوبة، فذاك الاصرار.

Jabir Bin Yazeed Al Jufy,

'From Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Blessed and Exalted: **and they do not persist upon what they are doing while they are knowing [3:135]**. He^{asws} said: 'The persistence is that he sins and does not discuss the repentance with himself, so that is the persistence'.⁷⁰

54 - سيف بن يعقوب، عن أبي عبد الله عليه السلام: المقيم على الذنب وهو منه مستغفر كالمستهزئ.

Sayf Bin Yaqoub,

⁶⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 51

⁶⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 52

⁷⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 53

‘From Abu Abdullah^{asws}: ‘The permanent upon the sin, and he can be Forgiven from it, is like the scoffer (ridiculer)’’.⁷¹

55 - ابن فضال عمن ذكره، عن أبي جعفر عليه السلام قال: لا والله ما أراد الله من الناس إلا خصلتين: أن يقولوا له بالنعم فيزيدهم، وبالذنوب فيغفرها لهم.

Ibn Fazal, from the one who mentioned it,

‘From Abu Ja’far^{asws} having said: ‘No by Allah^{azwj}! Allah^{azwj} does not Want from the people except two characteristics – that they acknowledge to Him^{azwj} for the Bounties so He^{azwj} can Increase them, and for the sins so He^{azwj} can Forgive these for them’’.⁷²

56 - وعنه عليه السلام قال: والله ما ينجو من الذنب إلا من أقر به.

And from him^{asws} having said: ‘By Allah^{azwj}! He cannot be scared from the sin except one who acknowledges with it’’.⁷³

57 - وعن جعفر بن محمد عليهما السلام قال: قال رسول الله صلى الله عليه واله: من أذنب ذنباً وهو ضاحك دخل النار وهو باك.

And from Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who commits a sin and he is laughing, would enter the Fire and he would be crying’’.⁷⁴

58 - نهج: ما كان الله ليفتح على عبد باب الشكر ويغلق عنه باب الزيادة، ولا ليفتح على عبد باب الدعاء ويغلق عنه باب الاجابة، ولا ليفتح على عبد باب التوبة ويغلق عنه باب المغفرة.

Nahj (Al Balagah) –

‘It cannot be for Allah^{azwj} to Open the door of thanks upon a servant and Lock the door of the increase from him, nor for Him^{azwj} to Open a door of the supplication upon a servant and Lock from him the door of the Answer, nor for Him^{azwj} to Open a servant a door of the repentance and Lock from him the door of the Forgiveness’’.⁷⁵

59 - نهج: قال عليه السلام - لقائل بحضرته: أستغفر الله -: ثكلتك امك، أتدري ما الاستغفار ؟

Nahj (Al Balagah) –

‘He^{asws} said to a speak in his^{asws} presence (who had said), ‘I sought Forgiveness of Allah^{azwj}, (he^{asws}) said: ‘May your mother be bereaved of you! Do you know what is the seeking of Forgiveness?’

⁷¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 54

⁷² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 55

⁷³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 56

⁷⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 57

⁷⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 58

إن الاستغفار درجة العليين وهو اسم واقع على ستة معان، أولها الندم على ما مضى، والثاني العزم على ترك العود إليه أبداً، والثالث أن تؤدي إلى المخلوقين حقوقهم حتى تلقى الله أملاً ليس عليك تبعة، والرابع أن تعتمد إلى كل فريضة عليك ضيعتها فتؤدي حقها،

The seeking of Forgiveness is of a high rank, and it is a name occurring upon six meaning – the first of it is the regret upon what passed; and the second is the determination upon leaving the repetition to it, for ever; and the third is that you will return to the people, their rights until you meet Allah^{azwj} pure, there isn't any pursuer upon you; and the fourth is that you deliberate to every Obligation upon you which you had wasted and fulfil its right;

والخامس أن تعتمد إلى اللحم الذي نبت على السحت فتذيبه بالاحزان حتى يلصق الجلد بالعظم وينشأ بينهما لحم جديد، والسادس أن تذيب الجسم ألم الطاعة كما أذقته حلاوة المعصية، فعند ذلك تقول: أستغفر الله.

And the fifth is that you deliberate to the flesh which has built upon the ill-gotten gains and melt it with another until the skin meets with the bone and there grows new flesh between the two; and the sixth is that you make the body taste the pain of obedience just as you had made it take the sweetness of the disobedience. Thus, at that, you should be saying, 'I have sought Forgiveness of Allah^{azwj}'.⁷⁶

60 - نهج: وقال عليه السلام لرجل سأله أن يعظه: لا تكن ممن يرجو الآخرة بغير العمل، ويرجى التوبة بطول الأمل - وساق الكلام إلى أن قال عليه السلام -: إن عرضت له شهوة أسلف المعصية، وسوف التوبة.

Nahj (Al Balagah) -

'And he^{asws} said to a man who had asked him^{asws} to advise him: 'Do not become from the one who dopes for the Hereafter without the deeds, and hopes for the repentance with prolonged works' – and the crust of the speech up to he^{asws} said: 'If the desire presents to him, he is quick to the disobedience, and delays the repentance'.⁷⁷

61 - نهج: وقال عليه السلام من اعطي أربعاً لم يحرم أربعاً: من اعطي الدعاء لم يحرم الاجابة، ومن اعطي التوبة لم يحرم القبول، ومن اعطي الاستغفار لم يحرم المغفرة ومن اعطي الشكر لم يحرم الزيادة،

Nahj (Al Balagah) -

'And he^{asws} said: 'One who give four would not be Deprived four – one who give the supplication would not be Deprived the Answer; and one who gives the repentance would not be Deprived the Acceptance; and one who gives the seeking of Forgiveness would not be Deprived the Forgiveness; and one who gives the thanks would not be Deprived the increase.

⁷⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 59

⁷⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 60

وتصديق ذلك في كتاب الله سبحانه، قال الله عز وجل في الدعاء: " ادعوني أستجب لكم " وقال في الاستغفار: " ومن يعمل سوء أو يظلم نفسه ثم يستغفر الله يجد الله غفورا رحيمًا "

And the ratification of that in the Book of Allah^{azwj} the Glorious, Allah^{azwj} Mighty and Majestic Said regarding the supplication: ***"Supplicate to Me, I will Answer you. [40:60], and Said regarding the seeking of Forgiveness: And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110].***

وقال في الشكر: " إن شكرتم لازيدنكم " وقال في التوبة: " إنما التوبة على الله للذين يعملون السوء بجهالة ثم يتوبون من قريب فأولئك يتوب الله عليهم وكان الله عليما حكيما ".

And Said regarding the thanks: ***"If you are grateful, I would Increase it for you, [14:7], and Said regarding the repentance: But rather, the repenting to Allah is only for those who do the evil (deed) out of ignorance, then they are repenting from shortly afterwards, so they are to whom Allah Turns (Mercifully) to them; and Allah was always most-Knowing, Wise [4:17]"***.⁷⁸

62 - نهج: وسئل عليه السلام عن الخير ما هو ؟ فقال: ليس الخير أن يكثر مالك و ولدك ولكن الخير أن يكثر علمك، (1) ويعظم حلمك، وأن تباهي الناس بعبادة ربك، فإن أحسنت حمدت الله، وإن أسأت استغفرت الله،

Nahj (Al Balagah) –

‘And he^{asws} was asked about the goodness, ‘What is it?’ He^{asws} said: ‘There is no goodness if you multiply your wealth and your children, but the goodness is that you multiply your knowledge, and magnify your forbearance, and that you (find) delight in the worship of your Lord^{azwj}. So, if you do good, your praise Allah^{azwj}, and if you do evil, you seek Forgiveness of Allah^{azwj}.

ولا خير في الدنيا إلا لرجلين: رجل أذنب ذنوبا فهو يتداركها بالتوبة، ورجل يسارع في الخيرات. ولا يقل عمل مع التقوى وكيف يقل ما يتقبل ؟.

And there is no goodness in the world except for two (types of) men – a man who commits a sin and he fixes it with the repentance, and a man who is quick regarding the good deeds; and do not belittle a deed along with the piety, and how can one belittle what is Accepted?”⁷⁹

63 - ين: النضر، عن ابن سنان، عن حفص قال: سمعت أبا عبد الله عليه السلام يقول: ما من عبد مؤمن يذنب ذنبا إلا أجله الله سبع ساعات من النهار، فإن هو تاب لم يكتب عليه شيئا وإن لم يفعل كتبت عليه سيئة،

Al Nazar, from Ibn Sinan, from Hafs who said,

⁷⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 61

⁷⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 62

'I heard Abu Abdullah^{asws} saying: 'There is none from a *Momin* servant who commits a sin except Allah^{azwj} would Respite him for seven hours from the day. Then, if he repents, nothing is recorded against him, and if he does not do so, an evil deed is recorded against him.

فأتاه عباد البصري فقال له: بلغنا أنك قلت: ما من عبد يذنب ذنبا إلا أجله الله سبع ساعات من النهار؟ فقال: ليس هكذا قلت: ولكني قلت: ما من عبد مؤمن يذنب ذنبا إلا أجله الله سبع ساعات من نهاره، هكذا قلت.

Abaad Al-Basry came and said to him^{asws}, 'It reached us that you^{asws} said: 'There is none from a servant who commits a sin except Allah^{azwj} Respites him for seven hours from the day?' He^{asws} said: 'I^{asws} didn't say it like that. But, I^{asws} said: 'There is none from a *Momin* servant who commits a sin except Allah^{azwj} Respites him for seven hours from his day'. I^{asws} said it like that'.⁸⁰

64 - ين: فضالة، عن القاسم بن يزيد، عن محمد بن مسلم قال: قال أبو جعفر عليه السلام إن من أحب عباد الله إلى الله المفتن التواب.

Fazalat, from Al Qasim Bin Yazeed, from Muhammad Bin Muslim who said,

'Abu Ja'far^{asws} said: 'One of the most beloved of servants of Allah^{azwj} to Allah^{azwj} is the Tried repentant'.⁸¹

65 - ين: ابن أبي عمير، عن أبي أيوب، عن أبي بصير، عن أبي عبد الله عليه السلام قال: من عمل سيئة أجل فيها سبع ساعات من النهار، فإن قال: "أستغفر الله الذي لا إله إلا هو الحي القيوم" ثلاث مرات لم يكتب عليه.

Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'One who does an evil deed, he is Respited regarding it for seven hours from the day. Then, if he says,

'أستغفر الله الذي لا إله إلا هو الحي القيوم'

'I seek Refuge with Allah^{azwj} Who, there is no god except Allah^{azwj}, He^{azwj} is the Living, the Eternal' – three times, it would not be written against him'.⁸²

66 - ين: ابن أبي عمير، عن علي الاحمسي، عن ذكره، عن أبي جعفر عليه السلام إنه قال: والله ما ينجو من الذنب إلا من أقر به.

Ibn Abu Umeyr, from Ali Al Ahmas, from the one who mentioned it,

⁸⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 63

⁸¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 64

⁸² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 65

'From Abu Ja'far^{asws} having said: 'By Allah^{azwj}! None would be saved from the sin except the one who acknowledges with it'.⁸³

67 - ين: علي بن المغيرة، عن ابن مسكان، عن أبي عبيدة الحذاء قال: سمعت أبا جعفر عليه السلام: ألا إن الله أفرح بتوبة عبده حين يتوب من رجل ضلت راحلته في أرض قفر وعليها طعامه وشرابه، فبينما هو كذلك لا يدري ما يصنع ولا أين يتوجه حتى وضع رأسه لينام فأتاه آت فقال له: هل لك في راحلتك؟ قال: نعم، قال: هوذه فاقبضها، فقام إليها فقبضها،

Ali Bin Al Mugheira, from Ibn Muskan, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{asws} saying: 'Indeed! Allah^{azwj} is Happier from a repentance of His^{azwj} servant when he repents than (the happiness of) a man who loses his riding animal in a land of wilderness and upon it is his food and his drink, and while he is like that not knowing what to do nor where to head towards until he places his head to sleep, and a comer comes to him and says to him, 'Is there a riding animal for you?' He says, 'Yes'. He says, 'Here it is, take it'. So, he stands up and takes it'.

فقال أبو جعفر عليه السلام: والله أفرح بتوبة عبده حين يتوب من ذلك الرجل حين وجد راحلته.

Abu Ja'far^{asws} said: 'And Allah^{azwj} is Happier with a repentance of His^{azwj} servant when he repents, than that man when he found his riding animal'.⁸⁴

68 - كا: العدة، عن البرقي، عن محمد بن علي، عن محمد بن الفضيل، عن الكنائي قال: سألت أبا عبد الله عليه السلام عن قول الله عزوجل، " يا أيها الذين آمنوا توبوا إلى الله توبة نصوحا " قال: يتوب العبد من الذنب ثم لا يعود فيه.

The number (of reporters), from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Al Kanany who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: '**O you, those who believe! Turn to Allah with a sincere repentance [66:8].** He^{asws} said: 'The servant repents from the sin, then he does not repeat it'.

قال محمد بن الفضيل سألت عنها أبا الحسن عليه السلام فقال: يتوب من الذنب ثم لا يعود فيه، وأحب العباد إلى الله المفتنون التوابون.

Muhammad Bin Al-Fazeyl said, 'I asked Abu Al-Hassan^{asws} about it, and he^{asws} said: 'He repents from the sin then does not repeat it, and the most beloved of the servant to Allah^{azwj}, are the Tried ones, the ones who repent'.⁸⁵

⁸³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 66

⁸⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 67

⁸⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 68

69 - كا: علي، عن أبيه، عن ابن أبي عمير، عن أبي أيوب، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: " يا أيها الذين آمنوا آمنوا توبوا إلى الله توبة نصوحا " قال: هو الذنب الذي لا يعود فيه أبدا، قلت: وأينا لم يعد؟ فقال: يا أبا محمد إن الله يحب من عباده المفتن التواب.

Ali, from his father, from Ibn Abu Umeys, from Abu Ayoub, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, **'O you, those who believe! Turn to Allah with a sincere repentance [66:8].** He^{asws} said: 'It is the sin which he would not be repeating in it, ever!' I said, 'And is there any one of us who does not repeat?' He^{asws} said: 'O Abu Muhammad! Allah^{azwj} Loves from His^{azwj} servants, the Tried, the repentant'⁸⁶.

70 - كا: علي، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا رفعه قال: إن الله عز وجل أعطى التائبين ثلاث خصال لو أعطى خصلة منها جميع أهل السماوات والأرض لنجوا بها: قوله عز وجل: " إن الله يحب التوابين ويحب المتطهرين " فمن أحبه الله لم يعذبه،

Ali, from his father, from Ibn Abu Umeyr, from one of our companions, raising it, said, 'Allah^{azwj} Mighty and Majestic Gave the repentant three qualities. If one of these qualities had been Given to all the inhabitants of the skies and the earth, they would have achieved salvation by it. The Words of the Mighty and Majestic: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222].** So the one whom Allah^{azwj} the Exalted Loves, He^{azwj} would not Punish him'.

وقوله: " الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون به ويستغفرون للذين آمنوا ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا واتبعوا سبيلك وقهم عذاب الجحيم

And His^{azwj} Words: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, 'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent and follow Your Way, and Save them from the Punishment of the Blazing Fire!' [40:7]**

ربنا وأدخلهم جنات عدن التي وعدتهم ومن صلح من آبائهم وأزواجهم وذرياتهم إنك أنت العزيز الحكيم

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8]

وقهم السيئات ومن تق السيئات يومئذ فقد رحمته وذلك هو الفوز العظيم

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, and that, it is the mighty success [40:9]

⁸⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 69

وقوله عزوجل "والذين لا يدعون مع الله إلها آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثاما

And the Words of the Mighty and Majestic: ***And those who are not supplication to another god along with Allah, and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68]***

يضاعف له العذاب يوم القيامة ويخلد فيه مهانا

The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69]

إلا من تاب وآمن وعملا صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما".

Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]".⁸⁷

71 - كا: محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن العلاء، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: يا محمد بن مسلم ذنوب المؤمن إذا تاب منها مغفورة له، فليعمل المؤمن لما يستأنف بعد التوبة والمغفرة، أما والله إنها ليست إلا لاهل الايمان.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'O Muhammad Bin Muslim! Sins of the *Momin* when he repents from these, are Forgiven for him, so let the *Momin* to when he resumes (a fresh start) after the repentance and the Forgiveness. But, by Allah^{azwj}, it isn't except for the people of Eman'.

قلت: فإن عاد بعد التوبة والاستغفار من الذنوب وعاد في التوبة؟ فقال: يا محمد بن مسلم أترى العبد المؤمن يندم على ذنبه ويستغفر الله تعالى منه ويتوب ثم لا يقبل الله توبته؟

I said, 'Supposing he repeats (the sin) after the repentance and the seeking of Forgiveness from the sins and repeats in the repentance?' He^{asws} said: 'O Muhammad Bin Muslim! Do you see the *Momin* servant regretting upon his sins and seeking Forgiveness of Allah^{azwj} the Exalted from it and repents, then Allah^{azwj} does not Accept his repentance?'

قلت: فإنه فعل ذلك مرارا يذنب ثم يتوب ويستغفر، فقال: كلما عاد المؤمن بالاستغفار والتوبة عاد الله عليه بالمغفرة وإن الله غفور رحيم يقبل التوبة ويعفو عن السيئات، فإياك أن تقنط المؤمنين من رحمة الله.

I said, 'Supposing he does that repeatedly, then he repents and seeks Forgiveness?' He^{asws} said: 'Every time the *Momin* repeats with the seeking of Forgiveness, Allah^{azwj} would Repeat

⁸⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 70

upon him with the Forgiveness, and that Allah^{azwj} is Forgiving, Merciful. He^{azwj} Accepts the repentance and Pardons from the evil deeds, therefore beware of despairing the Momineen from the Mercy of Allah^{azwj}.⁸⁸

72 - كا: أبو علي الاشعري، عن محمد بن عبد الجبار، عن ابن فضال، عن ثعلبة ابن ميمون، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألت عن قول الله عزوجل: " وإذا مسهم طائف من الشيطان تذكروا فإذا هم مبصرون " قال: هو العبد يهيم بالذنب ثم يتذكر فيمسك فذلك قوله: " تذكروا فإذا هم مبصرون " .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa'alba Ibn Maymoun, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: ***Surely those who fear when an evil from the satan touches them, they are mindful, and then they are seeing [7:201].*** He^{asws} said: 'He is the servant thinking of the sin, then he remembers and he abstains, so these are His^{azwj} Words: ***they are mindful, and then they are seeing [7:201]***'.⁸⁹

73 - كا: علي، عن أبيه، عن ابن أبي عمير، عن ابن اذينة، عن أبي عبيدة قال: سمعت أبا جعفر عليه السلام يقول: إن الله تعالى أشد فرحا بتوبة عبده من رجل أضل راحلته وزاده في ليلة ظلماء فوجدها فإله أشد فرحا بتوبة عبده من ذلك الرجل براحتله حين وجدها.

Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abu Ubeyda who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} the Exalted is more intensely Happier with the repentance of His^{azwj} servant, than (the happiness of) a man who loses his riding animal and his provision in the dark night, then finds it. Allah^{azwj} is more intensely Happier with the repentance of His^{azwj} servant than that man is with his riding animal when he did find it'.⁹⁰

74 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن إسماعيل، عن عبد الله ابن عثمان، عن أبي جميلة قال: قال أبو عبد الله: إن الله يحب المفتن التواب ومن لا يكون ذلك منه كان أفضل.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abdullah Ibn Usman, from Abu Jameela who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Loves the Tried repentant, and one from whom that (temptation of the sin) does not happen, would be superior'.⁹¹

75 - كا: محمد، عن أحمد، عن علي بن النعمان، عن محمد بن سنان، عن يوسف بن أبي يعقوب بياع الارز، عن جابر، عن أبي جعفر عليه السلام قال: سمعته يقول: التائب من الذنب كمن لا ذنب له، والمقيم على الذنب وهو مستغفر منه كالمستهزئ.

⁸⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 71

⁸⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 72

⁹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 73

⁹¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 74

Muhammad, from Ahmad, from Ali Bin Nu'man, from Muhammad Bin Sinan, from Yusuf Bin Abu Yaqoub a servant of Al Arz, from Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'The repentant from the sin is like the one who has no sin for him, and the one continuing upon the sin, and he has already been Forgiven from it, is like the mocking one''.⁹²

76 - كا: علي، عن أبيه، عن ابن أبي عمير، عن محمد بن حمران، عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: إن العبد إذا أذنب ذنباً اجل من غداة إلى الليل فإن استغفر الله لم يكتب عليه.

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'The servant, when he commits a sin, is Respited from the morning to the night. Then if he seeks Forgiveness of Allah^{azwj} it is not written against him''.⁹³

77 - كا، علي، عن أبيه، وأبو علي الاشعري، ومحمد بن يحيى جميعاً، عن الحسين بن إسحاق، عن علي بن مهزيار، عن فضالة، عن عبد الصمد بن بشير، عن أبي عبد الله عليه السلام قال: العبد المؤمن إذا أذنب ذنباً أجله الله سبع ساعات فإن استغفر الله لم يكتب عليه، وإن مضت الساعات ولم يستغفر كتبت عليه سيئة، وإن المؤمن ليذكر ذنبه بعد عشرين سنة حتى يستغفر ربه فيغفر له، وإن الكافر لينساه من ساعته.

Ali, from his father and Abu Ali Al Ashary, and Muhammad Bin Yahya altogether, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazalatf, from Abdul Samad Bin Bashir,

'From Abu Abdullah^{asws} having said: 'When the *Momin* servant commits a sin, Allah^{azwj} Respites him for seven hours. Then, if he seeks Forgiveness of Allah^{azwj}, it is not written against him, and if the seven hours pass by and he does not seek Forgiveness, an evil deed is written against him; and that the *Momin*, remembers his sin after twenty years and he seeks Forgiveness of his Lord^{azwj}, He^{azwj} Forgives (his sin) for him; and the *Kafir* forgets it from his moment (of sinning)''.⁹⁴

78 - كا: علي، عن أبيه، والعدة، عن سهل، ومحمد بن يحيى، عن أحمد بن محمد جميعاً، عن ابن محبوب، عن محمد بن النعمان الاحول، عن سلام بن المستنير قال: كنت عند أبي جعفر عليه السلام فدخل عليه حمران بن أعين وسأله عن أشياء، فلما هم حمران بالقيام قال لابي جعفر عليه السلام: اخبرك أطلال الله بقاءك لنا وأمتعنا بك: أنا نأتيك فما نخرج من عندك حتى ترق قلوبنا، وتسلو أنفسنا عن الدنيا، ويهون علينا ما في أيدي الناس من هذه الاموال، ثم نخرج من عندك فإذا صرنا مع الناس والتجار أحببنا الدنيا !

Ali, from his father, and the number (of reporters), from Sahl, and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Mahboub, from Muhammad al Nu'man Al Ahowl, from Salam Bin Mustaneer who said,

⁹² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 20 H 75

⁹³ Bihar Al A6waar – V 6, The book of Justice, S 1, Ch 20 H 76

⁹⁴ Bihar Al A6waar – V 6, The book of Justice, S 1, Ch 20 H 77

'I was in the presence of Abu Ja'far^{asws}, and Humran Bin Ayn entered and asked him^{asws} about certain things. When Humran was thinking of arising, he said to Abu Ja'far^{asws}, 'I inform you^{asws}, may Allah^{azwj} Prolong your^{asws} remaining for us and our benefitting with you^{asws}, we come to you^{asws} and we do not exit from your^{asws} presence until you^{asws} advance our hearts and take ourselves away from the world, and it becomes irrelevant upon us whatever is in the hands of the people from these wealth. Then we go out from your^{asws} presence, and when we come to be with the people, and the traders, we love the world (once again)!'

قال: فقال أبو جعفر عليه السلام: إنما هي القلوب مرة تصعب، ومرة تسهل،

He (the narrator) said, 'Abu Ja'far^{asws} said: 'But rather these are turnings, difficult at times and easy at times'.

ثم قال أبو جعفر عليه السلام: أما إن أصحاب محمد صلى الله عليه وآله قالوا: يارسول الله نخاف علينا النفاق، قال: فقال: ولم تخافون ذلك ؟

Then Abu Ja'far^{asws} said: 'But, the companions of Muhammad^{saww} said, 'O Rasool-Allah^{saww}! We fear the hypocrisy upon us'. So, he^{saww} said: 'And why are you fearing that?'

قالوا: إذا كنا عندك فذكرتنا ورغبتنا وجلنا ونسينا الدنيا وزهدنا حتى كأننا نعين الآخرة والجنة والنار ونحن عندك،

They said, 'Whenever we are in your^{saww} presence, so you^{saww} remind us and make us desirous, and polish us, and makes us forget the world, and make us ascetic until it is as if we are witnessing the Hereafter, and the Paradise, and the Fire, although we are with you^{saww}.

فإذا خرجنا من عندك ودخلنا هذه البيوت وشممنا الاولاد ورأينا العيال والاهل يكاد أن نحول عن الحالة التي كنا عليها عندك، حتى كأننا لم نكن على شيء، أفتخاف علينا أن يكون ذلك نفاقا ؟

But, when we go out from your^{saww} presence and enter these houses, and we smell the children and we see the dependants and the family members, we almost turn around from the state which we used to be in when in your^{saww} presence, to the extent as if we do not happen to be upon anything. Do you^{saww} fear upon us, that might become hypocrisy?'

فقال لهم رسول الله صلى الله عليه وآله: كلا إن هذه خطوات الشيطان فيرغبكم في الدنيا، والله لو تدومو على الحالة التي وصفتم أنفسكم بها لصافحتكم الملائكة ومشيتم على الماء ولولا أنكم تذنبن فتستغفرون الله لخلق الله خلقا حتى يذنبوا ثم يستغفروا لله فيغفر لهم،

So, Rasool-Allah^{saww} said to them: 'Never! These are the footsteps of Satan^{la} making you desirous regarding the world. By Allah^{azwj}! If you were to continue upon the state which you described yourselves with, the Angels would shake your hands and make you walk upon the water. And if you sin and do not seek Forgiveness of Allah^{azwj}, Allah^{azwj} would Create (other)

creatures who (when) they are sinning, would seek Forgiveness of Allah^{azwj}, and He^{azwj} would Forgive (their sins) for them.

إن المؤمن مفتن تواب، أما سمعت قول الله عزوجل: " إن الله يحب التوابين ويحب المتطهرين " وقال: " استغفروا ربكم ثم توبوا إليه . "

The *Momin* is Tried, repentant. Have you nor heard the Words of Allah^{azwj} Mighty and Majestic: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**? And Said: **And, O people! Seek Forgiveness of your Lord, then repent to Him; [11:52]**".⁹⁵

⁹⁵ Bihar Al A6waar – V 6, The book of Justice, S 1, Ch 20 H 78

(باب 21) * (نفى العبث وما يوجب النقص من الاستهزاء والسخرية والمكر) * * (والخدعة عنه تعالى وتأويل الايات فيها) *

CHAPTER 21 – NEGATION OF THE FRIVOLITIES AND WHAT IS OBLIGATED FROM THE REDUCTION OF THE MOCKERY AND THE RIDICULE, AND THE PLOTTING, AND THE DECEPTION ABOUT HIM^{azwj} THE EXALTED, AND EXPLANATION OF THE VERSES REGARDING IT

الايات البقرة " 2 " الله يستهزئ بهم ويمدهم في طغيانهم يعمهون 15.

The Verses – (Surah) Al Baqarah: **Allah will be Mocking with them, and Extend them in their insolence, wandering blindly [2:15]**

النساء " 4 " يخادعون الله وهو خادعهم 142.

(Surah) Al Nisaa: **The hypocrites are seeking to deceive Allah and He is Deceiving them, [4:142]**

الانفال " 8 " ويمكرون ويمكر الله والله خير الماكرين 30.

(Surah) Al Anfaal: **and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]**

التوبة " 9 " فيسخرون منهم سخر الله منهم 79.

(Surah) Al Tawbah: **so they are ridiculing them. Allah will Ridicule them [9:79]**

يونس " 10 " قل الله أسرع مكرا 21.

(Surah) Yunus: **Say: 'Allah is Quicker in planning; [10:21]**

الرعد " 13 " وقد مكر الذين من قبلهم فله المكر جميعا 42.

(Surah) Al Ra'ad: **And they had plotted, those from before them, but for Allah is the Planning entirely. [13:42]**

النمل " 27 " ومكروا مكرا ومكرنا مكرا وهم لا يشعرون 50.

(Surah) Al Naml: **And they plotted, and We Planned, and they were not perceiving [27:50]**

الطارق " 86 " إنهم يكيدون كيدا * وأكد كيدا * فمهل الكافرين أمهلهم رويدا 15 - 17.

(Surah) Al Tariq: **They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, respiting them gently for a while [86:17]**

1 - يد، مع، ن: المعاذي، عن أحمد الحمداني، عن علي بن الحسن بن فضال عن أبيه قال: سألت الرضا عليه السلام عن قول الله عزوجل: " سخر الله منهم " وعن قوله: " الله يستهزئ بهم " وعن قوله: " ومكروا ومكر الله " وعن قوله: " يخادعون الله وهو خادعهم "

Al Ma'azy, from Ahamad Al hamdany, from Ali Bin Al Hassan Bin Fazal, from his father who said,

'I asked Al-Reza^{asws} would the Words of Allah^{azwj} Mighty and Majestic: **Allah will Ridicule them [9:79]**, and about His^{azwj} Words: **Allah will be Mocking with them, [2:15]**, and about His^{azwj} Words: **And they plotted, and We Planned, and they were not perceiving [27:50]**, and about His^{azwj} Words: **The hypocrites are seeking to deceive Allah and He is Deceiving them, [4:142]**.

فقال: إن الله عزوجل لا يسخر ولا يستهزئ ولا يمكر ولا يخادع ولكنه عزوجل يجازيهم جزاء السخرية وجزاء الاستهزاء وجزاء المكر والخديعة، تعالى الله عما يقول الظالمون علوا كبيرا.

He^{asws} said: 'Allah^{azwj} Mighty and Majestic neither ridicules nor mocks, nor plots, nor deceives, but He^{azwj} Mighty and Majestic would Recompense them with a recompense of the ridicule, and a recompense of the mocking, and recompense of the plotting, and a recompense of the deceiving. Allah^{azwj} is Exalted from what they unjust ones are saying, Higher, Greater'.⁹⁶

2 - م: " يخادعون الله والذين آمنوا وما يخدعون إلا أنفسهم وما يشعرون " قال موسى بن جعفر عليهما السلام: لما نصب النبي صلى الله عليه واله عليا عليه السلام يوم غدیر خم وأمر عمر وتمام تسعة من رؤساء المهاجرين والانصار أن يبايعوه بإمرة المؤمنين ففعلوا ذلك وتواطؤوا بينهم أن يدفعوا هذا الامر عن علي عليه السلام وأن يهلكوهما،

They are (trying to) deceive Allah and those who believe, and they are not deceiving except for themselves and there are no realising [2:9]. Musa^{asws} Bin Ja'far^{asws} said: 'When the Prophet^{saww} appointed Ali^{asws} on the day of Ghadeer Khumm and ordered Umar and all the nine chiefs of the Emigrants and the Helpers that they should pledge allegiances to him as Emir of the Momineen, they all did that, and they colluded between them that they would repel this command away from Ali^{asws}, and that they would kill them^{asws} both.

كان من موآطآتهم أن قال أولهم: ما اعتددت بشئ كاعتدادي بهذه البيعة ولقد رجوت أن يفسح الله بها لي في قصور الجنان ويجعلني فيها من أفضل النزال والسكان !

⁹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 21 H 1

It was from their collusion that the first of them said (to Rasool-Allah^{saww}), 'I do not consider anything better in my deeds than this allegiance, and desire for this from Allah^{azwj} castles in the Gardens, and that He^{azwj} will Make me therein of the highest of the inhabitants and dwellers!'

وقال ثانيهم: بأبي أنت وأمي يا رسول الله ما وثقت بدخول الجنة والنجاة من النار إلا بهذه البيعة والله ما يسرني إن نقضتها أو نكثت بعدما اعطيت وإن لي طلاع ما بين الثرى إلى العرش لآلي رطبة وجواهر فاخرة.

The second one of them said: 'May my father and mother be sacrificed for you^{saww}, O Rasool-Allah^{saww}! I am not depending on anything other than this allegiance for my entry into Paradise and salvation from the Fire. By Allah^{azwj}! It would not make me happy if I were to renege or break after having given from myself what I have given (pledge of allegiance), and even if there was for me, what is between the earth to the Throne a mountain of pride-worthy jewels.'

وقال ثالثهم: والله يا رسول الله لقد صرت من الفرح بهذه البيعة ومن السرور الفسيح من الآمال في رضوان الله ما أيقنت أنه لو كانت ذنوب أهل الارض كلها علي لمحضت عني بهذه البيعة

And the third of them said: 'By Allah^{azwj}! O Rasool-Allah^{saww}! I have so much happiness in my heart after taking an oath of allegiance (to Ali^{asws}) and I prefer this to any of my other deeds. I am convinced that it will earn me the Pleasure of Allah^{azwj} and even if I were to have the sins of all the people of the world on me, still I will be cleansed from them by (honouring) this allegiance'.

- وحلف على ما قال من ذلك - ثم تتابع بمثل هذا الاعتذار من بعدهم من الجبابرة والمتمردين،

And he swore upon what he said from that, then he followed it up with the likes of these apologies from after them, from the tyrants and the apostates.

فقال الله عز وجل لمحمد صلى الله عليه واله: " يخادعون الله يعني يخادعون رسول الله صلى الله عليه وآله بأيمانهم خلاف ما في جواهرهم " والذين آمنوا " كذلك أيضا الذين سيدهم وفاضلهم علي بن أبي طالب عليه السلام.

So Allah^{azwj} Mighty and Majestic Said to Muhammad^{saww}: **They are (trying to) deceive Allah [2:9]** Meaning - they are (trying to) deceive Rasool-Allah^{saww} by the display of their *Eman* which is against what is in their hearts; **and those who believe** Similar to that as well, (trying to deceive) their chief and their superior, Ali^{asws} Ibn Abu Talib^{asws}.

ثم قال: " وما يخدعون إلا أنفسهم " ما يضرون بتلك الخديعة إلا أنفسهم فإن الله غني عنهم وعن نصرتهم، ولولا إمهاله لهم ما قروا على شيء من فجورهم وطغيانهم

Then Allah^{azwj} Said: **and they are not deceiving except for themselves** – and they are not damaging anyone with their deceit except their own selves for Allah^{azwj} is Needless of them and their help, and had He^{azwj} not Respited them they would have no power over anything from their corruption and tyranny;

" وما يشعرون " أن الامر كذلك وأن الله يطلع نبيه على نفاقهم وكذبهم وكفرهم ويأمره بلعنهم في لعنة الظالمين الناكثين، وذلك اللعن لا يفارقهم، في الدنيا يلعنهم خيار عباد الله، وفي الآخرة يتلون بشدائد عقاب الله "

And they are not realising that the matter is like that, and Allah^{azwj} has Notified His^{azwj} Prophet^{saww} about their hypocrisy, and their lies, and their infidelity, and Commanded him^{saww} in cursing the unjust and the breakers of the allegiance. And that curse would not separate from them – in the world the best of the servants of Allah^{azwj} would be cursing them, and in the Hereafter they would be involved in the severe Punishments of Allah^{azwj}.

وإذا لقوا الذين آمنوا " إلى قوله: " يعمهون " قال موسى عليه السلام: وإذا لقي هؤلاء الناكثون للبيعة، المواطنون على مخالفة علي عليه السلام ودفع الامر عنه،

And when they are meeting those who believe, [2:14] – up to His^{azwj} Words: **wandering blindly [2:15]** – Musa^{asws} said: **"And when they are meeting** – Those breakers of the allegiance, the ones resolutely upon the opposition to Ali^{asws} and repelling the matter (Caliphate) away from him^{asws}.

الذين آمنوا قالوا آمنا كإيمانكم، إذا لقوا سلمان والمقداد و أبا ذر وعمار قالوا آمنا بمحمد وسلمنا له بيعة علي وفضله كما آمنتهم،

(When they are meeting) **those who believe, they are saying: We believe** – just like those with Eman, when they are meeting Salman^{ra}, and Al-Miqdad^{ra}, and Abu Zarr^{ra} and Ammar^{ra}. (So) they are saying, 'We believe in Muhammad^{saww}, and we submit allegiance to Ali^{asws} and his^{asws} merits, and concede to his^{asws} matter just as you believe'.

وأن أولهم وثانيهم وثالثهم إلى تاسعهم ربما كانوا يلتقون في بعض طرقهم مع سلمان وأصحابه فإذا لقوهم اشتأزوا منهم وقالوا: هؤلاء أصحاب الساحر والاهوج – يعنون محمدا و عليا عليهما السلام –

And their first one, and their second one, and their third ones, up to their ninth one – would sometimes come across, in one of the streets, with Salman^{ra} and his^{ra} companions. So, when they did meet them, they were constricted from them and they said, 'They are the companions of the sorcerer and the reckless' – meaning Muhammad^{saww} and Ali^{asws}.

فيقول أولهم: انظروا كيف أسخر منهم وأكف عاديتهم عنكم، فإذا التقوا قال أولهم: مرحبا بسلمان بن الاسلام، ويمدحه بما قال النبي صلى الله عليه واله فيه، وكذا كان يمدح تمام الاربعة،

So, the first one was saying to them, 'Look at me how I mock at them, and refrain their opposition from you'. When they met, their first one said, 'Congratulations Salman^{ra} son of Al-Islam', and he praised him^{ra} with what the Prophet^{saww} had said regarding him^{ra}, and like that he praised all the four.

فلما جازوا عنهم كان يقول الاول كيف رأيتم سخرتي لهؤلاء وكفي عاديتهم عني وعنكم، فيقول له: لا نزال بخير ما عشت لنا، فيقول لهم: فهكذا فلتكن معاملتكم لهم إلى أن تنتهزوا الفرصة فيهم مثل هذا، فإن اللبيب العاقل من تجرع على الغصة حتى ينال الفرصة،

When they had crossed over from them, the first one was saying, "How did you see my mocking with them and refraining their enmity from me and from you?" They were saying, 'We will not cease to be in goodness for as long as you live for us'. He was saying to them, 'This is how you should be in your dealing with them, until you can seize the opportunity similar to this regarding them, for the one of understanding, the intellectual, is the one who does not panic upon the anger until he grabs the opportunity'.

ثم يعودون إلى أخذانهم من المنافقين المتمردين المشاركين لهم في تكذيب رسول الله صلى الله عليه وآله فيما أداه إليهم عن الله عزوجل من ذكر تفضيل أمير المؤمنين عليه السلام ونصبه إماما على كافة المسلمين،

Then they are returning to their paramours from the hypocrites, the apostates, the participants of theirs in their belying Rasool-Allah^{saww} regarding what was hateful to them from Allah^{azwj} Mighty and Majestic, from the mention and merits of Amir-Al-Momineen^{asws} and his^{asws} appointment as the Imam^{asws} and in charge upon all Muslims.

قالوا لهم: إنا معكم فيما واطأناكم عليه من دفع علي عن هذا الامر إن كانت لمحمد كائنة، فلا يغرنكم ولا يهولنكم ما تسمعون منّا من تقرّظهم وترونا نجترئ عليهم من مداراتهم فإنا نحن مستهزؤون بهم،

They are saying – to them- **We are with you all** upon what and what are reassuring you upon, from the repelling Ali^{asws} from this matter (Caliphate), if there was to happen to Muhammad^{saww} an event (of death), therefore neither let it deceive you nor appal you what you would be listening from us from our praising them^{asws}, and you see us to be in their^{asws} circles, **but rather we were only mocking** with them.'

فقال الله عزوجل: " الله يستهزئ بهم " يجازيهم جزاء استهزائهم في الدنيا والآخرة " ويمدهم في طغيانهم يعمهون " يمهلهم ويتأتى بهم ويدعوهم إلى التوبة، ويمدهم إذا تابوا المغفرة، وهم يعمهون لا يراعون عن قبيح ولا يتركون أذى بمحمد وعلي يمكنهم إيصاله إليهما إلا بلغوه.

Allah^{azwj} the Mighty and Majestic Said: "O Muhammad^{saww}! **Allah will be Mocking with them [2:15]** – and He^{azwj} would Recompense them with such a Recompense, they would be mocked within the world as well as in the Hereafter - **and Extend them in their insolence** Respiteing them and being Patient with them due to His^{azwj} Kindness and Inviting them to the repentance, and Prepare the Forgiveness when they do repent – and they are **blindly wandering on** – They will neither be removing their ugliness nor will they be leaving their hurting Muhammad^{saww} and Ali^{asws} to the extent of their abilities.'

قال العالم عليه السلام: أما استهزاء الله بهم في الدنيا فهو إجراؤه إياهم على ظاهر أحكام المسلمين لآظهارهم السمع والطاعة،

The Imam^{asws}, the knowledgeable one, said: As for Allah^{azwj} the Exalted Mocking them in this world, it is that their apparent expression of belief made them come under the orders of the Muslims of hearing and obeying.

وأما استهزاؤهم بهم في الآخرة فهو أن الله عزوجل إذا أقرهم في دار اللعنة والهوان وعذبهم بتلك الألوان العجيبة من العذاب وأقر هؤلاء المؤمنين في الجنان بحضرة محمد صفي الله الملك الديان

And as for Mocking them in the Hereafter will be that Allah^{azwj} Mighty and Majestic, when He^{azwj} Accepts them to be in the house of the curses and the disgrace and Punishes them with those verities of severe Punishments, and will Open the chambers of Curses and humiliation to be their abode and Inflict upon them severe types of Punishment, and Accepts these *Momineen* to be in the Gardens in the presence of Muhammad^{saww} in the position of a judging king.

أطلعهم على هؤلاء المستهزئين بهم في الدنيا حتى يروا ما هم فيه من عجائب اللعائن وبدائع النقمات فيكون لذتهم وسرورهم بشماتهم كلذتهم وسرورهم بنعيمهم في جنان ربهم،

He^{azwj} will then Notify upon these mockers, those who were mocking with them in the world, until they (*Momineen*) see them what they are involved in from the varieties of the curses and newly originated curses. Thus, that would happen to be their pleasure and their joy by their gloating with them – just as it would be their pleasure and their joy with their own Bounties in the Gardens of their Lord^{azwj}.

فالمؤمنون يعرفون أولئك الكافرين المنافقين بأسمائهم وصفاتهم، والكافرون والمنافقون ينظرون فيرون هؤلاء المؤمنين الذين كانوا بهم في الدنيا يسخرون لما كانوا من موالاة محمد وعلي و آلهما يعتقدون،

So, the *Momineen* would be recognising those *Kafirs* and the *Munafiqs* (hypocrites) – by their names and their descriptions, And the *Kafirs* and the *Munafiqs* would be looking on, and they would be seeing these *Momineen*, those who they were mocking within the world – due to what they were from the friendship and believing in Muhammad^{saww} and Ali^{asws} and their^{asws} Progeny^{asws}.

فيرونهم في أنواع الكرامة والنعيم، فيقول هؤلاء المؤمنون المشرفون على هؤلاء الكافرين المنافقين: يا فلان ! ويا فلان ! - حتى ينادوهم بأسمائهم - ما بالكم في مواقف خزيكم ماكنون ؟ هلموا إلينا نفتح لكم أبواب الجنان لتخلصوا من عذابكم وتلحقوا بنا،

They would be seeing them in a variety of the honour and the Bounties, and these honoured *Momineen* would be saying upon those *Kafirs*, hypocrites, 'O so and so!' And, 'O so and so!' And, 'O so and so!' – until they call out with their names – 'What is the matter with you immersed remaining in your disgrace? Come to us. We will open the doors of the Gardens for you in order to finish you off from your Punishments, and you can join up with us!'

فيقولون: يا ويلنا أنى لنا هذا ؟ فيقول المؤمنون: انظروا إلى هذه الابواب، فينظرون إلى أبواب من الجنان مفتحة يخيل إليهم أنها إلى جهنم التي فيها يعذبون، ويقدرّون أنهم يتمكنون من أن يخلصوا إليها فيأخذون في السباحة في بحار حميمها، وعدوا من بين أيدي زبانيّتها، وهم يلحقونهم يضربونهم بأعمدّتهم و مرزباتهم وسياطهم

They would be saying, 'O woe is for us! If only this was for us'. The *Momineen* would be saying, 'Look at these doors'. They would be looking at the doors of the Gardens being opened, making them think that it is to Hell which they are being Punished, and (now) they are being enabled to be finished off from it. They would take to the swimming in the ocean of its pus, and end up in the hands of its Zabanyya (Angels of Hell), and they would be meeting them – and they would be striking them with their rods, and their hammers and their whips.

فلا يزالون هكذا يسيرون هناك، وهذه الاصناف من العذاب تمسهم حتى إذا قدرّوا أن قد بلغوا تلك الابواب وجدوها مردومة عنهم، وتدهدهم الزبانية بأعمدّتها فتكسهم إلى سواء الجحيم، ويستلقي أولئك المؤمنون على فرشهم في مجالسهم يضحكون منهم، مستهزئين بهم،

They would not cease to be like this moving back and forth over there. And these are the types of the Punishments touching them, until when they are able to reach the doors, they would find these to be closed, and the Zabanyya (Angels) would be repelling them with their rods. Thus, they would be pushing them to the Blazing Fire, and those *Momineen* would be lying down upon their carpets, in their gatherings, laughing at them, mocking with them.

فذلك قول الله عزوجل: " فالיום الذين آمنوا من الكفار يضحكون على الارائك ينظرون " .

And these are Words of the Mighty and Majestic: ***So today those who believe shall laugh at the Kafirs [83:34] On thrones, they would be looking [83:35]***".⁹⁷

⁹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 21 H 2

(باب 22) * (عقاب الكفار والفجار في الدنيا) *

CHAPTER 22 – PUNISHMENT OF THE *KAFIRS*, AND THE IMMORAL ONES IN THE WORLD

الآيات، الرعد " 13 " إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم 11.

The Verses – (Surah) Al Ra'ad: ***Surely Allah does not Change what is with a people until they change what is with themselves. [13:11]***

الكهف " 18 " واضرب لهم مثلاً رجلين جعلنا لأحدهما جنتين. الآيات 32 – 44

(Surah) Al Kahf: ***And strike for them an example of two men. We Made to be for one of them, two gardens [18:32] – up to Verse 44***

طه " 20 " فإن لك في الحياة أن تقول لا مساس 97.

(Surah) Ta Ha: ***Surely for you in the life is that you would be saying, 'Do not touch me', [20:97]***

جمعسق " 42 " وما أصابكم من مصيبة فبما كسبت أيديكم ويعفو عن كثير *

(Surah) Al Shura: ***And whatever difficulty afflicts you it is regarding what your hands have earned, and He Pardons a lot [42:30]***

وما أنتم بمعجزين في الأرض وما لكم من دون الله من ولي ولا نصير 30 – 31.

And you will not be escaping in the earth, and there would neither be a Guardian nor a Helper from besides Allah [42:31]

ن " 68 " إنا بلوناكم كما بلونا أصحاب الجنة إذ أقسموا ليصرمنها مصبحين * ولا يستثنون *

Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17] And not be leaving anything [68:18]

فطاف عليها طائف من ربك وهم نائمون * فأصبحت كالصريم *

So there visited upon it a visitation from your Lord, and they were sleeping [68:19] So in the morning it was like the reaped [68:20]

فتنادوا مصبحين * أن اغدوا على حرثكم إن كنتم صارمين *

And they called out to each other in the morning [68:21] Saying, 'Go early to your farm if you want to harvest' [68:22]

فانطلقوا وهم يتخافتون * أن لا يدخلنها اليوم عليكم مسكين *

So, they went and they were murmuring, [68:23] 'No poor one would be entering it today upon you' [68:24]

وغدوا على حرد قادرين * فلما رأوها قالوا إنا لضالون * بل نحن محرومون *

And they went early morning upon a determination, powerful [68:25] But when they saw it, they said, 'We are lost. [68:26] But, we are deprived!' [68:27]

قال أوسطهم ألم أقل لكم لولا تسبحون * قالوا سبحان ربنا إنا كنا ظالمين *

Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28] They said, Glory be to our Lord! Sure we were unjust'. [68:29]

فأقبل بضهم على بعض يتلاومون * قالوا يا ويلنا إنا كنا طاغين * عسى ربنا أن يبدلنا خيرا منها إنا إلى ربنا راغبون *

Then some of them faced towards others, blaming each other [68:30] They said, 'O woe be unto us! Surely, we were transgressors'. [68:31] Perhaps our Lord will Replace for us better than it. Surely we are hoping to our Lord' [68:32]

كذلك العذاب ولعذاب الآخرة أكبر لو كانوا يعلمون 17 - 33.

Like that is the Punishment, and the Punishment of the Hereafter is greater, if only they had known [68:33].

1 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " ولا يزال الذين كفروا تصيبهم بما صنعوا قارعة " وهي النقمة " أو تحل قريبا من دارهم " فتحل يقوم غيرهم فيرون ذلك ويسمعون به، والذين حلت بهم عصاة كفار مثلهم، ولا يتعظ بعضهم ببعض، ولن يزالوا كذلك حتى يأتي وعد الله الذي وعد المؤمنين من النصر ويخزي الكافرين.

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And those who are committing Kufr will not cease to being hit due to what they are doing, by a calamity** – and it is the scourge, **or it being released near to their houses** it, and it hits other people and they would be seeing that and would be hearing of it. And those, a calamity is released upon are *Kafirs* like them, and they did not advise each other, and it will never cease to be like that **until there comes the Promised threat of Allah [13:31]**, of the Help which He^{azwj} Promised the *Momineen* and the *Kafirs* are disgraced".⁹⁸

⁹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 1

2 - فس: " واضرب لهم مثلاً رجلين جعلنا لأحدهما جنتين من أعناب و حففناهما بنخل وجعلنا بينهما زرعاً " قال: نزلت في رجل كان له بستانان كبيران، عظيمان، كثير الثمار - كما حكى الله عزوجل - وفيهما نخل وزرع وماء، وكان له جار فقير

And strike for them an example of two men. We Made to be for one of them, two gardens of grapes and bordered both of these with palm trees, and We Made a plantation to be between them [18:32], he (Ali Bin Ibrahim) said, 'It was Revealed regarding a man who had two big magnificent orchards for him, full of fruits – just as Allah^{azwj} Mighty and Majestic Related – and in these two was a palm tree plantation and water, and he had a poor neighbour.

فافتخر الغني علي الفقير، وقال له: " أنا أكثر منك مالا وأعز نفراً " ثم دخل بستانه وقال: " ما أظن أن تبديد هذه أبداً وما أظن الساعة قائمة ولئن رددت إلى ربي لأجدن خيراً منها منقلباً "

The rich one prided upon the poor and said to him, '***I am of more wealth than you and mightier in number (of children) [18:34]***'. Then he entered his garden and said, '***I don't think that this will perish, ever! [18:35] And I don't think the Hour would be Established, and even if I am returned to my Lord I will find an abode better than this [18:36]***'.

فقال له الفقير " أكفرت بالذي خلقك من تراب ثم من نطفة ثم سواك رجلاً لكننا هو الله ربّي لا أشرك برّبّي أحداً "

The poor one said to him, '***Are you committing Kufr with the One Who Created you from dust, then from a seed, then Completed you as a man? [18:37] But as for me, He is Allah, my Lord, and I do not associate anyone with my Lord [18:38]***'.

ثم قال الفقير للغني: فهلاً " إذ دخلت جنتك قلت ما شاء الله لا قوة إلا بالله إن ترن أنا أقل منك مالا وولداً "

Then the poor one said, '***And, if only you had said when you entered your garden, 'Whatever Allah so Desires, there is no Strength except by Allah!' Surely, you view that I am lesser than you in wealth and children [18:39]***'.

ثم قال الفقير: " فعسى ربّي أن يؤتيني خيراً من جنتك ويرسل عليها حسبانا من السماء فتصبح صعيداً زلقاً " أي محترقاً " أو يصبح ماؤها غوراً .

Then the poor one said, '***So, perhaps my Lord would be Giving me better than your garden and would Send upon it a thunderbolt from the sky, so it would become a barren plain [18:40] – i.e. incinerated, Or its waters might become sunken, [18:41]***'.

فوقع فيها ما قال الفقير في ذلك الليلة " فأصبح " الغني " يقلب كفيه " على ما أنفق فيها " وهي خاوية على عروشها ويقول ياليتني لم أشرك برّبّي أحداً ولم تكن له فئة ينصرونه من دون الله وما كان منتصراً " وهذه عقوبة الغني .

So, there occurred during that night, what the poor one had said it would, ***So in the morning he – the rich one, was wringing his hands upon what he had spent in these, and these had collapsed upon its top, and he was saying, 'Woe be unto me! Had I not associated anyone***

with my Lord!’ [18:42] And there did not happen to be a force for him to help him, from besides Allah, and he was not supported [18:43]’. And this is the Punishment of the rich one”.⁹⁹ (P.s – this is not a Hadeeth)

3 - عن سليمان بن عبد الله قال: كنت عند أبي الحسن موسى عليه السلام قاعدا فاتي بامرأة قد صار وجهها قفاها، فوضع يده اليمنى في جبينها ويده اليسرى من خلف ذلك ثم عصر وجهها عن اليمين، ثم قال: " إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم " فرجع وجهها،

From Suleyman Bin Abdullah who said,

‘I was seated in the presence of Abu Al-Hassan Musa^{asws} when they came with a woman whose face had turned backwards, so he^{asws} placed his^{asws} right hand in her side and his^{asws} left hand from behind that, then squeezed her face from the right, then said: **‘Surely Allah does not Change what is with a people until they change what is with themselves. [13:11],** and her face returned (to normality).

فقال احذري أن تفعلتي كما فعلت، قالوا: يا بن رسول الله وما فعلت ؟ فقال: ذلك مستور إلا ان تتكلم به، فسألوها فقالت: كانت لي ضرة فقممت اصلي فظننت أن زوجي معها فالتفتت إليها فرأيتها قاعدا وليس هو معها، فرجع وجهها على ما كان.

He^{asws} said: ‘Be cautioned from you doing as I^{asws} have done’. They said, ‘O son^{asws} of Rasool-Allah^{saww}! And what did you do?’ He^{asws} said: ‘That is veiled, only if she speaks with it’. So, they asked her and she said, ‘There was a second wife for my husband. I stood up to pray *Salat* and I thought that my husband was with her, so I turned around towards her and saw her to be seated, and he wasn’t with her’, so her face turned back upon what it used to be”.¹⁰⁰

4 - شئ: عن أبي عمرو المدائني، عن أبي عبد الله عليه السلام قال: إن أبي كان يقول: إن الله قضى قضاء حتما: لا ينعم على عبده بنعمة فيسبلها إياه قبل أن يحدث العبد ما يستوجب بذلك الذنب سلب تلك النعمة، وذلك قول الله: " إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم ".

From Abu Amro Al Madainy,

‘From Abu Abdullah^{asws} having said: ‘My^{asws} father^{asws} was saying: ‘Allah^{azwj} Ordains an inevitable Ordainment, He^{azwj} will not Favour upon His^{azwj} servant with a Favour and Withdraw it from him, before (until) the servant does something what would Obligate the Withdrawal of that Bounty due to that sin, and these are the Words of Allah^{azwj}: **Surely Allah does not Change what is with a people until they change what is with themselves. [13:11]**”.¹⁰¹

⁹⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 2

¹⁰⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 3

¹⁰¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 4

5 - شى: عن أحمد بن محمد، عن أبي الحسن الرضا عليه السلام في قول الله " إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم، وإذا أراد الله بقوم سوء فلا مرد له " فصار الامر إلى الله تعالى.

From Ahmad Bin Muhammad,

'From Abu Al-Hassan Al-Reza^{asws} regarding the Words of Allah^{azwj}: **Surely Allah does not Change what is with a people until they change what is with themselves. And whenever Allah Intends Punishment for a people, then there is no repeller for it, [13:11]:** 'So the Command comes to Allah^{azwj} the Exalted''¹⁰².

6 - شى: عن الحسين بن سعيد المكفوف كتب إليه في كتاب له: جعلت فداك يا سيدي علم مولاك: ما لا يقبل لقائله دعوة وما لا يؤخر لفاعله دعوة؟ وما حد الاستغفار الذي وعد عليه نوح؟ والاستغفار الذي لا يعذب قائله؟ وكيف يلفظ بهما؟

From Al-Husayn Bin Saeed Al-Makfouf wrote to him^{asws} in a letter to him^{asws}, 'May I be sacrificed for you^{asws}, O my Master^{asws}! Teach your^{asws} slave, 'What invitation is not acceptable for its speaker, and what invitation is not acceptable for its doer? And what is the limit of seeking the Forgiveness which Noah^{as} had promised upon? And the seeking of Forgiveness which its speaker is not Punished upon? And how to speak with these two?

وما معنى قوله: " ومن يتق الله، ومن يتوكل على الله "؟ وقوله: " ومن اتبع هداي، ومن أعرض عن ذكري، وإن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم "؟ وكيف تغيير القوم ما بأنفسهم حتى يغير ما بأنفسهم؟.

And what is the meaning of His^{azwj} Words: **and one who fears Allah, [65:5] And one who relies upon Allah [65:3]? And His^{azwj} Words: then the one who follows Guidance [20:123], And one who turns away from My Zikr, [20:124], Surely Allah does not Change what is with a people until they change what is with themselves. [13:11]? And how can the people change what is with themselves until what is with themselves changes?'**

فكتب صلوات الله عليه: كافاكم الله عني بتضعيف الثواب والجزاء الحسن الجميل وعليكم جميعا السلام ورحمة الله وبركاته، الاستغفار ألف، والتوكل من توكل على الله فهو حسبه، ومن يتق الله يجعل له مخرجا ويرزقه من حيث لا يحتسب،

So, he^{asws} wrote: 'May Allah^{azwj} Suffice you on my^{asws} behalf with additional Rewards and the goodly beautiful Recompense, and upon you all be the greetings and the Mercy of Allah^{azwj} and His^{azwj} Blessings. The seeking of Forgiveness is of a thousand (types), and the reliance of the one who relies upon Allah^{azwj}, He^{azwj} would Suffice him, and one who fears Allah^{azwj}, He^{azwj} would Make a way out to be for him and Sustain him from where he had not reckoned.

وأما قوله: " ومن اتبع هداي " من قال: بالامامة واتبع أمركم بحسن طاعتهم، وأما التغير إنه لا يسئ إليهم حتى يتولوا ذلك بأنفسهم بخطاياهم وارتكابهم ما نهي عنه. وكتب بخطه.

¹⁰² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 5

And as for His^{azwj} Words: ***then the one who follows Guidance [20:123]***, is one who says with the Imamate, and pursues your matter with the goodness of their^{asws} obedience; and as for the change, it is not harmful to them until they do it with themselves with their sins and their indulgences of what they had been Prohibited from'. And he^{asws} had written by his^{asws} handwriting".¹⁰³

نُهج: وأتم الله ما كان قوم قط في غض نعمة من عيش فزال عنهم إلا بذنوب اجتروحوها، لأن الله تعالى ليس بظلام للعبيد، ولو أن الناس حين تنزل بهم النقم و تنزل عنهم النعم فزعوا إلى رهم بصدق من نياهم ووله من قلوبهم لرد عليهم كل شارد وأصلح لهم كل فاسد.

Nahj (Al Balagah) –

'And I^{asws} swear by Allah^{azwj}! There were no people at all in the plentiful Bounties from life, and it declined from them, except it was due to the sins which they perpetrated, because Allah^{azwj} the Exalted isn't the least unjust to the servant; and had the people, when the scourge descended with them and the Bounties declined from the, panicked to their Lord^{azwj} with their sincere intentions, and grief from their hearts, He^{azwj} would have Returned upon them every strayed thing and Corrected for them every spoilt matter".¹⁰⁴

8 - دعوات الراوندي: قال الصادق عليه السلام: اتقوا الذنوب وحذروها إخوانكم فوالله ما العقوبة إلى أحد أسرع منها إليكم، لأنكم لا تؤاخذون بها يوم القيامة.

(The book) Da'awaat of Al Rawandy –

'Al-Sadiq^{asws} said: 'Fear the sins and caution your brethren, for by Allah^{azwj}, no scourge would be quicker to anyone from these than to you, because you would not be Seized by it on the Day of Judgment".¹⁰⁵

9 - وقال زين العابدين عليه السلام: ما من مؤمن تصيبه رفاهية في دولة الباطل إلا ابتلي قبل موته ببذنه أو ماله حتى يتوفر حظه في دولة الحق.

And Zayn Al-Abideen^{asws} said: 'There is none from a *Momin* attaining luxuries in the government of the falsehood except he would be Tried before his death, either with his body or with his wealth until he is fulfilled his share in the government of the Truth".¹⁰⁶

¹⁰³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 6

¹⁰⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 7

¹⁰⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 8

¹⁰⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 22 H 9

(باب 23) * (علل الشرايع والاحكام) *

CHAPTER 23 – REASONS FOR THE LAWS AND THE ORDINANCES

الايات، المائدة " 5 " ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون 6.

The Verses – (Surah) Al Ma'idah: **Allah does not Want to Make a difficulty upon you, but He Wants to Clean you and to Complete His Favour upon you, perhaps you would be grateful [5:6]**

الاعراف " 7 " قل إن الله لا يأمر بالفحشاء 28.

(Surah) Al A'raaf: **Say: 'Surely Allah does not Command with the immoralities. [7:28]**

حمسعق " 42 " الله الذي أنزل الكتاب بالحق والميزان 17.

(Surah) Al Shura: **Allah is the One Who Revealed the Book and the Scale with the Truth. [42:17]**

الرحمن " 55 " والسماء رفعها ووضع الميزان * ألا تطغوا في الميزان 7 - 8.

(Surah) Al Rahman: **And the sky, He Elevated it, and He Placed the Scale [55:7] Indeed! You must not transgress regarding the Scale [55:8]**

1 - ن، ع: حدثني عبد الواحد بن محمد بن عبدوس النيسابوري العطار بنيسابور في شعبان سنة اثنتين وخمسين وثلاث مائة، قال: حدثني أبو الحسن علي بن محمد بن قتيبة النيسابوري قال: قال أبو محمد الفضل بن شاذان، وحدثنا الحاكم أبو جعفر محمد بن نعيم بن شاذان رحمه الله، عن عمه أبي عبد الله محمد بن شاذان قال: قال الفضل بن شاذان النيسابوري: إن سأل سائل فقال: أخبرني هل يجوز أن يكلف الحكيم عبده فعلا من الافاعيل لغير علة ولا معنى؟ قيل له: لا يجوز ذلك لانه حكيم غير عابث ولا جاهل.

It was narrated to me by Abdul Wahid Bin Muhammad Bin Abdous al Neyshapouri the perfume seller at Neyshapour in (the month of) Shaban of the year three hundred and fifty two, from Abu Al Hassan Ali Bin Muhammad Bin Quteyba Al Neyshapouri, from Abu Muhammad al Fazl Bin Shazan and Al Hakim Abu Ja'far Muhammad Bin Naeem Bin Sahzan, from his uncle Abu Abdullah Muhammad Bin Shazan who said,

'Al-Fazl Bin Shazan Al-Neyshapouri said, 'If a questioner asks and he says, 'Inform me, it is allowed that the Wise One^{azwj} would Encumber His^{azwj} servant with a deed from the deeds, without there being a reason or a meaning?' It would be said to him, 'That is not allowed because He^{azwj} is Wise, without frivolity nor ignorance'.

فإن قال: فأخبرني لم كلف الخلق ؟ قيل: لعل. فإن قال: فأخبرني عن تلك العلل معروفة موجودة هي أم غير معروفة ولا موجودة ؟ قيل: بل هي معروفة وموجودة عند أهلها. فإن قال: أتعرفونها أنتم أم لا تعرفونها ؟ قيل لهم: منها ما نعرفه، ومنها ما لا نعرفه.

If he says, 'Inform me, why did He^{azwj} Encumber the creatures?' It would be said, 'For a reason'. If he says, 'Inform me about that reason, it is well known, present, or not well known nor present?' It would be said, 'But, it is well known and present with its rightful ones'. If he says, 'Do you know it or do you not know it?' It would be said to them, 'From these are what we do know, and from these are what we do not know'.

فإن قال: فما أول الفرائض ؟ قيل: الاقرار بالله عزوجل (وبرسوله و حجته ع) وبما جاء من عند الله عزوجل.

If he says, 'So, what is the first Obligation?' It would be said, 'The acknowledgment with Allah^{azwj} mighty and Majestic (and with His^{azwj} Rasool^{saww} and His^{azwj} Divine Authorities^{asws}), and with whatever has come from the Presence of Allah^{azwj} Mighty and Majestic'.

فإن قال: لم أمر الله الخلق بالاقرار بالله وبرسوله وحججه وبما جاء من عند الله عزوجل ؟ قيل: لعل كثيرة: منها أن من لم يقر بالله عزوجل لم يجتنب معاصيه ولم ينته عن ارتكاب الكبائر، ولم يراقب أحدا فيما يشتهي ويستلذ من الفساد و الظلم،

If he says, 'Why did Allah^{azwj} Command the creatures with the acknowledgment with Allah^{azwj} and with His^{azwj} Rasool^{saww} and His^{azwj} Divine Authorities^{asws} and with whatever has come from the Presence of Allah^{azwj} Mighty and Majestic?' It would be said, 'For a lot of reasons. From these is that one who does not acknowledge with Allah^{azwj} Mighty and Majestic would not shun disobeying Him^{azwj} and would not end from indulging in the major sins, and would not monitor anyone regarding what he desires and take advantage of the corruption and the injustice.

فإذا فعل الناس هذه الاشياء وارتكب كل إنسان ما يشتهي ويهواه من غير مراقبة لاحد كان في ذلك فساد الخلق أجمعين، ووثوب بعضهم على بعض، فغصبوا الفروج والاموال وأباحوا الدماء والنساء (والسبي ع) وقتل بعضهم بعضا من غير حق ولا جرم، فيكون في ذلك خراب الدنيا، وهلاك الخلق، وفساد الحرث والنسل.

When the people do these things and every human being indulges in whatever he so desires, and his whims from without monitoring of anyone, there would be corruption in that for the entirety of the creatures, and some of them would pounce upon the others, and they would usurp the marriages, and the wealth, and legalise the blood and the women (and the children), and would kill each other from without a right nor a crime. Thus, there would happen to be ruination of the world in that, and destruction of the people, and spoiling of the farms and the lineages.

ومنها أن الله عزوجل حكيم، ولا يكون الحكيم ولا يوصف بالحكمة إلا الذي يحظر الفساد، ويأمر بالصلاح، ويزجر عن الظلم، وينهى عن الفواحش، ولا يكون حظر الفساد والامر بالصلاح والنهي عن الفواحش إلا بعد الاقرار بالله عزوجل ومعرفة الأمر والنهي، فلو ترك الناس بغير إقرار بالله ولا معرفته لم يثبت أمر بصلاح، ولا نهي عن فساد إذ لا أمر ولا نهي.

And from these is that Allah^{azwj} Mighty and Majestic is Wise, and one cannot happen to be the wise nor be descried with the wisdom except one who bans the corruption, and instructs with the correctness, and rebukes from the injustice, and prohibits from the immoralities; and the banning of the corruption, and the instructing with the correctness, and the prohibition from the immoralities cannot happen except after the acknowledgment with Allah^{azwj} Mighty and Majestic and recognition of the commands and the prohibition. So, if the people were to be left without acknowledging with Allah^{azwj} and not recognising Him^{azwj}, the matter would not be affirmed with the correctness, nor would there be any prohibition from corruption when there is no command or a prohibition.

ومنها أنا وجدنا الخلق قد يفسدون بامور باطنة، مستورة عن الخلق، فلولا الاقرار بالله عزوجل وخشيته بالغيب لم يكن أحد إذا خلا بشهوته وإرادته يراقب أحدا في ترك معصية، وانتهاك حرمة، وارتكاب كبيرة، إذا كان فعله ذلك مستورا عن الخلق، غير مراقب لاحد، وكان يكون في ذلك هلاك الخلق أجمعين،

And from these, we find the people to have been corrupted with esoteric matters, veiled from the (other) people. Had there been no acknowledgment with Allah^{azwj} Mighty and Majestic, and fearing Him^{azwj} in the hidden, no one would happen to be monitoring anyone when he is alone with his desires and his intention in leaving obedience, and violation of sanctity, and indulging in major sins, when that deed of his would be veiled from the people, not being monitored by anyone, and there would happen to be in that, the destruction of the entirety of the creatures.

فلم يكن قوام الخلق و صلاحهم إلا بالاقرار منهم بعليم خبير، يعلم السر وأخفى، أمر بالصلاح، ناه عن الفساد، لا تخفى عليه خافية، ليكون في ذلك انزجار لهم عما يخلون به من أنواع الفساد.

The uprightness of the people and their correctness cannot take place except by the acknowledge from them with an All-Knowing, All-Aware Knowing the secrets and the hidden matters, Commanding for the correctness and Prohibiting from the corruption, no hidden matter being concealed from Him^{azwj}, for the Reprimand to happen to be for them in that, from what they are being alone with from the variety of the corruptions.

فإن قال: فلم وجب عليهم معرفة الرسل والاقرار بهم والاذعان لهم بالطاعة ؟ قيل: لانه لما لم يكن في خلقهم وقولهم وقواهم ما يكملون لمصالحهم،

If he says, 'So why was it Obligated upon them, the recognition of the Rasools^{as} and the acknowledgment with them, and the submission to them^{as} with the obedience?' It would be said, 'Because when there does not happen to be in their creation, and their words, and their standing what they could be perfecting to their correctness.

وكان الصانع متعاليا عن أن يرى، وكان ضعفهم وعجزهم عن إدراكه ظاهرا لم يكن بد من رسول بينه وبينهم، معصوم يؤدي إليهم أمره ونهيه وأدبه، ويقفهم على ما يكون به إحراز منافعهم ودفع مضارهم، إذ لم يكن في خلقهم ما يعرفون به ما يحتاجون إليه من منافعهم ومضارهم،

And the Maker would be too Exalted from being seen, and it was their weakness and their inability from realising Him^{azwj} apparently, then there is no escape from a Rasool^{as} to be between Him^{azwj} and them, and infallible delivering to them His^{azwj} Commands and His^{azwj} Prohibitions and His^{azwj} Education, and pausing them upon what would happen to be a protection of their benefits and repellent of their harms, when there does not happen to be among their creation what they could be recognising with, what they would be needy to from their benefits and their harms.

فلو لم يجب عليهم معرفته وطاعته لم يكن لهم في مجي الرسول منفعة ولا سد حاجة، ولكان يكون إتيانه عبثا لغير منفعة ولا صلاح، وليس هذا من صفة الحكيم الذي أتقن كل شيء.

If His^{azwj} recognition and obedience had not been Obligated upon them, there would not have been for them any benefit is the coming of the Rasool^{saww} nor a closing of a need. But, following him^{saww} would have been in vain without having any benefit nor a correction, and this isn't from an Attribute of the Wise One^{azwj} Who Mastered all things.

فإن قال: فلم جعل اولي الامر وأمر بطاعتهم؟ قيل: لعل كثيرة: منها أن الخلق لما وقعوا على حد محدود وامروا أن لا يتعدوا ذلك الحد (تلك الحدود) لما فيه من فسادهم لم يكن يثبت ذلك ولا يقوم إلا بأن يجعل عليهم فيه أمينا يمنعهم من التعدي والدخول فيما حظر عليهم لانه لو لم يكن ذلك كذلك لكان أحد لا يترك لذته ومنفعته لفساد غيره،

If he says, 'So why were the Masters^{asws} of the Command (Ul Al Amr) Made to be, and Commanded to obey them^{asws}?' It would be said, 'Due to a lot of reasons. From these is that when the people fall upon a limited limit and they are Commanded that they should not exceed that limit (those limitations) due to what would be their corruption in it, that would neither be affirmed nor would they be standing except if a securer is made to be upon them with regards to it, preventing them from the exceeding and the entering into what would be dangerous upon them, because if that does not happen to be like that, no one would leave his pleasure and his benefits for the corruption of others.

فجعل عليهم قيما يمنعهم من الفساد، ويقيم فيهم الحدود والاحكام.

So, it was Made to be upon them as a price (to be paid) preventing them from the corruption, and there were established among them the legal penalties and the Ordinances.

ومنها أنا لا نجد فرقة من الفرق ولا ملة من الملل بقوا وعاشوا إلا بقيم و رئيس لما لا بد لهم منه في أمر الدين والدنيا، فلم يجز في حكمة الحكيم أن يترك الخلق مما يعلم أنه لا بد لهم منه ولا قوام لهم إلا به، فيقاتلون به عدوهم، ويقسمون به فيهم، ويقيم لهم جمعهم وجماعتهم، ويمنع ظالمهم من مظلومهم.

From these, we do not find any sect from the sects, nor a nation from the nations remaining and living except with values and a chief, to what there is no escape for them from it in the matters of the Religion and the world. Thus, it is not allowed in the Wisdom of the Wise One^{azwj} that He^{azwj} would Leave the people from what He^{azwj} Knows that there is no escape for them from it, nor any standing for them except by it, so they would be fighting their enemies with him, and distributing their war booties by him, and he would establish for

them, their gatherings and their communities, and prevent their unjust ones from their oppressed ones.

ومنها أنه لو لم يجعل لهم إماما قيما أميناً حافظاً مستودعاً للدين، وذهب الدين، وغيّرت السنة والاحكام، ولزاد فيه المبتدعون، ونقص منه الملحدون، وشبهوا ذلك على المسلمين، لانا قد وجدنا الخلق منقوصين محتاجين، غير كاملين، مع اختلافهم واختلاف أهوائهم وتشتت أحوالهم،

And from these is that, if an Imam^{asws} was not Made to be for them, an establisher, a securer, a protector, a depository of studying the Religion, the Religion would have gone away, and the Sunnah and the Ordinances would have been changed, and the innovators would have increased in it, and the apostates would have reduced from it, and that would have been confusing upon the Muslims, because we have found the people as inverted, needy, without perfection, along with their differing(s)/differences and their different whims, and the scattering of their states.

فلو لم يجعل لهم قيما حافظاً لما جاء به الرسول صلى الله عليه واله لفسدوا على نحو ما بينا، وغيّرت الشرائع و السنن والاحكام والايمان، وكان في ذلك فساد الخلق أجمعين.

If there had not been Made for them as establisher, a protector of what the Rasool^{saww} had come with, they would have corrupted upon an approximate of what we explained, and changed the Laws and the Sunnahs, and the Ordinances, and the Eman, and in that would have been the corruption of the people in their entirety.

فإن قيل: فلم لا يجوز أن يكون في الارض إمامان في وقت واحد أو أكثر من ذلك ؟ قيل: لعل: منها أن الواحد لا يختلف فعله وتديبره، والاثنين لا يتفق فعلهما وتديبرهما، و ذلك أنا لم نجد اثنين إلا مختلفي المهم والارادة، فإذا كانا اثنين ثم اختلف مهمهما وإرادتهما وتديبرهما وكانا كلاهما مفترضي الطاعة لم يكن أحدهما أولى بالطاعة من صاحبه،

If he says, 'Then why is it not allowed that there happen to be two Imams^{asws} in the earth at one time, or more than that?' It would be said, 'For (several) reasons – from these is that the one would not differ in his deed and in his management, and the two would not be concordant in their deeds and their managements, and that is because we do not find two, except different of thoughts and intentions. So, when there were two, their thinking and their intentions and their managements would differ, and each of the two would be Obligatory to be obeyed, one of the two not being foremost with the obedience than his counterpart.

فكان يكون في ذلك اختلاف الخلق والتشاجر والفساد، ثم لا يكون أحد مطيعاً لآخر إلا وهو عاص للآخر فتعم المعصية أهل الارض، ثم لا يكون لهم مع ذلك السبيل إلى الطاعة والايمان، ويكونون إنما أتوا في ذلك من قبل الصانع الذي وضع لهم باب الاختلاف والتشاجر إذ أمرهم باتباع المختلفين.

Thus, there would happen to be differing of the people in that, and the quarrelling and the corruption. Then no one would happen to be obedient to one of the two except and he would be disobedient to the other one, and the disobedience would prevail among the

people of the earth, then there would not happen to be a way for them with that, to the obedience and the Eman, and rather they would come regarding from the direction of the Maker Who Placed the door of the differing and the quarrelling for them, when He^{azwj} Commanded them with following two different ones.

ومنها أنه لو كانا إمامين كان لكل من الخصمين أن يدعو إلى غير ما يدعوا إليه صاحبه في الحكومة، ثم لا يكون أحدهما أولى بأن يتبع من صاحبه فتبطل الحقوق والاحكام والحدود.

And from these is that if there had been two Imams, it would be for each one of the two contenders that he calls to other than what his counterpart is calling towards regarding the government, then not one of them would be foremost with being followed than his counterpart, and the rights, and the rulings, and the limits would be invalidated.

ومنها أنه لا يكون واحد من الحجتين أولى بالنطق والحكم والامر والنهي من الآخر، فإذا كان هذا كذلك وجب عليهما أن يبتدئا بالكلام، وليس لاحدهما أن يسبق صاحبه بشئ إذا كانا في الامامة شرعا واحدا، فإن جاز لاحدهما السكوت جاز السكوت للآخر مثل ذلك، وإذا جاز لهما السكوت بطلت الحقوق والاحكام وعطلت الحدود، وصارت الناس كأنهم لا إمام لهم.

And from these is that not one of the two Divine Authorities would be foremost with the speaking, and the deciding, and the ordering, and the prohibiting than the other one. So, when that was like this, similar to that it would Obligated upon both of them that they both begin with the speech, and it wouldn't be for each of the two that he precedes his counterpart with anything, when there was one Law regarding the Imamate. So if it is allowed for one of the two to remain silent, the silence would be allowed for the other one like that. And when the silence is allowed for both of them, the rights, and the decisions would be invalidated, and the legal penalties would be suspended, and the people would become, as if there is no Imam for them.

فإن قال: فلم لا يجوز أن يكون الامام من غير جنس الرسول عليه السلام ؟ قيل: لعل: منها أنه لما كان الامام مفترض الطاعة لم يكن بد من دلالة تدل عليه ويتميز بها من غيره، وهي القرابة المشهورة، والوصية الظاهرة ليعرف من غيره ويهتدى إليه بعينه.

If he says, 'Then why is it not allowed that the Imam^{asws} should be from a genus different to the Rasool^{saww}?' It would be said, 'For (several) reasons – from these is that when the Imam^{asws} was Obligatory to be obeyed, there would be no escape from the evidence pointing upon him^{asws} and distinguishing him^{asws} with it from the others, and it is the famous relationship, and the apparent bequest, for him^{asws} to be recognised from the others, and be guided to him^{asws} exactly.

ومنها أنه لو جاز في غير جنس الرسول لكان قد فضل من ليس برسول على الرسل إذ جعل أولاد الرسل أتباعا لأولاد أعدائهم، كأبي جهل وابن أبي معيط، لانه قد يجوز بزعمه أن ينتقل ذلك في أولادهم إذا كانوا مؤمنين، فيصير أولاد الرسول تابعين، وأولاد أعداء الله وأعداء رسوله متبوعين، وكان الرسول أولى بهذه الفضيلة من غيره وأحق.

And from these is, if it was allowed for him to be from other than the genus of the Rasool^{saww}, then there would be a preference of one who isn't with a Rasool^{as} over the

Rasool^{saww} when the children of the Rasool^{as} would be following the children of his^{saww} enemies, like Abu Jahl^{la} and Ibn Abu Mueet, because it would have been allowed, by his allegation, that (Command) would be transmitted into their children when they were Momineen, and the children of the Rasool^{saww} would end up being followers, and the children of the enemies of Allah^{azwj} and the enemies of the Rasool^{saww} would be followed ones, and the Rasool^{saww} was foremost with this merit than others, and more rightful.

ومنها أن الخلق إذا أقروا للرسول بالرسالة وأذعنوا له بالطاعة لم يتكبر أحد منهم عن أن يتبع ولده ويطيع ذريته ولم يتعاضم ذلك في أنفسهم الناس،

And from these is that the people, when they acknowledge to the Rasool^{saww} with the Message, and submit to him^{saww} with the obedience, not one of the would be arrogant from that his son be followed, and his offspring be obeyed, and that would not be great in the souls of the people.

وإذا كان في غير جنس الرسول كان كل واحد منهم في نفسه أنه أولى به من غيره، ودخلهم من ذلك الكبر، ولم تسخ أنفسهم بالطاعة لمن هو عندهم دونهم، فكان يكون في ذلك داعية لهم إلى الفساد والنفاق والاختلاف.

And if he was from other than the genus of the Rasool^{saww}, each one of them, would have it in himself that he is foremost with it than the others, and the arrogance would enter into them from that, and he would not grime himself with the obedience of the one who was lower than him in their presence, and there would happen to be in that and invitation for them to the corruption, and the hypocrisy, and the differing.

فإن قال: فلم وجب عليهم الاقرار والمعرفة بأن الله تعالى واحد أحد؟ قيل: لعل: منها أنه لو لم يجب عليهم الاقرار والمعرفة لجاز أن يتوهموا مدبرين أو أكثر من ذلك،

If he says, 'Then why is it Obligated upon them, the acknowledgment of that Allah^{azwj} the Exalted is One, First?' It would be said, 'For (several) reasons, from these Is that, it the acknowledgment and the recognition had not been Obligated upon them, it would be allowed that they would have imagined the planners or more than that.

وإذا جاز ذلك لم يهتدوا إلى الصانع لهم من غيره لأن كل إنسان منهم كان لا يدري لعله إنما يعبد غير الذي خلقه، ويطيع غير الذي أمره، فلا يكونون على حقيقة من صانعهم وخالقهم، ولا يثبت عندهم أمر ولا نهي ناه، إذ لا يعرف الأمر بعينه ولا الناهي من غيره.

And, when that is allowed, they would not be guided to the Maker of them from the others, because every human being from them would not know, perhaps he is worshipping other than the one who Created him, and he is obeying other than the one Commanded him. So, they would not be upon a reality of who Made them and Created them, and it would not be affirmed with them a command of a commander or a prohibition of a prohibiter, when they do not recognise the command with exactness nor a prohibiter from other than Him^{azwj}.

ومنها أنه لو جاز أن يكون اثنين لم يكن أحد الشريكين أولى بأن يعبد ويطاع من الآخر، وفي إجازة أن يطاع ذلك الشريك إجازة أن لا يطاع الله، وفي أن لا يطاع الله عزوجل الكفر بالله وبجميع كتبه ورسله، وإثبات كل باطل، وترك كل حق، وتحليل كل حرام، وتحريم كل حلال، والدخول في كل معصية، والخروج من كل طاعة، وإباحة كل فساد، وإبطال لكل حق.

And from these is that, if it was allowed for there to happen to be two, not one of the two associates would be foremost with being worshipped and obeyed than the other, and it being allowed to obey that associate is an allowance that he does not obey Allah^{azwj}, and in not obeying Allah^{azwj} Mighty and Majestic is the Kufr with Allah^{azwj} and with the entirety of His^{azwj} Books and His^{azwj} Rasools^{as}, and affirmation of every falsehood, and leaving every truth, and permission of every prohibition, and prohibition of every permissible, and the entering into every disobedience, and the exiting from every obedience, and legalisation of every corruption, and invalidation of every Truth.

ومنها أنه لو جاز أن يكون أكثر من واحد لجاز لابليس أن يدعي أنه ذلك الآخر، حتى يضاد الله تعالى في جميع حكمه، ويصرف العباد إلى نفسه، فيكون في ذلك أعظم الكفر وأشد النفاق.

And from these is that, if it was allowed that there happen to be more than one, it would be allowed for Iblees^{la} that he^{la} claims that he^{la} is the other one, until he^{la} opposes Allah^{azwj} the Exalted in the entirety of His^{azwj} Judgment, and turns the servants to himself^{la}, and there would happen to be in that, the most grievous of the Kufr, and the severest of the hypocrisy.

فإن قال: فلم وجب عليهم الاقرار لله بأنه ليس كمثله شيء؟ قيل: لعل: منها أن يكونوا قاصدين نحوه بالعبادة والطاعة دون غيره، غير مشتببه عليهم أمر ربه وصانعهم ورازقهم.

If he says, 'Then why is it Obligated upon them, the acknowledgment of Allah^{azwj}, that there isn't anything like Him^{azwj}?' It would be said, 'For (several) reasons, from these is that there would happen to be two aims approximating with the worship and the obedience besides others, without there being a doubt upon them of the Command of their Lord^{azwj} and their Maker and their Sustainer.

ومنها أنهم لو لم يعلموا أنه ليس كمثله شيء لم يدروا لعل ربه وصانعهم هذه الاصنام التي نصبته لهم آباؤهم والشمس والقمر والنيران إذا كان جائزاً أن يكون عليهم مشبهة، وكان يكون في ذلك الفساد، وترك طاعاته كلها، وارتكاب معاصيه كلها، على قدر ما يتناهي إليهم من أخبار هذه الارياب وأمرها ونهيها.

And from these is that if they had known there isn't anything like Him^{azwj}, they would not know perhaps (it was) their Lord^{azwj} Who Made these idols which their fathers had established for them, and the sun, and the moon, and the fires, when it was allowed that a resemblance happen to be upon them, and in that would happen to be the corruption, and leaving all of His^{azwj} obedience, and indulging in all of His^{azwj} disobediences, upon a measurement of what ends up to them from the news of these lords, and their orders and their prohibitions.

ومنها أنه لو لم يجب عليهم أن يعرفوا أن ليس كمثله شيء لجاز عندهم أن يجري عليه ما يجري على المخلوقين من العجز والجهل والتغيير والزوال والفناء والكذب والاعتداء، ومن جازت عليه هذه الأشياء لم يؤمن فناؤه ولم يوثق بعدله، ولم يحقق قوله وأمره ونهيته، ووعدته وعيده وثوابه وعقابه، وفي ذلك فساد الخلق وإبطال الربوبية.

From these is that, if it was not Obligated upon them that they recognise that there isn't anything like Him^{azwj}, it would be allowed with them that there should flow upon Him^{azwj} what flows upon the creatures, from the inabilities, and the ignorance, and the changes, and the decline, and the perishing, and the lies, and the aggression; and the one upon whom these things are allowed, would not be safe from his perishing, and would not be reliable with his justice, and his word and his orders and his prohibition would not be proven true, and his promises and his threats and his rewards and his punishments; and in that is the corruption of the creatures and the invalidation of the Lordship.

فإن قال: لم أمر الله تعالى العباد ونهاهم؟ قيل: لانه لا يكون بقاؤهم وصلاحتهم إلا بالامر والنهي والمنع عن الفساد والتغاصب.

If he says, 'Why did Allah^{azwj} Command the servants and Prohibit them?' It would be said, 'Neither their survival nor their correction can happen to be except with the Commands and the Prohibition, and the prevention from the corruption and the usurpations.

فإن قال: فلم تعبدتهم؟ قيل: لئلا يكونوا ناسين للذكره، ولا تاركين لادبه، ولا لاهين عن أمره ونهيته، إذ كان فيه صلاحهم وقوامهم، فلو تركوا بغير تعبد لطلال عليهم الامد فقتست قلوبهم.

If he says, 'Why did He^{azwj} Enslave them?' It would be said, 'Lest they become forgetful of His^{azwj} Zikr, nor neglecters of His^{azwj} Education, nor belittlers of His^{azwj} Commands and His^{azwj} Prohibition, when there was their correction and their standing in it. If they had been left without servitude, the term would have been prolonged upon them and their hearts would have hardened.

فإن قال: فلم امروا بالصلاة؟ قيل: لان في الصلاة الاقرار بالربوبية، وهو صلاح عام لان فيه خلع الانداد، والقيام بين يدي الجبار بالذل والاستكانة والخضوع، والاعتراف وطلب الاقالة من سالف الذنوب، ووضع الجبهة على الارض كل يوم وليلة، ليكون العبد ذاكرا لله تعالى غير ناس له، ويكون خاشعا، وجلا، متذلا، طالبا، راغبا في الزيادة للدين والدنيا، مع ما فيه من الانزجار عن الفساد،

If he says, 'Why did He^{azwj} Command with the Salat?' It would be said, 'Because in the Salat there is the acceptance of the Lordship, and it is the general correctness because therein is forsaking the rivals (idols), and the standing in front of the Subduer with the humiliation and the subjugation and the submissiveness, and the acknowledgment and seeking the dismissal from the previous sins, and placing the forehead upon the ground every day and night, for the servant to become a mentioner of Allah^{azwj} the Exalted, not forgetful of Him^{azwj}, and becoming fearful, apprehensive, humiliated, seeker, desirous regarding the increase of the Religion and the world, along with what is therein from the Rebuke from the corruption.

وصار ذلك عليه في كل يوم وليلة لئلا ينسى العبد مدبره وخالقه فيبتر ويطغى، وليكون في ذكر خالقه والقيام بين يدي ربه زاجرا له عن المعاصي، وحاجزا ومانعا عن أنواع الفساد.

And that comes to be upon him during every day and night, lest the servant forgets his Planner and his Creator, and he would become haughty and despotic, and for him to become, during the *Zikr* of his Creator, and the standing in front of his Lord^{azwj}, a deterrent for him from the disobedience, and a veil and prevention from a variety of the corruptions.

فإن قال: فلم امروا بالوضوء وبدئ به ؟ قيل: لان يكون العبد طاهر إذا قام بين يدي الجبار عند مناجاته إياه، مطيعا له فيما أمره، نقيًا من الادناس و النجاسة، مع ما فيه من ذهاب الكسل وطرده النعاس، وتركية الفؤاد للقيام بين يدي الجبار.

If he says, 'So, why have they been Commanded with the Wudu and to begin with it?' It would be said, 'Because the servant would be clean when he stands in front of the Subduer during his whispering to Him^{azwj}, obedient in whatever he has been Commanded, pure from the dirt and the impurities; along with what is therein from the removal of the laziness, and expulsion of drowsiness, and cleanliness of the heart for the standing in front of the Subduer.

فإن قال: لم وجب ذلك على الوجه واليدين والرأس والرجلين ؟ قيل: لان العبد إذا قام بين يدي الجبار فإنما ينكشف من جوارحه ويظهر ما وجب فيه الوضوء، وذلك أنه بوجهه يسجد ويخضع، وبیده يسأل ويرغب (ويرهب ويتبتل ع) وينسك، وبرأسه يستقبل في ركوعه وسجوده، وبرجليه يقوم ويقعد.

If he says, 'Why is that Obligated upon the face, and the two hands, and the head, and the two feet?' It would be said, 'When the servant stands in front of the Subduer, so rather it is uncovered from his limbs and there appears what the Wudu has been Obligated upon, and that is because by his face he prostrates and humbles, and by his hands he asks and wishes (and is awed and beseeches) and he devotes, and by his head he obtains in his *Ruku* and his *Sajdah*, and by his legs he is standing and sitting.

فإن قال: فلم وجب الغسل على الوجه واليدين، وجعل المسح على الرأس و الرجلين، ولم يجعل ذلك غسلا كله أو مسحاً كله؟

If he says, 'Why is the washing Obligated upon the face and the two hands, and (only) the wiping upon the head and the two feet, and that washing is not Made to be for all of it, or wiping all of it?'

قيل: لعل شتى: منها أن العبادة العظمى إنما هي الركوع والسجود، وإنما يكون الركوع والسجود بالوجه واليدين لا بالرأس والرجلين.

It was said, 'For a variety of reasons, from these is that the great worship, rather it is the *Ruku* and the *Sajdah*, and rather the *Ruku* and the *Sajdah* happens with the face and the two hands, not with the head and the two feet.

ومنها أن الخلق لا يطيقون في كل وقت غسل الرأس والرجلين ويشتد ذلك عليهم في البرد والسفر والمرض وأوقات من الليل والنهار، وغسل الوجه واليدين أخف من غسل الرأس والرجلين، وإنما وضعت الفرائض على قدر أقل الناس طاقة من أهل الصحة ثم عم فيها القوي والضعيف.

And from these is that the people would not be tolerating during every time, washing the head and the two feet, and that would be difficult upon them during the cold, and the journey, and the illness, and timings from the night and the day, while washing of the face and the two hands is lighter than washing the head and the two feet. And rather, the Obligations have been placed upon a measurement of the least of the people in strength from the healthy people, then it was generalised in it of the strength of the weak ones.

ومنها أن الرأس والرجلين ليسا هما في كل وقت باديين ظاهرين كالوجه و اليدين، لموضع العمامة والخفين وغير ذلك.

And from these is that the head and the two feet, these aren't manifested during all times in appearance like the face and the two hands are, for placing of the turban and the two socks and other than that.

فإن قال: فلم وجب الوضوء مما خرج من الطرفين خاصة ومن النوم دون سائر الاشياء ؟

If he says, 'Then why is the Wudu Obligated from what comes out from the two sides (front and back) in particular, and from the sleep besides the rest of the things?'

قيل: لان الطرفين هما طريق النجاسة، وليس للانسان طريق تصيبه النجاسة من نفسه إلا منهما، فامروا بالطهارة عندما تصيبهم تلك النجاسة من أنفسهم، وأما النوم فإن النائم إذا غلب عليه النوم يفتح كل شئ منه (واسترخى ع) وكان أغلب الاشياء عليه في الخروج منه الريح فوجب عليه الوضوء لهذه العلة.

It would be said, 'Because the two sides, these are a way of the uncleanness, and there isn't for the human being a way to attain his impurity from himself except from these two, so they have been Commanded with the cleanliness at these when they attain those impurities from themselves. And as for the sleep, so when the sleeper is overcome upon from the sleep, it opens all things from him and relaxes, and the most overcoming of the things upon him regarding the exiting from him, is the wind, therefore the Wudu is Obligated upon him for this reason.

فإن قال: فلم لم يؤمروا بالغسل من هذه النجاسة كما امروا بالغسل من الجنابة ؟

If he says, 'Then why have they been Commanded with the washing from these impurities just as they have been Commanded with the washing from the sexual impurity?'

قيل: لان هذا شئ دائم غير ممكن للخلق الاغتسال منه كلما يصيب ذلك، ولا يكلف الله نفسا إلا وسعها، والجنابة ليس هي أمرا دائما، إنما هي شهوة يصيبها إذا أراد، ويمكنه تعجيلها وتأخيرها الايام الثلاثة والاقبل والاكثر، وليس ذلك هكذا.

It would be said, 'Because this thing is permanent, not possible for the people to wash from it every time that hits, and Allah^{azwj} does not Encumber a soul except to its capacity; and the sexual impurity, it is a (non) permanent matter. But rather it is a desire he attains when he wants, and he is enabled upon hastening it and delaying it for three days, and less and more, and that isn't like this.

فإن قال: فلم امروا بالغسل من الجنابة ولم يؤمروا بالغسل من الخلاء وهو أنجس من الجنابة وأقذر؟

If he says, 'Then why have they been Commanded with the washing from the sexual impurity and not been Commanded with the washing from the defecation, and it is more impure than the sexual impurity and filthier?'

قيل: من أجل أن الجنابة من نفس الانسان وهو شئ يخرج من جميع جسده، والخلاء ليس هو من نفس الانسان إنما هو غذاء يدخل من باب و يخرج من باب.

It would be said, 'From a reason that the sexual impurity is from the self of the human being, and it is something coming out from the entirety of his body, and the faeces isn't from the self of the human being, but rather it is the food intake entering from a door and exiting from a door'.

أقول: في بعض نسخ علل الشرائع زيادة هي هذه:

I (Majlisi) am saying, 'In one of the copies of (the book) Al Illal Al Sharai'e, there is an addition, (and) it is this: -

فإن قال: فلم صار الاستنجاء فرضاً؟

'If he says, 'Why did the cleaning from the defecation become an Obligation?'

قيل: لانه لا يجوز للعبد أن يقوم بين يدي الجبار وشئ من ثيابه وجسده نجس

It would be said, 'Because it is not allowed for the servant that he stands in front of the Subduer and something from his clothes and his body is unclean'.

قال مصنف هذا الكتاب: غلط الفضل وذلك لان الاستنجاء به ليس بفرض، و إنما هو سنة. رجعنا إلى كلام الفضل انتهى. ولنرجع إلى المشترك بين الكتابين:

The author of this book (Majlisi) said, 'Al-Fazl (the narrator) is wrong, and that is because the cleaning from the defecation with it isn't an Obligation, and rather it is a Sunnah. And we return to the ending of the speech of Al Fazl, and let us return to the common between the two books: -

فإن قال: أخبرني عن الاذان لم امروا به؟

If he says, 'Inform me about the *Azaan*, why have they been Commanded with it?'

قيل: لعل كثيرة: منها أن يكون تذكيرا للساهي، وتنبها للغافل، وتعريفا لمن جهل الوقت واشتغل عن الصلاة، وليكون ذلك داعيا إلى عبادة الخالق، مرغبا فيها، مقرا له بالتوحيد، مجاهرا بالايمان، معلنا بالاسلام، مودنا لمن نسيها، وإنما يقال: مؤذن، لانه يؤذن بالصلاة.

It would be said, 'For a lot of reasons, from these is that it would happen to be a reminder for the forgetful one, and an alert (warning) for the heedless one, and an introduction for the one ignorant of the time and is too pre-occupied from the *Salat*, and for that to become an invitation to the worship of the Creator, wishing in it, accepting to Him^{azwj} with the *Tawheed*, loudness with the Eman, announcing with Al Islam, a proclamation to the one who has forgotten it, and rather he is called a Muezzin (Proclaimer) because he proclaims with the *Salat*.

فإن قال: فلم بدئ فيه بالتكبير قبل التسبيح والتهليل والتحميد؟

If he says, 'So, why begin in it with the *Takbeer* before the Glorification and the Extollation and the Praise?'

قيل: لانه أراد أن يبدأ بذكره واسمه لان اسم الله تعالى في التكبير في أول الحرف، وفي التسبيح والتهليل والتحميد اسم الله في آخر الحرف فبدئ بالحرف الذي اسم الله في أوله لا في آخره.

It would be said, 'Because He^{azwj} Wanted he begins with His^{azwj} Mention and His^{azwj} Name, because the Name of Allah^{azwj} the Exalted in the *Takbeer* is the first of the words, and in the Glorification, and the Extollation and the Praise, the Name of Allah^{azwj} is the last of the words, therefore he has to begin with the words which is a Name of Allah^{azwj} in its beginning of it and end of it.

فإن قال: فلم جعل مثنى مثنى؟

If he says, 'So why has it been Made to be in twos, twos (pairs)?'

قيل: لان يكون مكررا في آذان المستمعين، مؤكدا عليهم، إن سها أحد عن الاول لم يسه عن الثاني، ولان الصلاة ركعتان ركعتان فلذلك جعل الاذان مثنى مثنى.

It would be said, 'Because it would happen to be repeated in the *Azaan* (for) the listeners, and as emphasis upon them if they forget one from the first he would not forget from the second, and because the *Salat* is of two Cycles, two Cyles, therefore due to that, the *Azaan* has been Made to be two by two'.

فإن قال: فلم جعل التكبير في أول الاذان أربعاً؟

If he says, 'Why has the *Takbeer* Made to be four in the beginning of the *Azaan*?'

قيل: لان أول الاذان إنما يبدو غفلة، وليس قبله كلام يتنبه المستمع له فجعل ذلك تنبيهاً للمستمعين لما بعده في الاذان.

It would be said, 'Because the beginning of the *Azaan* rather commences (from) the heedlessness, and there isn't any speech before it to alert the listener to it, so that has been Made as an alarm for the listener to what is after it from the *Azaan*'.

فإن قال: فلم جعل بعد التكبير شهادتين؟

If he says, 'Then why have the two testimonies been Made to be after the *Takbeer*?'

قيل: لان أول الايمان التوحيد والاقرار بالله عزوجل بالوحدانية، والثاني الاقرار بالرسول بالرسالة، وأن طاعتها ومعرفتها مقرونتان، وأصل الايمان إنما هو الشهادة، فجعل شهادتين في الاذان كما جعل في سائر الحقوق شهادتين،

It would be said, 'Because the beginning of the Eman is the *Tawheed*, and the acceptance with Allah^{azwj} Mighty and Majestic with the Oneness, and the second is the acceptance with Rasool-Allah^{saww} with the Message, and that obeying them both and recognising them are paired, and that the origin of the Eman rather, it is the testimony. Therefore, the two testimonies have been Made to be in the *Azaan* just as it has been Made to be in the rest of the rights of the two testimonies.

فإذا أقر لله بالوحدانية وأقر للرسول بالرسالة فقد أقر بجملة الايمان، لان أصل الايمان إنما هو الاقرار بالله وبرسوله.

So, when one accepts for Allah^{azwj} with the Oneness, and accepts to the Rasool^{saww} with the Message, so he has accepted with the totality of the Eman, because the origin of the Eman rather, it is the acceptance with Allah^{azwj} and with His^{azwj} Rasool^{saww}.

فإن قال: فلم جعل بعد الشهادتين الدعاء إلى الصلاة؟

If he says, 'Why has the supplication in the *Salat* Made to be after the two testimonies?'

قيل: لان الاذان إنما وضع لموضع الصلاة وإنما هو نداء إلى الصلاة، فجعل النداء إلى الصلاة في وسط الاذان فقدم المؤذن قبلها أربعاً: التكبيرتين والشهادتين، وآخر بعدها أربعاً يدعو إلى الفلاح حثاً على البر والصلاة، ثم دعا إلى خير العمل، مرغبا فيها وفي عملها وفي أدائها، ثم نادى بالتكبير والتهليل ليتم بعدها أربعاً، كما أتم قبلها أربعاً، وليختم كلامه بذكر الله تعالى كما فتحه بذكر الله تعالى.

It would be said, 'Because the *Azaan* rather has been Placed to Place the *Salat*, and rather it is a call to the *Salat*, therefore the call to the *Salat* has been Made to be in the middle of the *Azaan* – so the proclaimer would precede before it, four – the two *Takbeers*, and the two testimonies, and delay after it four, calling to the success, urging upon the righteousness and the *Salat*, then calling to the best of the deeds, being fearful in it and in its action and in its fulfilment. Then he calls with the *Takbeer* and the Extollation to come after it, four, just as he had completed four before it, and to end his speech by the *Zikr* of Allah^{azwj} the Exalted just as he had begun with the *Zikr* of Allah^{azwj} the Exalted.

فإن قال: فلم جعل آخرها التهليل ولم يجعل آخرها التكبير كما جعل في أولها التكبير ؟

If he says, 'Why has the Extollation been Made to be at its end, and why had the *Takbeer* Made to be at its end just as the *Takbeer* has been Made to be at its beginning?'

قيل: لان التهليل اسم الله في آخره فأحب الله تعالى أن يختتم الكلام باسمه كما فتحه باسمه.

It would be said, 'Because the Extollation of the Name of Allah^{azwj} at its end is more Beloved to Allah^{azwj} the Exalted than for the speech to end with His^{azwj} Name, just as he had begun with His^{azwj} Name.

فإن قال: فلم لم يجعل بدل التهليل التسبيح أو التحميد واسم الله في آخرهما ؟

If he says, 'Why did He^{azwj} not Make a replacement of the Extollation and the Glorification, or the Praise, and the Name of Allah^{azwj} to be at the end of them both?'

قيل: لان التهليل هو إقرار الله تعالى بالتوحيد وخلع الانداد من دون الله، وهو أول الايمان وأعظم التسبيح والتحميد.

It would be said, 'Because the Extollation, it is the acceptance of Allah^{azwj} the Exalted with the *Tawheed*, and removal of the rivals (idols) from besides Allah^{azwj}, and it is the first of the Eman and the greatest of the Glorification and the Praise.

فإن قال: فلم بدئ في الاستفتاح والركوع والسجود والقيام والقعود بالتكبير ؟

If he says, 'Why does he begin the (Surah) Al-Fatiha, and the *Ruku*, and the *Sajdah*, and the standing, and the sitting with the *Takbeer*?'

قيل: لليلة التي ذكرناها في الاذان.

It would be said, 'For the reasons which we mentioned regarding the *Azaan*'.

فإن قال: فلم جعل الدعاء في الركعة الاولى قبل القراءة ؟ ولم جعل في الركعة الثانية القنوت بعد القراءة ؟

If he says, 'Why has the supplication been Made to be in the first Cycle before the recitation? And why has it been Made to be in the second Cycle as the Qunoot after the recitation?'

قيل: لانه أحب أن يفتح قيامه لربه وعبادته بالتحميد والتقديس والرغبة والرهبة، ويختتمه بمثل ذلك، ليكون في القيام عند القنوت طول فأحرى أن يدرك المدرك الركوع فلا تفوته الركعة في الجماعة.

It would be said, 'Because He^{azwj} Loves that he opens his standing to his Lord^{azwj} and his worship with the Praise and the Extollation of Holiness, and the fear, and the hope, and end with the like of that, for it to become in the standing at the Qunoot prolonging, rather than

catching up the ones in the *Ruku*, and the Cycle would not be missed by him in the congregation'.

فإن قال: فلم امروا بالقراءة في الصلاة؟

If he says, 'Why have they been Commanded with the recitation in the *Salat*?'

قيل: لئلا يكون القرآن مهجورا مضيعا، وليكون محفوظا فلا يضمحل ولا يجهل.

It would be said, 'Lest the Quran becomes fled from, wasted, and for it to become preserved, so it would neither disappear not be ignored'.

فإن قال: فلم بدئ بالحمد في كل قراءة دون سائر السور؟

If he said, 'Then why begin with (Surah) Al Hamd during every recitation besides the rest of the Chapters?'

قيل: لانه ليس شئ من القرآن والكلام جمع فيه من جوامع الخير والحكمة ما جمع في سورة الحمد، وذلك أن قوله: " الحمد لله " إنما هو أداء لما أوجب الله تعالى على خلقه من الشكر، وشكر لما وفق عبده للخير

It would be said, 'Because there isn't anything from the Quran and the speech wherein is gathered the good and the Wisdom what is gathered in Surah Al Hamd, and that are his words, **All Praise is for Allah [1:2]** – but rather he is fulfilling to what Allah^{azwj} Obligated upon His^{azwj} creatures, from the thanks, and thanking for what He^{azwj} Harmonised His^{azwj} servant to the goodness.

" رب العالمين " تمجيد له وتحميد وإقرار بأنه هو الخالق المالك لا غيره

the Lord of the Worlds [1:2] – being a Glorification to Him^{azwj} and a praise, and acceptance with that He^{azwj} is the Creator, the Owner, not someone else.

" الرحمن الرحيم " استعطاف وذكر لآلائه ونعمائه على جميع خلقه،

The Beneficent, the Merciful [1:3] – being a plea and a mention of His^{azwj} Godship and His^{azwj} Favours upon the entirety of His^{azwj} creatures.

" مالك يوم الدين " إقرار بالبعث والحساب والمجازاة، وإيجاب له ملك الآخرة كما أوجب له ملك الدنيا،

Master of the Day of Reckoning [1:4] – being an acceptance with the Resurrection and the Reckoning and the Recompense, and his answer to Him^{azwj} being the King of the Hereafter, just as it Obligated for Him^{azwj} being the King of the world.

" إياك نعبد " رغبة وتقرب إلى الله عزوجل وإخلاص بالعمل له دون غيره "

(It is) You we worship [1:5] – being an awe and drawing closer to Allah^{azwj} Mighty and Majestic, and the sincerity with the deed to Him^{azwj} besides others.

وإياك نستعين " استزادة من توفيقه وعبادته واستدامة لما أنعم عليه ونصره،

And You do we seek Assistance (from) [1:5] – being a desire for the increase from His^{azwj} Inclination, and His^{azwj} worship, and continuation of what He^{azwj} has Favoured upon him and Helped him.

" اهدنا الصراط المستقيم " استرشاد لادبه واعتصام بحبله واستزادة في المعرفة بربه وبعظمته وكبريائه "

Guide us to be on the Straight Path [1:6] – being (a desire to be) guided to His^{azwj} Education, and holding fast to His^{azwj} Rope, and desiring an increase in the recognition of his Lord^{azwj}, and His^{azwj} Magnificence and His^{azwj} Greatness.

صراط الذين أنعمت عليهم " تأكيد في السؤال والرغبة، وذكر لما قد تقدم من نعمه على أوليائه، ورغبة في ذلك النعم "

The path of those You have Bestowed Bounties upon [1:7] – being an emphasis in the question and the desire, and mention of what had preceded from His^{azwj} Favour upon His^{azwj} Guardians^{asws}, and a desire regarding that Favour.

غير المغضوب عليهم " استعاذة من أن يكون من المعاندين الكافرين، المستخفين به وبأمره ونهيهِ "

other than of those You are Wrathful upon – being a seeking of refuge from becoming from the obstinate ones, the *Kafirs*, the belittlers with His^{azwj} Commands and His^{azwj} Prohibitions.

ولا الضالين " اعتصام من أن يكون من الضالين الذين ضلوا عن سبيله من غير معرفة، وهم يحسبون أنهم يحسنون صنعا

nor of the straying ones – being a protection from becoming from the straying ones, those who strayed from His^{azwj} Way without recognition, **and they are reckoning that they are good in what they do?** [18:104].

فقد اجتمع فيه من جوامع الخير والحكمة في أمر الآخرة والدنيا ما لا يجمعه شيء من الاشياء.

So, there has been gathered in it from the entirety of the good and the Wisdom regarding the matter of the Hereafter and the world, what has not been gathered in anything from the things'.

فإن قال: فلم جعل التسبيح في الركوع والسجود ؟

If he says, 'Why has the Glorification Made to be in the *Ruku* and the *Sajdah*?'

قيل: لعل: منها أن يكون العبد مع خضوعه وخشوعه وتعبده وتورعه واستكانته وتذللته وتواضعه وتقربه إلى ربه مقدسا له، ممجدا، مسبحا، معظما، شاكرا لخالقه ورازقه، وليستعمل التسبيح والتحميد كما استعمل التكبير والتهليل، وليشغل قلبه وذهنه بذكر الله فلا يذهب به الفكر والاماني إلى غير الله.

It would be said, 'For (several) reasons, from these is that the servant would happen to be with his humbleness, and his fear, and his worship and his piety, and his steadfastness, and his subservience to Allah^{azwj}, and revering Him^{azwj}, and drawing closer to his Lord^{azwj}, extolling His^{azwj} Holiness, glorifying, praising, revering, thanking to his Creator and his Sustainer, and let him utilise the Glorification and the Praises just as he utilised the *Takbeer* and the Extollations of Holiness, and let him pre-occupy his hear and his mind with the *Zikr* of Allah^{azwj}, so that the thinking and the hopes will not be taking him to other than Allah^{azwj}.

فإن قال: فلم جعل أصل الصلاة ركعتين؟ ولم زيد على بعضها ركعة وعلى بعضها ركعتان ولم يزد على بعضها شيء؟

If he says, 'Why has the origin of the *Salat* Made to be of two Cycles? And why is there an increase upon some of it by one Cycle, and some of it by two Cycles, and there is no increase upon one of it, by anything?'

قيل: لان أصل الصلاة إنما هي ركعة واحدة لان أصل العدد واحد، فإذا نقصت من واحد فليست هي صلاة، فعلم الله عزوجل أن العباد لا يؤدون تلك الركعة الواحدة التي لا صلاة أقل منها بكاملها وتمامها والاقبال عليها، فقرن إليها ركعة ليتم بالثانية ما نقص من الاولى، ففرض الله عزوجل أصل الصلاة ركعتين،

It would be said, 'Because the origin of the *Salat*, rather, it is one Cycle, because the origin of the number is one, so when it is deficient from one, then it isn't a *Salat*. Allah^{azwj} mighty and Majestic Knew that the servant would not be fulfilling that one Cycle which it not a *Salat* if less than it, with its perfection, and its completion, nor being devoted upon it, so He^{azwj} Paired one Cycle to it to be completed with the second whatever was deficient from the first. Therefore, Allah^{azwj} Mighty and Majestic Obligated the origin of the *Salat* as being of two Cycles.

ثم علم رسول الله صلى الله عليه واله أن العباد لا يؤدون هاتين الركعتين بتمام ما امروا به وكماله فضم إلى الظهر والعصر والعشاء الآخرة ركعتين ركعتين، ليكون فيهما تمام الركعتين الاوليين،

Then, Rasool-Allah^{saww} knew that the servants would not be fulfilling these two Cycles what they have been Commanded with, and its perfection, so he^{saww} joined to Al-Zohr and al-Asr and the last Al-Isha, two Cycles, two Cycles, for them to become regarding these two as completion of the two first Cycles.

ثم علم أن صلاة المغرب يكون شغل الناس في وقتها أكثر للانصراف إلى الاوطان (الافطار خ ل) والاكل والوضوء والتهيئة للمبيت، فزاد فيها ركعة واحدة ليكون أخف عليهم، ولان تصير ركعات الصلاة في اليوم والليلة فردا،

Then he^{saww} knew that Al-Maghrib *Salat*, the people would happen to be pre-occupied during its timing more that due to their dispersals to their homes (the breaking of Fasts),

and the meals, and the Wudu, and the preparation for the night, therefore he^{saww} (only) increase in it by one Cycle for it to become lighter upon them, and because the Cycles of the *Salat* become individualised during the day and the night.

ثم ترك الغداة على حالها لان الاشتغال في وقتها أكثر، والمبادرة إلى الحوائج فيها أعم ولان القلوب فيها أخلا من الفكر لقلة معاملات الناس بالليل، ولقلة الاخذ و الاعطاء، فالانسان فيها أقبل على صلاته منه في غيرها من الصلوات لان الفكر أقل لعدم العمل من الليل.

Then he^{saww} left the morning *Salat* upon its state, because of the pre-occupations during its timing is more, and the planning for the needs during it is general, and because the hearts are vacant during it from the thoughts, due to the scarcity of the dealing of the people at night, and due to the scarcity of the taking and the giving. Thus, the human being during it, is more devoted upon his *Salat* from it than he is from others from the *Salats*, because the thoughts are less, due to the absence of the work from the night’.

فإن قال: فلم جعل التكبير في الاستفتاح سبع مرات ؟

If he says, ‘Why has the *Takbeer* Made to be seven times during the opening (of the *Salat*)?’

قيل: لان الفرض منها واحد، وسائرهما سنة، وإنما جعل ذلك لان التكبير في الركعة الاولى التي هي الاصل كله سبع تكبيرات: تكبيرة الاستفتاح، وتكبيرة الركوع، وتكبيرتي السجود، وتكبيرة أيضا للركوع، وتكبيرتين للسجود، فإذا كبر الانسان أول الصلاة سبع تكبيرات فقد أحرز التكبير كله، فإن سها في شئ منها أو تركها لم يدخل عليه نقص في صلاته.

It would be said, ‘Because the Obligatory from these is one, and the rest of these are Sunnah. And rather, that is Made to be as such because the *Takbeer* in the first Cycle which is the origin, all of it are seven *Takbeers* – *Takbeer* of the opening, and *Takbeer* of the *Ruku*, and two *Takbeers* of the *Sajdahs*, and a *Takbeer* as well for the *Ruku*, and two *Takbeers* for the *Sajdahs*. So, when the human being does the *Takbeer* at the beginning of the *Salat* by seven *Takbeers*, so he has protected the *Takbeers*, all of it, so if he were to forget anything from these, or leaves it, no deficiency would enter upon him regarding his *Salat*’.

أقول: وفي العلل كما قال أبو جعفر وأبو عبد الله عليهما السلام: من كبر أول صلاته سبع تكبيرات أجزاء ويجزي تكبيرة واحدة، ثم إن لم يكبر في شئ من صلاته أجزاء عنه ذلك وإنما عني بذلك إذا تركها ساهيا أو ناسيا،

I (Majlisi) am saying, ‘And during the night, just as Abu Ja’far^{asws} and Abu Abdullah^{asws} have said: ‘One who exclaims a *Takbeer* at the beginning of his *Salat* by seven *Takbeers*, it would suffice him, and he can suffice with one *Takbeer*. Then if he does not exclaim a *Takbeer* in anything from his *Salat*, that would suffice him from it, and rather what is meant by that is when he leaves it mistakenly or out of forgetfulness’.

قال مصنف هذا الكتاب: غلط الفضل إن تكبيرة الافتتاح فريضة وإنما هي سنة واجبة. رجعنا إلى كلام الفضل. أقول: رجعنا إلى المشترك:

The author of this book (Majlisi) says, 'Al Fazl is wrong. The *Takbeers* at the opening is an Obligation, and rather it is an Obligatory Sunnah. We return to the speech of Al Fazl'. I am saying, we return to the common: -

فإن قال: فلم جعل ركعة وسجدين؟

If he says, 'Why has one Cycle been Made to be with two *Sajdahs*?'

قيل: لان الركوع من فعل القيام، والسجود من فعل القعود، وصلاة القاعد على النصف من صلاة القيام، فضوعف السجود ليستوي بالركوع فلا يكون بينهما تفاوت لان الصلاة إنما هي ركوع وسجود.

It would be said, 'Because the *Ruku* is from the action of the standing, and the *Sajdah* is from the action of the sitting, and a *Salat* of the sitting one is upon half from the *Salat* of the standing one, therefore the *Sajdahs* have been double in order to equate with the *Ruku*, so there would not happen to be any difference between the two, because the *Salat* rather, it is *Ruku* and *Sajdah*'.

فإن قال: فلم جعل التشهد بعد الركعتين؟

If he says, 'Why as the Tashahhud Made to be after the two Cycles?'

قيل: لانه كما قدم قبل الركوع والسجود الاذان والدعاء والقراءة فكذلك أيضا أمر بعدها بالتشهد والتحميد والدعاء.

It would be said, 'Because just as the *Ruku* and the *Sajdahs* were preceded by the *Azaan*, and the supplication, and the recitation, similar to that as well He^{azwj} Commanded after it with the Tashahhud, and the praising, and the supplicating'.

فإن قال: فلم جعل التسليم تحليل الصلاة ولم يجعل بدله تكبيرا أو تسبيحا، أو ضربا آخر؟

If he says, 'Why has the Salaam Made to be permissible of the *Salat*, and there were not Made to be in replacement to it, a *Takbeer*, or a Glorification, or another thing?'

قيل: لانه لما كان في الدخول في الصلاة تحريم الكلام للمخلوقين و التوجه إلى الخالق كان تحليلها كلام المخلوقين والانتقال عنها، وابتداء المخلوقين بالكلام إنما هو بالتسليم.

It would be said, 'Because, when it was in the entry into the *Salat*, a prohibition of the speech of the creatures and devoting to the Creator, its permissibility of the speech of the creatures and the transmitting from it, and the beginning of the creatures with the speech, rather it is with the Salaam'.

فإن قال: فلم جعل القراءة في الركعتين الاوليين والتسبيح في الاخيرين؟

If he says, 'Why did the recitation Made to be in the first two Cycles, and the Glorification in the last two?'

قيل: للفرق بين ما فرضه الله عزوجل من عنده وما فرضه من عند رسوله.

It would be said, 'For the differentiation between what Allah^{azwj} Mighty and Majestic Obligated from His^{azwj} Presence, and what is obligated from the presence of His^{azwj} Rasool^{sawww}.

فإن قال: فلم جعلت الجماعة ؟

If he says, 'Why has the congregational *Salat* Made to be?'

قيل: لان لا يكون الاخلاص والتوحيد والاسلام و العبادة لله إلا ظاهرا مكشوفاً مشهوداً، لان في إظهاره حجة على أهل الشرق والغرب لله عزوجل، وليكون المنافق المستخف مؤدياً لما أقر به يظهر الاسلام والمراقبة، ولتكون شهادات الناس بالاسلام بعضهم لبعض جائزة ممكنة، مع ما فيه من المساعدة على البر والتقوى والزجر عن كثير من معاصي الله عزوجل.

It would be said, 'Because there cannot happen to be the sincerity, and the *Tawheed*, and Al Islam, and the worship of Allah^{azwj}, except manifestly, uncovered, witnessed, because in its manifestation is an argument upon the people of the east and the west for Allah^{azwj} Mighty and Majestic, and for the hypocrite to become fearful, fulfilling to what he has accepted with it apparently of Al Islam and the monitoring, and for the testimonies of the people to become with Al Islam, allowed for each other, possible, along with what is therein from the helping upon the righteousness and the piety, and the rebuke from many of the acts of disobedience to Allah^{azwj} Mighty and Majestic'.

فإن قال: فلم جعل الجهر في بعض الصلاة ولم يجعل في بعض ؟

If he says, 'Why has the loudness Made to be in one *Salat* and not Made to be in one?'

قيل: لان الصلوات التي يجهر فيها إنما هي صلوات تصلى في أوقات مظلمة فوجب أن يجهر فيها، لان يمر المار فيعلم أن ههنا جماعة، فإن أراد أن يصلي صلى، ولانه إن لم ير جماعة تصلي سمع وعلم ذلك من جهة السماع،

It would be said, 'Because the *Salats* which has loudness in it, rather it is the *Salat* being prayed in the darkness, so the loudness is Obligated in it, because the passer-by would pass by and he would know that over here is a congregation, so if he wants to pray *Salat* he can do so, and because if he does not see a congregation praying *Salat*, he would hear and know that from the direction of the hearing.

والصلاتان اللتان لا يجهر فيهما فإنهما بالنهار، وفي أوقات مضيئة فهي تدرك من جهة الرؤية، فلا يحتاج فيها إلى السماع.

And the two *Salats* in which there is no loudness, these are by the day, and in a timing of illumination, so it is realised from a direction of the sighting, therefore it is needy to be heard'.

فإن قال: فلم جعلت الصلوات في هذه الاوقات ولم تقدم ولم تؤخر ؟

If he says, 'Why have the *Salat* Made to be during these timings and were not brought forwards nor delayed?'

قيل: لان الاوقات المشهورة المعلومة التي تعم أهل الارض فيعرفها الجاهل والعالم أربعة: غروب الشمس معروف تجب عنده المغرب، وسقوط الشفق مشهور تجب عنده العشاء الآخرة، وطلوع الفجر مشهور معلوم تجب عنده الغداة، وزوال الشمس مشهور معلوم تجب عنده الظهر، ولم يكن للعصر وقت معروف مشهور مثل هذه الاوقات الاربعة فجعل وقتها عند الفراغ من الصلاة التي قبلها،

It would be said, 'Because the timings which are well known prevail among the people of the earth and these are recognised by the ignorant one and the knowledgeable one are four – The setting of the sun is well known, during which Al Maghrib (*Salat*) is Obligated, and the fall of the twilight is well known during which the last Isha (*Salat*) is Obligated, and the emergence of the dawn is well known Obligating the morning (*Salat*) during it, and the decline of the sun (Midday) is well known Obligating Al Zohr (*Salat*) during it, and there does not happen to be any well known time for Al Asr like these four timings, therefore its timing is Made to be during being free from the *Salat* which is before it.

وعلة اخرى أن الله عزوجل أحب أن يبدأ الناس في كل عمل أولاً بطاعته وعبادته، فأمرهم أول النهار أن يبدأوا بعبادته ثم ينتشروا فيما أحبوا من مزمة دنياهم، فأوجب صلاة الغداة عليهم،

And another reason is that Allah^{azwj} Mighty and Majestic Loved the people begging in every action, first with His^{azwj} obedience and His^{azwj} worship, so He^{azwj} Commanded them for the beginning of the day that they begin with worshipping Him^{azwj}, then they should disperse regarding whatever they like from the correction of the worldly affairs, and Obligated the morning *Salat* upon them.

فإذا كان نصف النهار و تركوا ما كانوا فيه من الشغل وهو وقت يضع الناس فيه ثيابهم، ويستريحون، ويشغلون بطعامهم وقيلولتهم، فأمرهم أن يبدأوا أولاً بذكره وعبادته فأوجب عليهم الظهر، ثم يتفرغوا لما أحبوا من ذلك،

When it would be the midday and they leave whatever they were involved in from the occupation, and it is a time in which the people place down their clothes and they are resting and are pre-occupied with their meal and their naps, so He^{azwj} Commanded that they begin first with His^{azwj} *Zikr* and His^{azwj} worship, and He^{azwj} Obligated Al Zohr (*Salat*) upon them, then they would be free to do whatever they like from that.

فإذا قضوا وطهرهم وأرادوا الانتشار في العلم لآخر النهار بدؤوا أيضاً بعبادته، ثم صاروا إلى ما أحبوا من ذلك فأوجب عليهم العصر، ثم ينتشرون فيما شاءوا من مزمة دنياهم

So, when they have fulfilled their aims and want the dispersal in the world at the end of the day, they would begin as well with His^{azwj} worship, then they can go to whatever they like from that, and He^{azwj} Obligated Al Asr (*Salat*) upon them, then they should disperse regarding whatever they like from the affairs of their world.

فإذا جاء الليل ووضعوا زينتهم وعادوا إلى أوطانهم ابتدؤوا أولاً بعبادة ربهم، ثم يتفرغون لما أحبوا من ذلك فأوجب عليهم المغرب،

So, when the night comes and they place down their adornments and return to their houses, they should begin first with the worship of their Lord^{azwj}, then they would be free for whatever they like from that, and He^{azwj} Obligated Al Maghrib (*Salat*) upon them.

فإذا جاء وقت النوم وفرغوا مما كانوا به مشغولين أحب أن يبدؤوا أولاً بعبادته وطاعته ثم يصيرون إلى ما شاؤوا أن يصيروا إليه من ذلك

So, when the time of sleep comes, and they are free from whatever they were busy with, He^{azwj} Loved that they should begging first with His^{azwj} worship and His^{azwj} obedience, then they can go to whatever they so desire to, and be coming to it from that.

فيكونوا قد بدؤوا في كل عمل بطاعته وعبادته، فأوجب عليهم العتمة فإذا فعلوا ذلك لم ينسوه ولم يغفلوا عنه ولم تقس قلوبهم ولم تقل رغبتهم.

Thus, they would have become beginning in every action with obeying Him^{azwj} and worshipping Him^{azwj}, so it was Obligated upon them the darkness (Night *Salat*). So, when they do that, they would not forget Him^{azwj} and would not be heedless from Him^{azwj}, and their hearts would not harden, and their desired would not lessen’.

فإن قال: فلم إذا لم يكن للعصر وقت مشهور مثل تلك الاوقات أوجبها بين الظهر والمغرب، ولم يوجبها بين العتمة والغداة، أو بين الغداة والظهر؟

If he says, ‘Then why did does there not happen to be a well-known time for Al Asr like those timings Obligated between Al Zohr and Al Maghrib, and not Obligated between the darkness and the morning, or between the morning and Al Zohr?’

قيل: لانه ليس وقت على الناس أخف ولا أيسر ولا أخرى أن يعم فيه الضعيف والقوي بهذه الصلاة من هذا الوقت، وذلك أن الناس عامتهم يشغلون في أول النهار بالتجارات والمعاملات والذهاب في الحوائج، وإقامة الاسواق،

It would be said, ‘Because there isn’t any time upon the people, scarier, nor more difficult, nor more appropriate that the weak ones and the strong ones would prevail in it with these *Salat* from this time, and that is because the people, the generality of them are busy during the beginning of the day with the trading and the dealing and the going regarding the needs, and established the markets.

فأراد أن لا يشغلهم عن طلب معاشهم ومصلحة دنياهم وليس يقدر الخلق كلهم على قيام الليل ولا يشعرون به ولا يتنبهون لوقته لو كان واجباً، ولا يمكنهم ذلك

He^{azwj} Wanted that He^{azwj} should not pre-occupy them from seeking their livelihoods and the interest of their worldly affairs, and not all the people are able upon standing at night (for

Salat), nor be aware with it nor pay attention to its timing, if it was Obligatory, nor is that possible.

فخفف الله تعالى عنهم، ولم يجعلها في أشد الاوقات عليهم، ولكن جعلها في أخف الاوقات عليهم كما قال الله عزوجل: " يريد الله بكم اليسر ولا يريد بكم العسر."

So, Allah^{azwj} the Exalted Lightened from them, and did not Make these timing more difficulties upon them, but Made it to be during the lightest of the timings upon them, just as Allah^{azwj} Mighty and Majestic Said: **Allah Wants ease with you, and He does not Want the difficulty with you [2:185]**."

فإن قال: فلم يرفع اليدين في التكبير ؟

If he says, 'Why raise the two hands during the *Takbeer*?'

قيل: لان رفع اليدين هو ضرب من الابتهاال والتبتل والتضرع، فأوجب الله عزوجل أن يكون العبد في وقت ذكره مبتلا متضرعا، مبتهلا، ولان في وقت رفع اليدين احضار النية وإقبال القلب على ما قال وقصد.

It would be said, 'Because raising the two hands, it is a type from the invocations, and the devotion and the beseeching, so Allah^{azwj} Mighty and Majestic Obligated that the servant happens to be during a time of His^{azwj} *Zikr*, devotional, beseecher, invoking, and because during the time of raising the two hands is the beginning of the intention, and devoting the heart upon what he says and aims for'.

أقول: في العلل: لان الفرض من الذكر إنما هو الاستفتاح وكل سنة فإنما تؤدي على جهة الفرض، فلما أن كان في الاستفتاح الذي هو الفرض رفع اليدين أحب أن يؤدوا السنة على جهة ما يؤدون الفرض. ولنرجع إلى المشترك.

I (Majlisi) am saying, 'In Illal (Al Sharai'e): 'Because the Obligation from the *Zikr* rather, it is the opening, and every Sunnah is rather fulfilled upon a direction of the Obligation. So, when he would be in the opening which is the Obligation, his raising the hands would be more beloved that his fulfilling the Sunnah upon an aspect of what he would fulfil from the Obligation. And let us return to the common:

فإن قال: فلم جعل صلاة السنة أربعاً وثلاثين ركعة ؟

If he says, 'Why has the Sunnah *Salat* Made to be of thirty-four Cycles?'

قيل: لان الفريضة سبع عشر ركعة فجعلت السنة مثلي الفريضة، كمالاتاً للفريضة.

It would be said, 'Because the Obligation is of seventeen Cycles, and the Sunnah is Made to be twice like the Obligatory, perfecting for the Obligatory'.

فإن قال: فلم جعل صلاة السنة في أوقات مختلفة، ولم تجعل في وقت واحد ؟

If he says, 'Why were the Sunnah *Salats* Made to be in different timings, and were not Made to be during one time?'

قيل: لان أفضل الاوقات ثلاثة: عند زوال الشمس، وبعد المغرب، وبالإسحار، فأحب أن يصلى له في كل هذه الاوقات الثلاثة، لانه إذا فرقت السنة في أوقات شتى كان أداؤها أيسر وأخف من أن تجمع كلها في وقت واحد.

It would be said, 'Because the superior timings are three – At the decline of the sun (midday), and after Al Maghrib, and before day-break, so He^{azwj} Loved it that he prays *Salat* to Him^{azwj} during each of these three timings, because when the Sunnah is separated during various times, its fulfilment would be easier and lighter than if all of these were to be gathered in one time'.

فإن قال: فلم صارت صلاة الجمعة إذا كانت مع الامام ركعتين، وإذا كانت بغير إمام ركعتين وركعتين؟

If he says, 'Why did the Friday *Salat*, with it was with the Imam^{asws}, come to be of two Cycles, and when it was without an Imam^{asws}, it is two Cycles, two Cycles?'

قيل: لعل شتى: منها أن الناس يتخطون إلى الجمعة من بعد، فأحب الله عزوجل أن يخفف عنهم لموضع التعب الذي صاروا إليه.

It would be said, 'For various reasons, from these it that the people are walking towards the Friday *Salat* from afterwards, so Allah^{azwj} Mighty and Majestic Loved to Lighten from them due to the placing of the tiredness which they would be coming to.

ومنها أن الامام يجلسهم للخطبة وهم منتظرون للصلاة، ومن انتظر الصلاة فهو في صلاة في حكم التمام.

And from these is that the Imam^{asws} would withhold them for the sermon while they are awaiting the *Salat*, and one who await the *Salat*, so he is in a *Salat* in the complete Ordinances.

ومنها أن الصلاة مع الامام أتم وأكمل لعلمه وفقهه وعدله وفضله.

And from these is that the *Salat* is with the Imam^{asws}, complete and perfect due to his^{asws} knowledge, and his^{asws} understanding, and his^{asws} justice, and his merit.

ومنها أن الجمعة عيد وصلاة العيد ركعتان، ولم تقصر لمكان الخطبتين.

And from these is that the Friday is an Eid, and *Salat* of the Eid is of two Cycles, and is not deficient in place of the two sermons'.

فإن قال: فلم جعلت الخطبة؟

If he says, 'Why has the sermon being Made to be?'

قيل: لان الجمعة مشهد عام، فأراد أن يكون الامام سببا لموعظتهم (للامير سبب إلى موعظتهم خ ل) وترغيبهم في الطاعة، وترهيبهم من المعصية، وتوفيقهم على ما أراد من مصلحة دينهم ودنياهم، ويخبرهم بما ورد عليهم من الآفات ومن الاهوال التي لهم فيها المضرة والمنفعة.

It would be said, 'Because the Friday is a public scene, so He^{azwj} Wanted that the Imam^{asws} happens to be a cause to advise them (the Emir being a cause to advise them), and making them desirous regarding the obedience, and making them fearful from the disobedience, and inclining them upon what is required from the interests of their Religion and their world, and inform them with what may come upon them from the calamities and from the terrors which are for them, wherein is the harm and the benefit'.

فإن قال: فلم جعلت خطبتين ؟

If he says, 'Why have these Made to be two sermons?'

قيل: لان يكون واحدة للثناء والتمجيد و والتقديس لله عزوجل، والاخرى للحوائج والاعذار والانذار والدعاء، وما يريد أن يعلمهم من أمره ونهيهِ ما فيه الصلاح والفساد.

It would be said, 'Because one would happen to be for the Praises and the Glorification and the Extollation of Holiness of Allah^{azwj} Mighty and Majestic, and the other one would be for the needs, and the excuses (Forgiveness) and the warnings, and the supplications, and whatever he^{asws} want to teach them from His^{azwj} Commands and His^{azwj} Prohibition in which is the correction and the corruption'.

فإن قال: فلم جعلت الخطبة يوم الجمعة قبل الصلاة، وجعلت في العيدين بعد الصلاة ؟

If he says, 'Why has the Friday sermon Made to be before the *Salat*, and in the two Eids it Made to be after the *Salat*?'

قيل: لان الجمعة أمر دائم، وتكون في الشهر مرارا وفي السنة كثيرا، فإذا كثر ذلك على الناس ملوا وتركوا ولم يقيموا عليه وتفرقوا عنه فجعلت قبل الصلاة ليحتبسوا على الصلاة ولا يتفرقوا ولا يذهبوا،

It would be said, 'Because the Friday is a permanent matter and it happens repeatedly during the month and a lot during the year. So, when that is a lot upon the people, they would be fed up and leave and would not be standing upon it, and they would separate from it, so it has been Made to be before the *Salat* in order to withhold them upon the *Salat* and they would neither be dispersing nor going away.

وأما العيدين فإنما هو في السنة مرتين (5) وهو أعظم من الجمعة والزحام فيه أكثر، والناس فيه أرغب، فإن تفرق بعض الناس بقي عامتهم، وليس هو بكثير فيملوا ويستخفوا به.

And as for the two Eids, rather these are only twice during the year, and it is greater than the Friday, and the crowd is more during it, and the people are desirous during it, so even if

some of the people disperse, the generality of them would remain, and it isn't a lot so they would be fed up and take lightly with it'.

قال مصنف هذا الكتاب رحمه الله: جاء هذا الخبر هكذا: والخطبتان في الجمعة والعيد بعد الصلاة، لأنهما بمنزلة الركعتين الاخرتين، وأول من قدم الخطبتين عثمان بن عفان لانه لما أحدث ما أحدث لم يكن الناس يقفون على خطبته، ويقولون: ما نصنع بمواعظه وقد أحدث ما أحدث؟ فقدم الخطبتين ليوقف الناس انتظارا للصلاة فلا يتفرقوا عنه.

The author of this book (Majlisi) says, 'This is his book, may Allah^{azwj} have Mercy on him. The Hadeeth has come like this: 'And the two sermons during the Friday and the two Eids after the *Salat*, because these are at the status of the two Cycles (of *Salat*) and two others, and the first one to bring forward the two sermons was Usman Bin Affan, because when he innovated what he innovated, the people were not pausing upon his sermons, and they were saying, 'What have we to do with his sermons and he has innovated what he innovated?' So, he brought forward the two sermons to stop the people who were waiting for the *Salat*, so they would not disperse from him'.

فإن قال: فلم وجبت الجمعة على من يكون على فرسخين لا أكثر من ذلك؟

If he says, 'Why was the Friday (*Salat*) Obligated upon the one who happens to be two Farsakhs and not more than that?'

قيل: لان ما يقصر فيه الصلاة بريدان ذاهبا أو بريد ذاهبا وجائيا، والبريد أربعة فراسخ فوجبت الجمعة على من هو على نصف البريد الذي يجب فيه التقصير، وذلك أنه يجيء فرسخين ويذهب فرسخين فذلك أربعة فراسخ وهو نصف طريق المسافر.

It would be said, 'Because whatever is deficient from two Bareeds, or a Bareed going and coming, and the Bareed, it is of four Farsakhs, so the Friday (*Salat*) is Obligated upon the one who was upon a half of the Bareed in which the shortening is Obligated, and that is because he would come two Farsakhs and go two Farsakhs, and that would be four Farsakhs, and it is half the road of the traveller'.

فإن قال: فلم زيد في صلاة السنة يوم الجمعة أربع ركعات؟

If he says, 'Why is there an increase in the Sunnah *Salat* on the day of Friday by four Cycles?'

قيل: تعظيما لذلك اليوم وتفرقة بينه وبين سائر الايام.

It would be said, 'In reverence to that day, and differentiating between it and the rest of the days'.

فإن قال: فلم قصرت الصلاة في السفر؟

If he says, 'Why shorten the *Salat* during the journey?'

قيل: لان الصلاة المفروضة أولا إنما هي عشر ركعات، والسبع إنما زيدت فيها بعد، فخفف الله عنه تلك الزيادة لموضع سفره وتعبه ونصبه، واشتغاله بأمر نفسه وضيعته وإقامته، لئلا يشتغل عما لا بد له من معيشته، رحمة من الله تعالى وتعطفاً عليه، إلا صلاة المغرب فإنها لم تقصر لأنها صلاة مقصورة في الاصل.

It would be said, 'Because the Obligatory *Salat* is foremost. But rather, it is ten Cycles, and the seven have rather been increased in it afterwards (by Rasool-Allah^{saww}), so Allah^{azwj} Lightened from him, that increase, due to the subject of his travels and his tiredness and his setting, and his pre-occupation with the matter of his self, and his thirst, and his staying, lest he would be too pre-occupied from what these is no escape from his livelihood, as a Mercy from Allah^{azwj} the Exalted and a Kindness upon him, except for the Maghrib *Salat*, for it is not to be shortened because it is a *Salat* shortened already at the origin'.

فإن قال: فلم يجب التقصير في ثمانية فراسخ لا أقل من ذلك ولا أكثر؟

If he says, 'Why is the shortening Obligated in eight Farsakhs, neither less from that nor more?'

قيل: لان ثمانية فراسخ مسيرة يوم للعامة والقوافل والاثقال فوجب التقصير في مسيرة يوم.

It would be said, 'Because the eight Farsakhs is a journey of a day, for the public, and the convoys, and the loads, so the shortening is Obligated in the travel distance of a day'.

فإن قال: فلم وجب التقصير في مسيرة يوم؟

If he says, 'Why is the shortening Obligated in the travel distance of a day?'

قيل: لانه لو لم يجب في مسيرة يوم لما وجب في مسيرة سنة، وذلك أن كل يوم يكون بعد هذا اليوم فإنما هو نظير هذا اليوم، فلو لم يجب في هذا اليوم لما وجب في نظيره إذا كان نظيره مثله لا فرق بينهما.

It would be said, 'Because if it had not been Obligated in a travel distance of a day it would not have been Obligated in the travel distance of a year, and that is because every day happens after this day, and rather it would be a match of this day, so if it is not Obligated in this day, it would not be Obligated in its matching one, when its matching one was like it, there being no difference between the two'.

فإن قال: قد يختلف السير فلم جعلت أنت مسيرة يوم ثمانية فراسخ؟

If he says, 'The travels (speeds) differ, so why have you made the journey of a day to be of eight Farsakhs?'

قيل: لان ثمانية فراسخ هي مسير الجمال والقوافل وهو السير الذي يسيره الجمالون والمكارون.

It would be said, 'Eight Farsakhs, it is a travelling of the camel, and the convoys, and it is the travel distance which the cameleers and the camel hirers travel'.

فإن قال: فلم ترك (1) تطوع النهار ولا يترك تطوع الليل؟

If he says, 'Why can one leave the voluntary (*Salats*) of the day and cannot leave the voluntary (*Salats*) of the night?'

قيل: لأن كل صلاة لا تقصير فيها فلا تقصير في تطوعها، وذلك أن المغرب لا تقصير فيها فلا تقصير فيما بعدها من التطوع، وكذلك الغداة لا تقصير فيما قبلها من التطوع.

It would be said, 'Because every *Salat* cannot be shortened in it, there is no shortening in its voluntary ones, and that is because the Maghrib, there is no shortening in it, and there would be no shortening in what is after it from the voluntary ones, and like that is the morning, there would be no shortening in what is before it from the voluntary (*Salat*)'.

فإن قال: فما بال العتمة مقصورة وليس تترك ركعتاها؟

If he says, 'So what is the matter with the night *Salat* being short, and there isn't any leaving of its two Cycles?'

قيل: إن تلك الركعتين ليستا من الخمسين، وإنما هي زيادة في الخمسين تطوعاً ليتم بها بدل كل ركعة من الفريضة ركعتين من النوافل.

It would be said, 'Those two Cycles aren't from the fifty, and rather it is an increase in the fifty voluntary ones to complete with these, every Cycle from the Obligatory ones, two Cycles from the optional (*Salats*)'.

فإن قال: فلم جاز للمسافر والمريض أن يصليا صلاة الليل في أول الليل؟

If he says, 'Why is it allowed for the traveller and the sick one that he prays the night *Salat* in the beginning of the night?'

قيل لاشتغاله وضعفه ليحجز صلاته، فيستريح المريض في وقت راحته، ويشغل المسافر بأشغاله وارتحاله وسفره.

It would be said, 'For his pre-occupation and his weakness of protecting his *Salats*, so the sick one can rest in the time of his rest, and the busy traveller can be busy with his departure and his journey'.

فإن قال: فلم امروا بالصلاة على الميت؟

If he says, 'Why have they been Commanded with praying the *Salat* over the deceased?'

قيل: ليشفعوا له ويدعوا له بالمغفرة لانه لم يكن في وقت من الاوقات أحوج إلى الشفاعة فيه والطلب والاستغفار من تلك الساعة.

It would be said, 'In order to intercede for him and supplicate for him with the Forgiveness, because there is no time from the timings is he needier to the interceding in it and seeking of the Forgiveness, than that time'.

فإن قال: فلم جعلت خمس تكبيرات دون أن يكبر أربعاً أو ستاً ؟

If he says, 'Why have five *Takbeers* made to be besides that he exclaims four *Takbeers* or six?'

قيل: إن الخمس إنما اخذت من الخمس الصلوات في اليوم واللييلة.

It would be said, 'The five are rather taken from the five *Salats* during the day and the night'.

أقول: في العلل: وذلك أنه ليس في الصلاة تكبيرة مفروضة إلا تكبيرة الافتتاح فجمعت التكبيرات المفروضات في اليوم واللييلة فجعلت صلاة على الميت. ولنرجع على المشترك.

I (Majlisi) am saying, 'In (the book) Al Illal (Al Sharaie): 'And that is because there isn't any *Takbeer* in the Obligatory *Salat* except for the opening *Takbeer*, so the Obligatory *Takbeers* have been gathered during the day and the night, and Made as the *Salat* upon the deceased. And we return upon the common:

فإن قال: فلم لم يكن فيها ركوع وسجود ؟

If he says, 'Why does there not happen to be any *Ruku* and *Sajdahs* in it?'

قيل: لانه إنما يريد بهذه الصلاة الشفاعة لهذا العبد الذي قد تخلى مما خلف واحتاج إلى ما قدم.

It would be said, 'Because the intercession is intended with this *Salat* to this servant who has been emptied from what he has left behind, and is needy to what is to come'.

فإن قال: فلم أمر بغسل الميت ؟

If he says, 'Why did He^{azwj} Command with washing the dead?'

قيل: لانه إذا مات كان الغالب عليه النجاسة والآفة والاذي، فأحب أن يكون طاهراً إذا باشر أهل الطهارة من الملائكة الذين يلونه ويماسونه فيما بينهم نظيفاً، موجهها به إلى الله عزوجل، وليس من ميت يموت إلا خرجت منه الجنابة، فلذلك أيضاً وجب الغسل.

It would be said, 'Because when he died, the uncleanness overcame upon him, and the calamity, and the hurtful (matters), so He^{azwj} Loved the he should happen to be clean when he meets the clean ones from the Angels, those who categorise him and touch him in what is clean between them, Directing with it to Allah^{azwj} Mighty and Majestic, and there isn't from a dead one dying except the sexual impurity comes out from it, therefore due to that as well, the washing is Obligated'.

فإن قال: فلم امروا بكفن الميت ؟

If he says, 'Why are they Commanded with enshrouding the deceased?'

قيل: ليلقى ربه عزوجل طاهر الجسد، ولئلا تبدو عورته لمن يحمله ويدفنه، ولئلا يظهر الناس على بعض حاله وقبح منظره ولئلا يقسو القلب من كثرة النظر إلى مثل ذلك للعاهة والفساد، وليكون أطيّب لانس الاحياء، ولئلا يبغضه حميم فيلقى ذكره ومودته فلا يحفظه فيما خلف وأوصاه وأمره به وأحب

It would be said, 'In order to meet his Lord^{azwj} Mighty and Majestic while being clean of body, and lest his nakedness is exposed to the ones carrying him and burying him, and lest the people appear upon one his states and his scenario is ugly, and lest the hearts harden of the ones who frequently look at the like of that of the defects and the corruption, and for him to be of good of the smell to the living ones, and lest his intimate one hates him and he casts his mention and his cordiality, and he does not remember him regarding what passed, and (what) he had bequeathed and instructed with, and (what) he loves'.

فإن قال: فلم امروا بدفنه ؟

If he says, 'Why have they been Commanded with burying him?'

قيل: لئلا يظهر الناس على فساد جسده وقبح منظره وتغير ريحه ولا يتأذى به الاحياء بريحه وبما يدخل عليه من الآفة والفساد، وليكون مستورا عن الاولياء والاعداء فلا يشمت عدو ولا يحزن صديق.

It would be said, 'Lest it appears to the people upon the corruption of his body and the ugliness of his scenario, and the changing of his smell, and the living ones not to be bothered with his smell, and with what would enter upon him from the un-healthiness and the corruption, and for him to become veiled from the friends and the enemies, so neither would an enemy gloat nor would a friend grieve'.

فإن قال: فلم أمر من يغسله بالغسل ؟

If he says, 'Why did He^{azwj} Command the one who washes, with the washing (himself)?'

قيل: لعل الطهارة مما أصابه من نضح الميت لان الميت إذا خرج منه الروح بقي منه أكثر آفته.

It would be said, 'For the reason of cleanliness from what would have hit him from showering the deceased, because the deceased, when the soul exits from him, most of his diseases remain in him'.

فإن قال فلم لم يجب الغسل على من مس شيئاً من الاموات غير الانسان كالطير والبهائم والسباع وغير ذلك ؟

If he says, 'Why is the washing not Obligated upon the one who touches something from the dead ones, apart from the human being, like the birds and the beasts and the predators, and other than that?'

قيل: لان هذه الاشياء كلها ملبسة ريشا وصوفاً وشعراً ووبراً وهذا كله ذكي ولا يموت، وإنما يماس منه الشيء الذي هو ذكي من الحي والميت.

It would be said, 'Because these things, all of them are wearing feathers, and wool, and hair, and fur, and all of this is clean and does not die, and rather it is touched from it, the thing which is cleaner than the living and the dead'.

أقول: في العلل: الذي قد ألبسه وعلاه،

I (majlisi) am saying, 'In (the book) Al Illal: 'Which is worn and it its higher'.

فإن قال: فلم جوزتم الصلاة على الميت بغير وضوء ؟

If he says, 'Why is it allowed for them to pray *Salat* upon the deceased without a Wudu?'

قيل لانه ليس فيها ركوع ولا سجود، وإنما هي دعاء ومسألة، وقد يجوز أن تدعو الله عزوجل وتسأله على أي حال كنت، وإنما يجب الوضوء في الصلاة التي فيها ركوع وسجود. ولترجع إلى المشترك.

It would be said, 'Because there isn't any *Ruku* in it nor a *Sajdah*, and rather it is a supplication and an asking, and it had been allowed that you supplicate to Allah^{azwj} Mighty and Majestic and ask Him^{azwj} upon whichever state you may be, and rather the Wudu is Obligated in the *Salat* in which there is a *Ruku* and a *Sajdah*'. And let us return to the common:

فإن قال: فلم جوزتم الصلاة عليه قبل المغرب وبعد الفجر ؟

If he says, 'Why is it allowed for them to pray the *Salat* upon him before the Maghrib and after the Fajr (*Salats*)?'

قيل: لان هذه الصلاة إنما تجب في وقت الحضور والعدة، وليست هي موقته كسائر الصلوات، وإنما هي صلاة تجب في وقت حدوث الحدث ليس للانسان فيه اختيار، وإنما هو حق يؤدي وجائز أن يؤدي الحقوق في أي وقت كان، إذا لم يكن الحق موقتها.

It would be said, 'Because this *Salat* rather is Obligated during a time of the presentation (of the death) and the reason, and it isn't with a Prescribed timing like the rest of the *Salats*, and rather it is a *Salat* which Obligates during a time of the occurrence of the event (of death), there isn't any choice in it for the human being, and rather it is a right being fulfilled, and it is allowed that the rights be fulfilled in whichever time it may be, and there does not happen to be a Prescribed time for the right'.

فإن قال: فلم جعلت للكسوف صلاة ؟

If he says, 'Why was there Made to be a *Salat* for the eclipse?'

قيل: لانه آية من آيات الله عزوجل لا يدري الرحمة ظهرت أم لعذاب ؟ فأحب النبي صلى الله عليه واله أن تفرغ امته إلى خالقها و راحمها عند ذلك ليصرف عنهم شرها ويقيهم مكروهها، كما صرف عن قوم يونس حين تضرعوا إلى الله عزوجل.

It would be said, 'Because it is a Sign from the Signs of Allah^{azwj} Mighty and Majestic, not known whether the Mercy would appear or a Punishment? Therefore, the Prophet^{saww} loved it if his^{saww} community could panic to its Creator and its Mercying One, during that, in order to Turn away its evil from them and save them from both their abhorrence (solar and lunar eclipse), just as it was Turned away from the people of Yunus^{as} when he^{as} beseeched to Allah^{azwj} Mighty and Majestic'.

فإن قال: فلم جعلت عشر ركعات ؟

If he says, 'Why is it Made to be of ten Cycles?'

قيل: لان الصلاة التي نزل فرضها من السماء إلى الارض أولا في اليوم واللييلة فإنما هي عشر ركعات فجمعت تلك الركعات ههنا، وإنما جعل فيها السجود لانه لا يكون صلاة فيها ركوع إلا وفيها سجود، ولان يختموا صلاتهم أيضا بالسجود والخضوع، (2) وإنما جعلت أربع سجعات لان كل صلاة نقص سجودها من أربع سجعات لا تكون صلاة لان أقل الفرض من السجود في الصلاة لا يكون إلا على أربع سجعات.

It would be said, 'Because the *Salat* which its Obligation descended from the sky to the earth first during that day and the night, so rather it is of ten Cycles for those Cycles ae gathered over here, and rather the *Sajdahs* have been Made to be in these because there cannot happen to be a *Salat* in which there is a *Ruku*, except there would be *Sajdahs* in it, and because they would be ending their *Salats* as well with the *Sajdahs* and the humbleness. And rather, four *Sajdahs* are Made to be because every *Salat* which its *Sajdahs* are deficient from four *Sajdahs*, cannot happen to be a *Salat* because the least of the Obligations from the *Sajdahs* during the *Salat* cannot happen except upon four *Sajdahs*'.

فان قال: فلم لم يجعل بدل الركوع سجودا ؟

If he says, 'Why were the *Sajdahs* Made to be in place of the *Ruku*?'

قيل: لان الصلاة قائما أفضل من الصلاة قاعدا، ولان القائم يرى الكسوف والانجلاء والساجد لا يرى.

It would be said, 'Because the *Salat* prayed standing is superior than the *Salat* prayed sitting, and because the standing one sees the eclipse and the emersion, and the one in *Sajdah* does not see'.

فإن قال: فلم غيرت عن أصل الصلاة التي افترضها الله؟

If he says, 'Why was it changed from the original *Salat* which Allah^{azwj} Obligated?'

قيل: لانه صلى لعللة تغير أمر من الامور وهو الكسوف، فلما تغيرت اللة تغير المعلول.

It would be said, 'Because he is praying for a reason of the change of a matter from the matters, and it is the eclipse. So, when the cause changed, the effect changed.

فإن قال: فلم جعل يوم الفطر العيد؟

If he says, 'Why has the day of Al Fitr (breaking of Fasts) the Eid?'

قيل: لان يكون للمسلمين مجمعا يجتمعون فيه، ويبرزون إلى الله عزوجل فيحمدونه على ما من عليهم، فيكون يوم عيد، ويوم اجتماع، ويوم فطر، ويوم زكاة، ويوم رغبة، ويوم تضرع،

It would be said, 'Because there would happen to be a gathering for the Muslims they would be gathering in it, and they would be reaching out to Allah^{azwj} Mighty and Majestic and they would be praising Him^{azwj} upon whatever He^{azwj} had Conferred upon them, so the day of Eid would become a day of gathering, and day of breaking Fast, and a day of Zakat, and a day of desires, and a day of beseeching.

ولانه أول يوم من السنة يحل فيه الاكل والشرب، لان أول شهور السنة عند أهل الحق شهر رمضان فأحب الله عزوجل أن يكون لهم في ذلك اليوم مجمع يحمدونه فيه ويقدمونه.

And because it is the first day of the year in which the eating and drinking is Permissible, because the first month of the year in the presence of the Truth is the Month of Ramazan, therefore Allah^{azwj} Mighty and Majestic Loved it if a gathering would happen to be for them in that day they would be praising Him^{azwj} during it and extolling His^{azwj} Holiness'.

فإن قال: فلم جعل التكبير فيها أكثر منه في غيرها من الصلوات؟

If he says, 'Why has the *Takbeer* Made to be from frequent in it than in others from the *Salats*?'

قيل: لان التكبير إنما هو تعظيم لله وتمجيد على ما هدى وعافا، كما قال الله عزوجل: " ولتكملاوا العدة ولتكبروا الله على ما هديكم ولعلكم تشكرون".

It would be said, 'Because the *Takbeer* rather it is a magnification for Allah^{azwj} and a praise upon what He^{azwj} Guided and Pardoned, just as Allah^{azwj} Mighty and Majestic Said: ***in order for you to complete the number, for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]***'.

فإن قال: فلم جعل فيها اثنا عشر تكبيرة؟

If he says, 'Why have twelve *Takbeers* been Made to be in it?'

قيل: لانه يكون في ركعتين اثنا عشر تكبيرة، فلذلك جعل فيها اثنا عشر تكبيرة.

It would be said, 'Because there happen to be twelve *Takbeers* in two Cycles, so, due to that twelve *Takbeers* have been Made to be in it'.

فإن قال: فلم جعل سبع في الاولى وخمس في الآخرة ولم يسو بينهما؟

If he says, 'Why have seven been Made to in the first (Cycle) and five in the last, and not been equated between the two'.

قيل: لان السنة في صلاة الفريضة أن يستفتح بسبع تكبيرات فلذلك بدئ ههنا بسبع تكبيرات، وجعل في الثانية خمس تكبيرات لان التحريم من التكبير في اليوم والليلة خمس تكبيرات، وليكون التكبير في الركعتين جميعا وترا وترا.

It would be said, 'Because the Sunnah in the Obligatory *Salat* is that he would open with seven *Takbeers*, so due to that one would begin over here with seven *Takbeers*, and five *Takbeers* have been Made to be in the second (Cycle) because the prohibition from the prohibition during the day and the night is five *Takbeers*, and for the *Takbeer* would happen to be in the two Cycles both together, one, by one'.

فإن قال: فلم امروا بالصوم؟

If he says, 'Why were they Commanded with the Fasts?'

قيل: لكي يعرفوا ألم الجوع والعطش فيستدلوا على فقر الآخرة، وليكون الصائم خاشعا، ذليلا، مستكينا، مأجورا، محتسبا، عارفا، صابرا لما أصابه من الجوع والعطش، فيستوجب الثواب مع ما فيه من الانكسار عن الشهوات، وليكون ذلك واعظا لهم في العاجل، ورائضا لهم على أداء ما كلفهم ودليلا في الآجل، وليعرفوا شدة مبلغ ذلك على أهل الفقر والمسكنة في الدنيا فيؤدوا إليهم ما افترض الله تعالى لهم في أموالهم.

It would be said, 'So that they would recognise the pain of hunger and the thirst, and they would be pointed upon the destitution of the Hereafter, and for the Fasting one to become fearful, humble, servile, Recompensed, Reckoned, spiritual, patient to what hits him from the hunger and the thirst, and would be Obligated the Rewards along with what is in it from the breaking of the desires, and that would happen to be a preaching for them in the current (life of the world), and a pilot for them upon fulfilling what they have been

encumbered with, and an evidence regarding the future (Hereafter), and they would recognise the difficulties that reach upon the people of poverty and the needy one in the world, so they would fulfil to them what Allah^{azwj} the Exalted has Obligated for them in their wealth'.

فإن قال: لم جعل الصوم في شهر رمضان خاصة دون سائر الشهور،

If he says, 'Why have the Fasts Made to be in the Month of Ramazan in particular besides the rest of the months?

قيل: لان شهر رمضان هو الشهر الذي أنزل الله تعالى فيه القرآن، وفيه فرق بين الحق والباطل، كما قال الله تعالى: " شهر رمضان الذي أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان " وفيه نبي محمد صلى الله عليه واله، وفيه ليلة القدر التي هي خير من ألف شهر، وفيها يفرق كل أمر حكيم، وهي رأس السنة، يقدر فيها ما يكون في السنة من خير، أو شر، أو مضرة، أو منفعة، أو رزق، أو أجل، ولذلك سميت ليلة القدر

It would be said, 'Because the Month of Ramazan, it is the month in which Allah^{azwj} Revealed the Quran, and in it Differentiated between the Truth and the Falsehood, just as the Exalted Said: **The Month of Ramazan is that in which the Quran was Revealed, a Guidance for the people, and clear evidence from the Guidance and the Furqan [2:185]**, and during it was the Prophet^{saww} Informed, and in it is **The Night of Pre-determination is better than a thousand months [97:3]**, **During it, every wise matter is made distinct [44:4]**, and it is the head (beginning) of the year in which is Determined whatever would be happening during the year, from good or evil, or harmful or beneficial, or sustenance, or death, and for that it is named as Night of Pre-determination'.

فإن قال: فلم امروا بصوم شهر رمضان لا أقل من ذلك ولا أكثر ؟

If he says, 'Why were they Commanded with Fasting the Month of Ramazan, neither less than that nor more?'

قيل: لانه قوة العباد التي يعم فيها القوي والضعيف، وإنما أوجب الله تعالى الفرائض على أغلب الاشياء وأعم القوى، ثم رخص لاهل الضعف ورغب أهل القوة في الفضل، ولو كانوا يصلحون على أقل من ذلك لنقصهم، ولو احتاجوا إلى أكثر من ذلك لزيادهم.

It would be said, 'Because the strength of the servants regarding which are generalised the strong and the weak, and rather Allah^{azwj} the Exalted Obligated the Obligations upon the most overcoming of the things and the strongest. Then He^{azwj} Allowed for the weak and Made the strong people being desirous regarding the merits, and if they could have been corrected upon less than that, He^{azwj} would have Reduced for them, and if they were needy to more than that, He^{azwj} would Increase for them'.

فإن قال: فلم إذا حاضت المرأة لا تصوم ولا تصلي ؟

If he says, 'Why has the woman been particularised that she would neither Fast nor pray *Salat*?'

قيل: لانها في حد النجاسة فأحب أن لا تعبد إلا طاهرا، ولانه لا صوم لمن لا صلاة له.

It would be said, 'Because of a limitation of the uncleanness, and He^{azwj} Loved it that you would not worship except clean, and because there is no Fasting for the one there is no *Salat* for him'.

فإن قال: فلم صارت تقضي الصيام (4) ولا تقضي الصلاة؟

If he says, 'Why did she become fulfilling the (missed) Fasts and not fulfilling the (missed) *Salats*?'

قيل: لعل شتى: فمنها أن الصيام لا يمنعها من خدمة نفسها وخدمة زوجها، وإصلاح بيتها والقيام بأمورها، والاشتغال بمهمة معيشتها، والصلاة تمنعها من ذلك كله، لان الصلاة تكون في اليوم واللييلة مرارا فلا تقوى على ذلك، والصوم ليس كذلك.

It would be said, 'For various reasons – From these is that the Fasts do not prevent her from serving herself and serving her husband, and correcting her house and the standing with her affairs, and the pre-occupation with sorting out her life; and the *Salat* would be prevent her from all of that, because the *Salat* would happen to be repeatedly during the day and the night, so she would not be strong upon that, and the Fasting isn't like that.

ومنها أن الصلاة فيها عناء وتعب واشتغال الاركان، وليس في الصوم شئ من ذلك، وإنما هو الامساك عن الطعام والشراب وليس فيه اشتغال الاركان .

And from these is that the *Salat*, in it is the trouble and the fatigue and pre-occupation with the rituals, and there isn't anything from that in the Fasting, and rather it is the withholding from the food and the drink, and there isn't in it any pre-occupation from the rituals.

ومنها أنه ليس من وقت يجئ إلا تجب عليها فيه صلاة جديدة في يومها وليلتها وليس الصوم كذلك، لانه ليس كلما حدث يوم وجب عليها الصوم، وكلما حدث وقت الصلاة وجب عليها الصلاة.

And from these is that there isn't any time except it would be Obligated upon her the new *Salat* during it, during her day and her night, and the Fast isn't like that, because it isn't every time a new day occurs and Obligates the Fast upon her, and every time a new time for *Salat* would occur and Obligate the *Salat* upon her'.

فإن قال: فلم إذا مرض الرجل أو سافر في شهر رمضان فلم يخرج من سفره أو لم يفق من مرضه حتى يدخل عليه شهر رمضان آخر وجب عليه الفداء للاول وسقط القضاء، فإذا أفاق بينهما أو أقام ولم يقضه وجب عليه القضاء والفداء؟

If he said, 'Why, when the man is sick or travelling during the Month of Ramazan, he does not come out from his journey or does not heal from his sickness until another Month of

Ramazan enters upon him and the redemption is Obligated upon him for the first (Month of Ramazan), and the repayment (of the Fasts) is dropped, and when he is cured between the two, or stays (stops travelling) and did not fulfil (the Fasts), it would Obligate upon him the fulfilment (of the Fasts) and the redemption?’

قيل: لان ذلك الصوم إنما وجب عليه في تلك السنة في ذلك الشهر، فأما الذي لم يبق فإنه لما أن مر عليه السنة كلها وقد غلب الله عليه فلم يجعل له السبيل إلى أدائه سقط عنه،

It would be said, ‘Because that Fast rather is Obligated upon him during that year in that month. As for the one who was not cured, so him, when the whole year passes by upon him and Allah^{azwj} had Overcome upon him (with the illness), and did not make the way to fulfil it, it is dropped from him.

و كذلك كلما غلب الله تعالى عليه مثل المغمى الذي يغمى عليه يوما وليلة فلا يجب عليه قضاء الصلاة كما قال الصادق عليه السلام: كلما غلب الله على العبد فهو أعذر له، لانه دخل الشهر وهو مريض فلم يجب عليه الصوم في شهره ولا سنته للمرض الذي كان فيه، ووجب عليه الفداء لانه بمنزلة من وجب عليه صوم فلم يستطع أدائه فوجب عليه الفداء،

And similar to that, every time Allah^{azwj} the Exalted Overcomes upon him with the like of the unconsciousness which was upon him for a day and a night, then there is no fulfilling the (missed) *Salats* just as Al Sadiq^{asws} said: ‘Every time Allah^{azwj} Overcomes upon the servant, it is an excuse for him’, because the Month entered and he was sick, so the Fasts were not Obligated upon him during his month, nor his year of the illness which he was in, and the redemption was Obligated upon him, because he was at the status of the one a Fast is Obligated, but he is no capable to fulfil it, thus the redemption is Obligated upon him.

كما قال الله عزوجل: " فصيام شهرين متتابعين فمن لم يستطع فإطعام ستين مسكينا " وكما قال الله عزوجل: " ففدية من صيام أو صدقة أو نسك " فأقام الصدقة مقام الصيام إذا عسر عليه.

Just as Allah^{azwj} Mighty and Majestic Said: ***then Fast two months consecutively . . . And one who is not capable, so he should feed sixty needy ones [58:4]***, and just as Allah^{azwj} Mighty and Majestic Said: ***so, an expiation from Fasting of either charity or an offering [2:196]***, so the charity stands in place of the Fasts when it is difficult upon him’.

فإن قال: فإن لم يستطع إذ ذاك فهو الآن يستطيع.

If he says, ‘But if he was not capable when it was that, then he is capable now’.

قيل له: لانه لما أن دخل عليه شهر رمضان آخر وجب عليه الفداء للماضي، لانه كان بمنزلة من وجب عليه صوم في كفارة فلم يستطعه فوجب عليه الفداء، وإذا وجب الفداء سقط الصوم، والصوم ساقط والفداء لازم، فإن أفاق فيما بينهما ولم يصمه وجب عليه الفداء لتضييعه والصوم لاستطاعته.

It would be said to him, ‘Because when another Month of Ramazan entered upon him the redemption of the past one was Obligated upon him, because he was at the status of the

one upon whom a Fast is Obligated as an expiation, but he is not capable, so the redemption is Obligated upon him. And when the redemption is Obligated, the Fast drops, and the Fast drops the necessary redemption. So, if he wakes up (is cured) during what is between the two and did not Fast it, the redemption is Obligated upon him for wasting it, and the Fasting he was not capable of’.

فإن قال: فلم جعل صوم السنة ؟

If he says, ‘Why has the Sunnah Fasting Made to be?’

قيل: ليكمل به صوم الفرض.

It would be said, ‘In order to perfect the Obligatory Fasts with it’.

فإن قال: فلم جعل في كل شهر ثلاثة أيام، وفي كل عشرة أيام يوما ؟

If he says, ‘Why was it (Sunnah Fast) was Made to be three days in every month, and one day in every ten days?’

قيل: لان الله تبارك وتعالى يقول: " من جاء بالحسنة فله عشر أمثالها " فمن صام في كل عشرة أيام يوما فكأنما صام الدهر كله كما قال سلمان الفارسي رحمه الله عليه: " صوم ثلاثة أيام في الشهر صوم الدهر كله فمن وجد شيئا غير الدهر فليصمه".

It would be said, ‘Because Allah^{azwj} the Blessed and Exalted is Saying: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, so the one who Fasts one day during every ten days, it would be as if he has Fasted the whole time, just as Salman Al Farsy^{ra} said: ‘Fasting three days in the month is Fasting the whole time, so the one who can find anything other than the ‘whole time’, then let him Fast it’.

فإن قال: فلم جعل أول خميس من العشر الاول، وآخر خميس من العشر الآخر، وأربعاء في العشر الاوسط ؟

If he says, ‘Why is the first Thursday Made to be from the first ten (days), and the last Thursday, and the Wednesday during the middle ten?’

قيل: أما الخميس فإنه قال الصادق عليه السلام: " يعرض كل خميس أعمال العباد إلى الله " فأحب أن يعرض عمل العبد على الله تعالى وهو صائم.

It would be said, ‘As for the Thursday, so Al Sadiq^{asws} said: ‘Every Thursday the deeds of the servants get presented to Allah^{azwj}, so he^{saww} loved it that the deeds of the servant gets presented to Allah^{azwj} the Exalted while he is Fasting’.

فإن قال: فلم جعل آخر خميس ؟

If he says, ‘Why has the last been Made to be a Thursday?’

قيل: لانه إذا عرض عمل ثمانية أيام والعبد صائم كان أشرف وأفضل من أن يعرض عمل يومين وهو صائم،

It would be said, 'Because when the deeds of eight days are presented and the servant and the servant is Fasting, he would be nobler and superior that if the deeds of two days are presented while he is Fasting.

وإنما جعل أربعاء في العشر الاوسط لان الصادق عليه السلام أخبر أن الله عزوجل خلق النار في ذلك اليوم وفيه أهلك الله القرون الاولى، وهو يوم نحس مستمر، فأحب أن يدفع العبد عن نفسه نحس ذلك اليوم بصومه.

And rather, a Wednesday has been Made to be in the middle ten because Al Sadiq^{asws} informed that Allah^{azwj} Mighty and Majestic Created the Fire during that day, and during it Allah^{azwj} Destroyed the formers generations, and it is a day of continuous inauspiciousness, so he^{saww} loved it that the servant would repel the inauspiciousness of that day by Fasting it'.

فإن قال: فلم وجب في الكفارة على من لم يجد تحرير رقبة الصيام دون الحج والصلاة وغيرها؟

If he says, 'Why has the expiation Made to be upon the one who cannot find the freeing of a neck for the Fasting, besides the Hajj, and the *Salat*, and other than these two?'

قيل: لان الصلاة والحج وسائر الفرائض مانعة للانسان من التقلب في أمر دنياه ومصلحة معيشتة، مع تلك العلل التي ذكرناها في الحائض التي تقضي الصيام ولا تقضي الصلاة.

It would be said, 'Because the *Salat* and the Hajj and the rest of the Obligation are preventative for the human being from turning in the affairs of his world, and interests of his livelihood, along with that reason which we mentioned regarding the menstruating one who fulfils the (missed) Fasts and does not fulfil the (missed) *Salats*'.

فإن قال: فلم وجب عليه صوم شهرين متتابعين، دون أن يجب عليه شهر واحد أو ثلاثة أشهر؟

If he says, 'Why is the Fasting of the two consecutive months Obligated upon him, besides an Obligation of one month or three months?'

قيل: لان الفرض الذي فرضه الله عزوجل على الخلق هو شهر واحد فضوعف هذا الشهر في الكفارة توكيدا وتغليظا عليه.

It would be said, 'Because the Obligation which Allah^{azwj} Mighty and Majestic Obligated upon the people, it is one month, so He^{azwj} Doubled this month regarding the expiation as an emphasis and a harshness upon him'.

فإن قال: فلم جعلت متتابعين؟

If he says, 'Why was it Made two consecutive (months)?'

قيل: لئلا يهون عليه الاداء فيستخف به، لانه إذا قضاها متفرقا عليه القضاء.

It would be said, 'Lest he takes it lightly upon its fulfilment and would belittle with it, because when he fulfils it separately, upon him would be the fulfilment'.

فإن قال: فلم امر بالحج ؟

If he says, 'Why did He^{azwj} Command with the Hajj?'

قيل: لعل الوفاة إلى الله عزوجل، وطلب الزيادة، والخروج من كل ما اقتترف العبد تائباً مما مضى، مستأنفاً لما يستقبل، مع ما فيه من إخراج الاموال وتعب الابدان، والاشتغال عن الاهل والولد، وحظر الانفس عن اللذات، شاخصاً في الحر والبرد، ثابتاً ذلك عليه، دائماً مع الخضوع والاستكانة والتذلل، مع ما في ذلك لجميع الخلق من المنافع.

It would be said, 'For the reason of a delegation to Allah^{azwj} Mighty and Majestic, and seeking the increase, and the exiting from everything what the servant acknowledges repentant from what had passed, resuming (afresh) to what is to come, along with what is in it from the extraction of the wealth and the tiredness of the bodies, and the pre-occupations about the wife and the children, and cautioning the self from the pleasures, facing the heat and the cold, affirming that upon him permanently being with the humble, and the servility and the humbling, with what is in that for the entirety of the people, from the benefits'.

فإن قال: فلم امروا بحجة واحدة لا أكثر من ذلك ؟

If he says, 'Why have they been Commanded with one Hajj, not more than that?'

قيل: لان الله عزوجل وضع الفرائض على أدنى القوم قوة، كما قال عزوجل: " فما استيسر من الهدي " يعني شاة ليسع له القوي والضعيف، وكذلك سائر الفرائض إنما وضعت على أدنى القوم قوة، وكان من تلك الفرائض الحج المفروض واحداً، ثم رغب بعد أهل القوة بقدر طاقتهم.

It would be said, 'Because Allah^{azwj} Mighty and Majestic Placed the Obligation upon the lowest of the people in strength, just as the Mighty and Majestic Said: **then whatever is easy from the offering [2:196]**, meaning a sheep, to ease for it the strong one and the weak one. And, similar to that are the rest of the Obligations have rather been Placed upon the people of least strength; and from those Obligations was the one Obligatory Hajj, then the people of strength can be desirous after that by a measurement of their strength'.

فإن قال: فلم امروا بالتمتع إلى الحج ؟

If he says, 'Why have they been Commanded with the (Umrah) Tumatto to the Hajj?'

قيل: ذلك تخفيف من ربكم و رحمة لان يسلم الناس من إحرامهم ولا يطول ذلك عليهم فيدخل عليهم الفساد وأن يكون الحج والعمرة واجبين جميعاً فلا تعطل العمرة ولا تبطل، ولا يكون الحج مفرداً من العمرة ويكون بينهما فضل وتمييز،

It would be said, 'That is a Lightning from your Lord^{azwj} and a Mercy, because the people would turn in their Ihrams and that would not be prolonged upon that, and the corruption would enter upon them, and the Hajj and the Umrah would both be Obligated together. So, neither would the Umrah be suspended nor invalidated, nor would the Hajj happen to be individualised from the Umrah, and there would happen to be a distance and a distinction between the two.

وقال النبي صلى الله عليه واله: " دخلت العمرة في الحج إلى يوم القيامة " ولولا أنه صلى الله عليه واله كان ساق الهدى ولم يكن له أن يحل حتى يبلغ الهدى محله لفعل كما أمر الناس،

And the Prophet^{saww} said: 'The Umrah is included in the Hajj up to the Day of Judgment'. And if he^{saww} had not ushered the sacrificial animal and it would not have happened for him^{saww} that he^{saww} becomes free (from the Ihram) until the sacrificial animal reaches its place, he^{saww} would have done just he^{saww} had ordered the people.

ولذلك قال: " لو استقبلت من أمري ما استدبرت لفعلت كما أمرتكم، ولكني سقت الهدى، وليس لسائق الهدى أن يحل حتى يبلغ الهدى محله " فقام إليه رجل فقال: يا رسول الله نخرج حجاجا ورؤوسنا تقطر من ماء الجنابة، فقال: إنك لن تؤمن بهذا أبدا.

And for that, he^{saww} said: 'If I^{saww} were to face forward from my^{saww} matter what I^{saww} have done in the past, I^{saww} would have done just as I^{saww} have ordered you, but I^{saww} ushered the sacrificial animal, and it isn't for an usherer of the sacrificial animal that he is free from Ihram until the sacrificial animal reaches its place. But a man stood up to him^{saww} and he said, 'O Rasool-Allah^{saww}! We come out as Pilgrims and our heads are dripping from the water of the sexual impurity (washing)'. So Rasool-Allah^{saww} said to him: 'But you will never believe in this, ever!'

أقول: ليس في العلل قوله: وقال النبي صلى الله عليه واله إلى قوله: لن تؤمن بهذا، وهو موجود في العيون، وفي العلل مكانه زيادة ليست فيه وهي هذه:

I (Majlisi) am saying, 'It isn't in Al Illal (Al Sharai'e) his^{saww} words: 'And the Prophet^{saww} said up to his^{saww} words: 'You will never believe in this!', and it is present in (the book) Al Uyoon (Al Akhbar), and in Al Illal, in its place, there is an increase in it, and it is this:

ويكون بينهما فصل و تمييز، وأن لا يكون الطواف بالبيت محظورا لان المحرم إذا طاف بالبيت قد أحل إلا لعة، فلولا التمتع لم يكن للحاج أن يطوف لانه إن طاف أحل وفسد إحرامه ويخرج منه قبل أداء الحج،

'And there would happen to be a distance and a distinction between the two, and that the Tawaaf of the House (Kabah) cannot happen to be prohibited, because the (Pilgrim) in Ihram, when he does the Tawaaf of the House, he has released (from the Ihram) only for a reason. So, if there was no (Tumatto) there would not have been for the Pilgrim that he performs Tawaaf, because if he performs Tawaaf without Ihram, and his Ihram would have been spoilt, and he would have come out from it before fulfilling the Hajj.

ولان يجب على الناس الهدي والكفارة فيذبحون وينحرون و يتقربون إلى الله جل جلاله فلا تبطل هراقة الدماء والصدقة على المسلمين. ولنرجع إلى المشترك بين الكتابين:

And, because the sacrificial animal and the expiation is Obligatory upon the people, so they would be slaughtering and sacrificing, and offering to Allah^{azwj}, Majestic is His^{azwj} Majesty, and it would not invalidate the spilling of the blood, and the charity upon the Muslims'. And we return to the common between the two books:

فإن قال: فلم جعل وقتها عشر ذي الحجة؟

'If he says, 'Why has its timing Made to be the 10th of Zilhajj?'

قيل: لان الله تعالى أحب أن يعبد بهذه العبادة في أيام التشريق فكان أول ما حجت إليه الملائكة وطافت به في هذا الوقت فجعله سنة ووقتا إلى يوم القيامة،

It would be said, 'Because Allah^{azwj} the Exalted Loves that He^{azwj} be worshipped with this (act of) worship during the days of Al Tashreek (11th, 12th & 13th Zilhajj). The first ones to have performed Hajj to it were the Angels, and they perform Tawaaf with it (Kabah) during this timing, so it was made to be a Sunnah and a timing up to the Day of Judgment.

فإما النبيون آدم ونوح وإبراهيم وموسى وعيسى ومحمد صلوات الله عليهم وغيرهم من الانبياء إنما حجوا في هذا الوقت فجعلت سنة في أولادهم إلى يوم القيامة.

As for the Prophets^{as}, Adam^{as}, and Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}, and Muhammad^{saww}, and other from the Prophets^{as} rather performed Hajj during this time, and it was made to be a Sunnah among their children up to the Day of Judgment'.

فإن قال: فلم امروا بالاحرام؟

If he says, 'Why were they Commanded with the Ihram?'

قيل: لان يخشعوا قبل دخول حرم الله عزوجل وأمنه، ولئلا يلها ويشتغلوا بشئ من أمر الدنيا وزينتها ولذاتها، ويكونوا جادين فيما فيه، قاصدين نحوه، مقبلين عليه بكليتهم، مع ما فيه من التعظيم لله عزوجل ولنبه والتذلل لانفسهم عند قصدهم إلى الله عزوجل ووفادتهم إليه، راجين ثوابه راهبين من عقابه، ماضين نحوه، مقبلين إليه بالذل والاستكانة والخضوع،

It would be said, 'Because they would be humble before entering the Sanctuary of Allah^{azwj} Mighty and Majestic and His^{azwj} Security, and lest they be distracted and be pre-occupied from a matter of the world and its adornments and its pleasures, and they would become serious regarding what is in it, aiming towards Him^{azwj}, facing to Him^{azwj} in their entirety, along with what is in it from the reverence of Allah^{azwj} Mighty and Majestic and to His^{azwj} Prophet^{saww}, and the humbling of their own selves during their aiming to Allah^{azwj} Mighty and Majestic and their being delegation to Him^{azwj}, desirous of His^{azwj} Rewards, fearful from

His^{azwj} Punishment, going towards Him^{azwj}, facing to Him^{azwj} with the humbleness and the servility and the submission’.

والله الموفق وصلى الله على محمد وآله وسلم.

And Allah^{azwj} is the Harmoniser, and Salawat be upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and Greetings’.

ن: حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري العطار رضي الله عنه، قال: حدثنا علي بن محمد بن قتيبة النيسابوري، قال: قلت للفضل بن شاذان - لما سمعت منه هذه العلل - أخبرني عن هذه العلل، أذكرتها عن الاستنباط والاستخراج وهي من نتائج العقل، أو هي مما سمعته ورويته ؟

It was narrated to us by Abdul Wahid Bin Muhammad Bin Abdous Al Neyshapoury Al Attar, from Ali Bin Muhammad Bin Quteyba Al Neyshapoury who said,

‘I said to Al Fazl Bin Shazan due to what I heard from him from these reasons, ‘Inform me about these reasons, did you mention these from the synthesising (Al Istinbaat) and the extraction and these are from the results of (using the) intellect, or are these from what you heard and reported?’

فقال لي: ما كنت لأعلم مراد الله عزوجل بما فرض، ولا مراد رسول الله صلى الله عليه وآله بما شرع وسن، ولا علل ذلك من ذات نفسي، بل سمعتها من مولاي أبي الحسن علي بن موسى الرضا عليه السلام المرة بعد المرة والشئ بعد الشئ فجمعتها.

He said to me, ‘I do not know the Intentions of Allah^{azwj} Mighty and Majestic of what He^{azwj} has Obligated, nor the intentions of Rasool-Allah^{saww} with what he^{saww} legislated and Made Sunnahs, nor reasons of that from my own self, but I heard it from my Master^{asws} Abu Al Hassan Ali^{asws} Bin Musa Al-Reza^{asws}, time after time, and the thing after the thing, so I collected it’.

فقلت: فحدث بما عنك عن الرضا عليه السلام ؟ قال: نعم.

I said, ‘So, shall I narrate with it as being from you, from Al-Reza^{asws}?’ He said, ‘Yes’.

2 - ن: وحدثنا الحاكم أبو محمد جعفر بن نعيم بن شاذان النيسابوري رضي الله عنه، عن عمه أبي عبد الله محمد بن شاذان، عن الفضل بن شاذان أنه قال: سمعت هذه العلل من مولاي أبي الحسن علي بن موسى الرضا عليه السلام متفرقة فجمعتها وألفتها.

And it was narrated to us by the judge Abu Muhammad Ja’far Bin Nuaym Bin Shazan Al Neyshapoury, from his uncle Abu Abdullah Muhammad Bin Shazan from Al Fazl Bin Shazan who said,

'I heard these reasons from my Master^{asws} Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} separately, so I collected these and compiled these".¹⁰⁷

¹⁰⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 23 H 1

(الفصل الثاني) * (ما ورد من ذلك برواية ابن سنان) *

THE SECOND DETAIL – WHAT IS REFERRED FROM THAT BY A REPORT OF IBN SINAN

Ali Bin Ahmad, from Muhammad Bin Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaaf, from Muhammad Bin Sinan that,

1 - ع: علي بن أحمد، عن محمد بن أبي عبد الله، عن محمد بن إسماعيل، عن علي بن العباس، عن القاسم بن الربيع الصحاف، عن محمد بن سنان أن أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه بما في هذا الكتاب جواب كتابه إليه يسأله عنه: جاءني كتابك تذكر أن بعض أهل القبلة يزعم أن الله تبارك وتعالى لم يحل شيئا ولم يحرمه لعله أكثر من التعبد لعباده بذلك،

'Abu Al-Hassan Ali^{asws} Bin Musa al Reza^{asws} wrote to him^{asws} with what is in this letter in answer to his letter to him^{asws} asking him^{asws} about it: 'Your letter came to me^{asws} mentioning that some of the people of the Qiblah are claiming that Allah^{azwj} the Exalted did not Permit anything and did not Prohibit it for a reason any more that the enslaving His^{azwj} servants with that.

قد ضل من قال ذلك ضلالا بعيدا وخسر خسرا مبينا لانه لو كان كذلك لكان جائزا أن يستعبدهم بتحليل ما حرم وتحريم ما أحل حتى يستعبدهم بترك الصلاة والصيام وأعمال البر كلها، والانكار له ولرسله وكتبه والحدود بالزنا والسرقه وتحريم ذوات المحارم وما أشبه ذلك من الامور التي فيها فساد التدبير وفناء الخلق، إذ العلة في التحليل والتحريم التعبد لا غيره،

He has strayed a far straying, the one who says that, and incurred a manifest lost because if it was like that, it would have been allowed that He^{azwj} Enslaves them by Permitting what He^{azwj} Prohibited and Prohibition of what He^{azwj} Permitted until He^{azwj} Enslaves them with neglecting the *Salat* and the Fasts and the righteous deeds, all of them, and the denial to Him^{azwj} and His^{azwj} Rasools^{as}, and His^{azwj} Books, and the infidelity with the adultery, and the theft, and the prohibitions of the ones with sanctity and what resembles that from the matter wherein is corruption of the planning and perishment of the creatures, when the reason of the Permissibility and the Prohibition is the enslavement, not something else.

فكان كما أبطل الله عزوجل به قول من قال ذلك إنا وجدنا كل ما أحل الله تبارك وتعالى ففيه صلاح العباد وبقاؤهم ولهم إليه الحاجة التي لا يستغنون عنها، ووجدنا المحرم من الاشياء لا حاجة للعباد إليه ووجدناه مفسدا داعيا إلى الفناء والهلاك،

So, it was just as Allah^{azwj} Mighty and Majestic Invalidated the words of the one who said that, we^{asws} find everything what Allah^{azwj} Blessed and Exalted Permitted, in it are interests of the servants and they survival, and for them there is a need to it, there are no being needless from it, and we^{asws} find the Prohibition of the things, there is no need to the servants to it, and we^{asws} find it as a spoiler calling to the perishing and the destruction.

ثم رأيناه تبارك وتعالى قد أحل بعض ما حرم في وقت الحاجة لما فيه من الصلاح في ذلك الوقت، نظير ما أحل من الميتة والدم ولحم الخنزير إذا اضطر إليه المضطر، لما في ذلك الوقت من الصلاح والعصمة ودفع الموت،

Then, we^{asws} see Him^{azwj} Blessed and Exalted to have Permitted some of what He^{azwj} had Prohibited during a time of need to what in it from the interest during that time, in parallel is what He^{azwj} Permitted from the dead, and the blood, and the flesh of the swine when the desperate one is desperate to it, for what, during that time is from the interest and the saving and repelling the death.

فكيف دل الدليل على أنه لم يحل إلا لما فيه من المصلحة للابدان، وحرم ما حرم لما فيه من الفساد، وكذلك وصف في كتابه وأدت عنه رسله وحججه كما قال أبو عبد الله عليه السلام: لو يعلم العباد كيف كان بدء الخلق ما اختلف اثنان.

So, how can an evidence upon that He^{azwj} does not Permit except for what therein is from the interest of the slavery, and He^{azwj} Prohibits what He^{azwj} Prohibits for what in it from the corruption; and like that He^{azwj} Described in His^{azwj} Book and it was reported about it by His^{azwj} Rasool^{saww} and His^{azwj} Divine Authorities^{asws}, just as Abu Abdullah^{asws} said: 'If the servants knew how was the beginning of the creation, no two would have differed'.

وقوله عليه السلام: ليس بين الحلال والحرام إلا شيء يسير، يحوله من شيء إلى شيء فيصير حلالا وحرام.

And his^{asws} words: 'There isn't between the Permissible and the Prohibited except something small, transferring it from a thing to a thing, so it becomes Permissible and Prohibited'.¹⁰⁸

2 - ن: ما جيلويه، عن عمه، عن محمد بن علي الكوفي، عن محمد بن سنان، وحدثنا علي بن أحمد بن محمد بن عمران الدقاق، ومحمد بن أحمد السناني، وعلي بن عبد الله الوراق، والحسين بن إبراهيم بن أحمد بن هشام المكتب رضي الله عنهم، قالوا: حدثنا محمد بن أبي عبد الله الكوفي، عن محمد بن إسماعيل، عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف، عن محمد بن سنان، وحدثنا علي بن أحمد بن أبي عبد الله البرقي، وعلي بن عيسى المجاور في مسجد الكوفة، وأبو جعفر محمد بن موسى البرقي بالري رضي الله عنهم، قالوا حدثنا محمد بن علي ما جيلويه، عن أحمد بن محمد بن خالد، عن أبيه، عن محمد بن سنان أن

Majaylawiya, from his uncle, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Sinan, and it was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Imran al Daqaq, and Muhammad Bin Ahmad Al Sinany, and Ali Bin Abdullah Al Waraq, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al Maktab, from Muhammad Bin Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan, from Ali Bin Ahmad Bin Abu Abdullah Al Barqy, and Ali Bin Isa Al Majawir in Masjid Al Kufa, and Abu Ja'far Muhammad Bin Musa Al Barqy at Al Rayy, from Muhammad Bin Ali Majaylawiya, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan that,

أبا الحسن علي بن موسى الرضا عليه السلام كتب إليه في جواب مسائله: علة غسل الجنابة النظافة وتطهير الانسان نفسه مما أصابه من أذاه، وتطهير سائر جسده لأن الجنابة خارجة من كل جسده فلذلك وجب عليه تطهير جسده كله،

¹⁰⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 24 H 1

'Abu Al-Hassan Ali^{asws} Bin Musa Al-Reza^{asws} wrote to him in answer to his question: 'A reason for the washing from the sexual impurity is the disinfection and the cleanliness of the human being of himself from what hit him from his limbs, and the cleaning of the rest of his body, because the sexual impurity comes out from the whole of his body, therefore due to that it Obligates upon him the cleaning of his body, all of it.

وعلة التخفيف في البول والغائط لانه أكثر وأدوم من الجنابة فرضي فيه بالوضوء لكثرتة ومشقتة ومحيثة بغير إرادة منه ولا شهوة، والجنابة لا تكون إلا بالاستلذاذ منهم و الاكراه لانفسهم،

And a reason of the lightening regarding the urine and the faeces is that it is more and continuing than the sexual impurity, so He^{azwj} is Pleased regarding it with the Wudu due to its frequency and its difficulty, and its coming without an intention from it nor a desire; and the sexual impurity cannot happen except with the pleasures from them, and the forcing their own selves.

وعلة غسل العيد والجمعة وغير ذلك من الاغسال لما فيه من تعظيم العبد ربه، واستقباله الكريم الجليل وطلب المغفرة لذنوبه، وليكون لهم يوم عيد معروف يجتمعون فيه على ذكر الله عزوجل، فجعل فيه الغسل تعظيما لذلك اليوم، وتفضيلا له على سائر الايام، وزيادة في النوافل والعبادة، وليكون تلك طهارة له من الجمعة إلى الجمعة،

And a reason for the washing for the Eid and the Friday and other than that from the washings of what is in it a reverence of the servant of his Lord^{azwj}, and his facing the Benevolent, the Majestic, and seeking the Forgiveness for his sins, and for it to become for them a day of Eid, well-known for gatherings during it upon *Zikr* of Allah^{azwj} Mighty and Majestic, so the washing is Made to be in it as a reverence for that day, and a merit for it upon the rest of the days, and an increase in the optional (*Salats*) and the worship, and for that to become a cleaning for him from the Friday to the Friday.

وعلة غسل الميت أنه يغسل لانه يطهر وينظف من أدناس أمراضه، وما أصابه من صنوف علله لانه يلقي الملائكة ويأشرف أهل الآخرة، فيستحب إذا ورد على الله ولقي أهل الطهارة ويماسونه ويماسهم أن يكون طاهرا، نظيفا، موجها به إلى الله عزوجل ليطلب به ويشفع له،

And a reason for washing the deceased is that he is washed because he is to be cleaned and disinfected from the dirt and his diseases, and whatever may have hit him from the types of his illnesses, because he has to meet the Angels and face the people of the Hereafter, so it is loved that when he returns to Allah^{azwj} and meets the clean people and they touch him and he touches them, that he should happen to be clean, disinfected, heading with it to Allah^{azwj} Mighty and Majestic, to seek with it and be interceded for him.

وعلة اخرى أنه يخرج من الاذى الذي منه خلق فيجنب فيكون غسله له،

And another reason is that there would come out from him, from the seed from which he had been Created, being a sexual impurity, so he would become washed due to it.

وعلة اغتسال من غسله أو مسه فظاهرة لما أصابه من نضح الميت لان الميت إذا خرجت الروح منه بقي أكثر آفة فلذلك يتطهر منه ويظهر.

And a reason for the washings from washing him or touching him, apparently is for what hit him from the showering the deceased, because the deceased, when the soul comes out from him, there would remain most of the diseases from him, therefore, due to that, he would be cleaned from it and he (the washer) would (also) clean.

وعلة الوضوء التي من أجلها صار غسل الوجه والذراعين ومسح الرأس والرجلين فلقيامه بين يدي الله عزوجل، واستقباله إياه بجوارحه الظاهرة، وملاقاته بها الكرام الكاتبين.

And a reason for the Wudu which from its sake became the washing of the face and the two forearms, and wiping of the head and the two legs, it is for his standing in front of Allah^{azwj} Mighty and Majestic, and his facing Him^{azwj} with his apparent limbs, and his meeting with these, the Honourable Recorders (Angels).

فغسل الوجه للسجود والخضوع، وغسل اليدين ليقبلهما ويرغب بهما ويرهب و يتبتل، ومسح الرأس والقدمين لانهما ظاهران مكشوفان يستقبل بهما في حالته، وليس فيهما من الخضوع والتبتل ما في الوجه والذراعين .

The face is washed for the *Sajdahs* and the humbleness; and the two hands are washed for turning them and desiring with them and beseeching; and the wiping of the head and the two feet is because these are apparent, uncovered, he faces with these in their states, and there isn't the humbleness in these two and the beseeching what is in the face and the two forearms.

وعلة الزكاة من أجل قوت الفقراء وتحسين أموال الاغنياء لان الله تبارك وتعالى كلف أهل الصحة القيام بشأن أهل الزمانة والبلوى، كما قال عزوجل: " لتبلون في أموالكم " بإخراج الزكاة " وفي أنفسكم " بتوطين الانفس على الصبر،

And a reason for the Zakat is from a sake of the subsistence of the poor ones and protecting the wealth of the rich ones, because Allah^{azwj} Blessed and Exalted Encumbered the healthy people of the standing (in *Salat*) with a concern of the people of sincerity and the Trials, just as Allah^{azwj} Mighty and Majestic Said: ***You will be Tested regarding your wealth [3:186],*** with the extraction of the Zakat, ***and your selves [3:186],*** with settling the self upon the patience.

مع ما في ذلك من أداء شكر نعم الله عزوجل، والطمع في الزيادة، مع ما فيه من الرحمة والرأفة لاهل الضعف، والعطف على أهل المسكنة، والحث لهم على المواساة وتقوية الفقراء والمعونة لهم على أمر الدين، وهم عظة لاهل الغنى، وعبرة لهم ليستدلوا على فقر الآخرة بهم

Along with what is in that from the giving of thanks for the Favours of Allah^{azwj} Mighty and Majestic, and the coveting for the increase; along with what is in it from the Mercy and the Kindness for the weak people, and the Kindness upon the poor people, and the urging for them upon consolation and the strengthening the poor ones and the assistance for them

upon the matter of the Religion, and they are a preaching for the rich people and a lesson for them to point upon poverty of the Hereafter with them.

وما لهم من الحث في ذلك على الشكر لله عزوجل لما خولهم وأعطاهم والدعاء والتضرع والخوف من أن يصيروا مثلهم في أمور كثيرة من أداء الزكاة والصدقات وصلة الارحام واصطناع المعروف.

And what is for them from the urging regarding that upon the thanks for Allah^{azwj} Mighty and Majestic of what He^{azwj} Granted them and Gave them, and the supplication, and the beseeching, and the fear from becoming like them in many of the matter from paying the Zakat, and the charities, and helping the relatives, and the affection of the good deeds.

وعلة الحج الوفادة إلى الله عزوجل وطلب الزيادة والخروج من كل ما اقترب، وليكون تائباً مما مضى، مستأنفاً لما يستقبل، وما فيه من استخراج الاموال وتعب الابدان وحظرها عن الشهوات واللذات، والتقرب بالعبادة إلى الله عزوجل، والخضوع والاستكانة والذل، شاخصاً في الحر والبرد والخوف والامن، دائباً في ذلك دائماً،

And a reason for the Hajj is the delegation to Allah^{azwj} Mighty and Majestic, and seeking the increase, and the exit from all what is acknowledge, and for him to become repentant from what has passed, resuming afresh to what is in the future, and what is therein from the extraction of the wealth, and tiredness of the bodies and his precaution from the desires and the pleasures, and the drawing closer to Allah^{azwj} Mighty and Majestic with the worship, and the humbleness and the servility and the humbleness, facing the heat and the cold and the fear and the security, always persisting in that.

وما في ذلك لجميع الخلق من المنافع والرغبة والرغبة إلى الله عزوجل ومنه ترك قساوة القلب وجسارة النفس ونسيان الذكر وانقطاع الرجاء والامل، وتجديد الحقوق وحظر النفس عن الفساد، ومنفعة من في شرق الارض وغربها، ومن في البر والبحر ممن يحج ومن لا يحج، من تاجر وجالب وبائع ومشتري وكاسب ومسكين، وقضاء حوائج أهل الاطراف والمواضع الممكن لهم الاجتماع فيها كذلك ليشهدوا منافع لهم.

And what is in that for the entirety of the people from the benefits, and the desire and the feat to Allah^{azwj} Mighty and Majestic, and from it is leaving the harshness of the heart and audacity of the self, and forgetting the *Zikr*, and cutting off the hopes and the wishes, and renewal of the rights, and cautioning the self from the corruption, and benefit the ones in the east of the earth and its west, and ones in the land and the sea, from the one who has performed Hajj and one who has not performed Hajj, and ones who trades and imports, and sells and buys, and a wage earner, and poor ones, and fulfilling the needs of the people of the outskirts and places where it is possible for them to gather in it, and for them to be witnessing the benefits for them.

وعلة فرض الحج مرة واحدة لان الله عزوجل وضع الفرائض على أدنى القوم قوة فمن تلك الفرائض الحج المفروض واحد، ثم رغب أهل القوة على قدر طاقتهم.

And a reason for Obligating the Hajj for one time is because Allah^{azwj} Mighty and Majestic Placed the Obligation upon the lowest of the people in strength. So, from those Obligations

is the one Obligatory Hajj, then the people of strength can desire in accordance to their strength.

وعلة وضع البيت وسط الارض أنه الموضع الذي من تحته دحيت الارض، و كل ريح تهب في الدنيا فإنها تخرج من تحت الركن الشامي، وهي أول بقعة وضعت في الارض، لانها الوسط ليكون الفرض لاهل الشرق والغرب في ذلك سواء،

And a reason from placing the House (Kabah) in the middle of the earth is that it is the place which from beneath it the ground was spread out, and every wind blowing in the world, so it comes out from beneath the Al Shamy corner (of the Kabah), and it is the first spot placed in the earth, because it is the middle, for the Obligation to be the same for the people of the east and the west regarding that.

وسميت مكة مكة لان الناس كانوا يمكنون فيها، وكان يقال لمن قصدها: قد مكا، وذلك قول الله عزوجل: " وما كان صلاتهم عند البيت إلا مكاء وتصدية " فالمكاء: الصغير، والتصدية: صفق اليدين.

And Makkah is named as 'Makkah' because the people were dwelling (Makeen) therein, and it would be said for the one who headed for it, 'He has 'Maka'', and these are the Words of Allah^{azwj} Mighty and Majestic: **And what was their Salat by the House except for whistling and clapping of the hands [8:35]** – so Al Maka'a is the whistling, and Al Tasdiya is clapping of the hands.

وعلة الطواف بالبيت أن الله عزوجل قال للملائكة: " إني جاعل في الارض خليفة قالوا أتجعل فيها من يفسد فيها ويسفك الدماء " فردوا على الله عزوجل هذا الجواب فندموا فلاذوا بالعرش واستغفروا،

And a reason for the Tawaaf of the House (Kabah) is that Allah^{azwj} Mighty and Majestic Said to the Angels: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood [2:30]**. They responded this answer upon Allah^{azwj} Mighty and Majestic. Then, they regretted, and they attached themselves with the Throne and sought Forgiveness.

فأحب الله عزوجل أن يتعبد بمثل ذلك العباد فوضع في السماء الرابعة بيتا بجذاء العرش يسمى الضراح، ثم وضع في السماء الدنيا بيتا يسمى المعمور بجذاء الضراح، ثم وضع هذا البيت بجذاء البيت المعمور، ثم أمر آدم عليه السلام فطاف به فتاب الله عزوجل عليه فجرى ذلك في ولده إلى يوم القيامة.

Allah^{azwj} Mighty and Majestic Loved that He^{azwj} be worshipped with the likes of that servant, so He^{azwj} Placed in the fourth sky a House parallel to the Throne named as Al-Ziraah. Then He^{azwj} Placed in the sky of the earth a House called Al Mamour parallel to Al-Ziraah. Then He^{azwj} Placed this House parallel to Bayt Al-Mamour. Then He^{azwj} Commanded Adam^{as} to perform Tawaaf with it and repent to Allah^{azwj} Mighty and Majestic. Thus, that flowed in his^{as} children up to the Day of Judgment.

وعلة استلام الحجر أن الله تبارك وتعالى لما أخذ ميثاق بني آدم التقمه الحجر فمن ثم كلف الناس تعاهد ذلك الميثاق، ومن ثم يقال عند الحجر: أمانتي أديتها و ميثاقي تعاهدته لتشهد لي بالموافاة،

And a reason for killing the (Black) Stone is that when Allah^{azwj} Blessed and Exalted Took a Covenant of the children of Adam^{as}, the Stone swallowed it. From them the people were Encumbered to agree that Covenant, and from then it is to be said at the Stone: 'My entrustment, I have fulfilled it, and my Covenant I have agreed to it for you to testify for me with the loyalty'.

ومنه قول سلمان رحمه الله: ليجيئ الحجر يوم القيامة مثل أبي قبيس له لسان وشفتان يشهد لمن وافاه بالموافاة.

And from it are the words of Salman^{ra}, 'The Stone would come on the Day of Judgment like (mount) Abu Qubays, having a tongue for it and two lips testifying for the one who is loyal with the loyalty.

والعلة التي من أجلها سميت منى منى أن جبرئيل عليه السلام قال هناك لإبراهيم عليه السلام: تمن على ربك ما شئت، فتمنى إبراهيم عليه السلام في نفسه أن يجعل الله مكان ابنه إسماعيل كبشا يأمره بذبحه فداء له فاعطى مناه.

And the reason which from its sake Mina is named as 'Mina' is that Jibraeel^{as} said there to Ibrahim^{as}: 'Wish (Taman) to your^{as} Lord^{azwj} whatever you^{as} desire', so Ibrahim^{as} wished within himself^{as} that Allah^{azwj} Makes a sheep to be in place of his^{as} son^{as} Ibrahim^{as} Commanding his^{as} with slaughtering it as an expiation for it, and he^{as} was Given his^{as} wish (Mana).

وعلة الصوم لعرفان مس الجوع والعطش ليكون العبد ذليلاً مستكيناً مأجوراً محتسباً صابراً، ويكون ذلك دليلاً له على شدائد الآخرة مع ما فيه من الانكسار له عن الشهوات، واعظاً له في العاجل، دليلاً على الآجل ليعلم شدة مبلغ ذلك من أهل الفقر والمسكنة في الدنيا والآخرة.

And a reason for the Fast is to make recognise the hunger and the thirst. The servant would become humbled, servile, Recompensed, Reckoned, patient, and that would happen to be an evidence for him upon the difficulties of the Hereafter along with whatever is in it from the breaking away from the desires for him, being a preaching for him in the immediate time, pointing upon the future for him to know the difficulties that reach the poor and the needy people in the world and the Hereafter.

وحرم قتل النفس لعله فساد الخلق في تحليله لو أحل وفنائهم وفساد التدبير

And He^{azwj} Prohibited killing the soul for a reason of the corruption of the people in its legalisation if it had been permissible, and their annihilation and corruption of the planning.

وحرم الله عزوجل عقوق الوالدين لما فيه من الخروج عن التوقير لطاعة الله عزوجل، والتوقير للوالدين، وتجنب كفر النعمة، وإبطال الشكر وما يدعو من ذلك إلى قلة النسل وانقطاعه، لما في العقوق من قلة توقير الوالدين والعرفان بحقهما، وقطع الارحام، والزهد من الوالدين في الولد، وترك التربية لعله ترك الولد برهما.

And Allah^{azwj} Mighty and Majestic Prohibited the disloyalty with the parents due to what is in it the exit from the dignity of obeying Allah^{azwj} Mighty and Majestic, and the dignity of the

parents, and shunning the ungratefulness of the Bounties, and invalidation of the thanks and what it calls from that to the scarcity of the lineages and its termination, due to what is in the disloyalty from the scarcity of the dignity to the parents and recognition of their rights, and cutting off of relationships, and the abstention from the parents in the child, and neglecting the nurturing for a reason of the child leaving being righteous to them.

وحرم الزنا لما فيه من الفساد من قتل النفس، وذهاب الانساب، وترك التربية للاطفال، وفساد الموارث، وما أشبه ذلك من وجوه الفساد.

And He^{azwj} Prohibited the adultery due to what is therein from the corruption from killing of the soul, and disappearance of the lineages, and neglect of the upbringing of the children, and spoiling of the inheritances and what resembles that from the aspects of the corruption.

وحرم أكل مال اليتيم ظلماً لعل كثيراً من وجوه الفساد، أول ذلك أنه إذا أكل الإنسان مال اليتيم ظلماً فقد أعان على قتله إذ اليتيم غير مستغن، ولا محتمل لنفسه، ولا عليم بشأنه، ولا له من يقوم عليه ويكفيه كقيام والديه، فإذا أكل ماله فكأنه قد قتله وصيره إلى الفقر والفاقة،

And He^{azwj} Prohibited consuming the wealth of the orphan unjustly for many reasons from the aspects of the corruption. The first of that is that when the human being consumes the wealth of the orphan, so he has assisted upon killing him when the orphan is not self-sufficient, nor carrying himself, nor knowing with his state, nor is there for him anyone standing upon his and sufficing him like a standing of the parent. Thus, it is as if he has killed him and made him come to the poverty and the destitution.

مع ما خوف الله تعالى وجعل من العقوبة في قوله عزوجل: " وليخش الذين لو تركوا من خلفهم ذرية ضعافاً خافوا عليهم فليتقوا الله " وكقول أبي جعفر عليه السلام: إن الله وعد في أكل مال اليتيم عقوبتين: عقوبة في الدنيا، وعقوبة في الآخرة

Along with what Allah^{azwj} the Exalted Scared and Made from the Punishment in His^{azwj} Words, Mighty and Majestic: **And let those fear who, should they leave behind them weakly offspring, would fear upon them, so let them be fearing Allah [4:9]**, and like the words of Abu Ja'far^{asws}: 'Allah^{azwj} has Threatened two Punishments upon every consumer of the wealth of the orphans – a punishment in the world and a Punishment in the Hereafter'.

ففي تحريم مال اليتيم استغناء اليتيم واستقلاله بنفسه، والسلامة للعقب أن يصيبه ما أصابه، لما وعد الله تعالى فيه من العقوبة، مع ما في ذلك من طلب اليتيم بثاره إذا أدرك، ووقوع الشحناء والعداوة والبغضاء حتى يتفانوا.

Thus, in the prohibition of the (consuming) the wealth of the orphans is the self-sufficiency of the orphan, and his independence with himself, and the safety for the future if it hits him what hits him, due to what Allah^{azwj} the Exalted Threatened from the Punishment regarding it. Along with that is in that from the orphan seeking his revenge when he grows up, and the occurrence of the ugliness, and the enmity, and the hatred until they both die.

وحرم الله تعالى الفرار من الزحف لما فيه من الوهن في الدين، والاستخفاف بالرسول، والائمة العادلة عليهم السلام، وترك نصرتهم على الاعداء،

And Allah^{azwj} the Exalted Prohibited the fleeing from the army due to what is in it from the weakness regarding the Religion, and the taking it lightly with the Rasools^{as}, and the just Imams^{asws}, and neglecting helping them^{asws} against the enemies.

والعقوبة لهم على إنكار ما دعوا إليه من الاقرار بالربوبية وإظهار العدل وترك الجور وإماتة الفساد، لما في ذلك من جرأة العدو على المسلمين وما يكون في ذلك من السبي والقتل، وإبطال دين الله عزوجل وغيره من الفساد.

And the Punishment for them upon the denial of what they had been called to from the acknowledgment with the Lordship and manifesting the justice and leaving the tyranny and avoidance of the corruption, due to what is in that from the audacity of the enemies upon the Muslims, and what would take place in that from the captivity and the killing, and invalidation of the Religion of Allah^{azwj} Mighty and Majestic, and other such from the corruptions.

وحرم التعرب بعد الهجرة للرجوع عن الدين، وترك المؤازرة للانباء والحجج عليهم السلام، وما في ذلك من الفساد، وإبطال حق كل ذي حق لا لعلة سكنى البدو، وكذلك لو عرف الرجل الدين كاملة لم يجز له مساكنة أهل الجهل، والخوف عليه لانه لا يؤمن أن يقع منه ترك العلم والدخول مع أهل الجهل والتمادي في ذلك.

And He^{azwj} Prohibited the Arabisation after the Hijra for the returning from the Religion, and leaving the preaching's of the Prophets^{as} and the Divine Authorities^{asws}, and what is in that from the corruption, and invalidation of the right of everyone with a right, not for a reason of the Bedouin settlements. And similar to that, if the man recognised the Religion perfectly, it would not be allowed for him, settlements of the ignorant people, and the fear upon it, because he would not be safe from him a neglect of the knowledge and the entering along with the ignorant people and the persistence in that.

وحرم ما اهل به لغير الله عزوجل للذي أوجب الله عزوجل على خلقه من الاقرار به، وذكر اسمه على الذبائح المحللة، ولئلا يسوى بين ما تقرب به إليه، وبين ما جعل عبادة للشياطين والاولثان،

And He^{azwj} Prohibited what is rightful with for other than Allah^{azwj} Mighty and Majestic, for what which is more Obligatory for Allah^{azwj} Mighty and Majestic upon His^{azwj} creatures, from the acceptance with Him^{azwj}, and Mention of His^{azwj} Name upon the Permissible slaughters, and lest they equate between what is offered with to Him^{azwj} and what is made as an act of worship to the Satan^{la} and the idols.

لان في تسمية الله عزوجل الاقرار بربوبيته وتوحيده، وما في الاهلال لغير الله من الشرك به والتقرب به إلى غيره، ليكون ذكر الله تعالى وتسميته على الذبيحة فرقاً بين ما أحل الله وبين ما حرم الله،

Because in the Naming of Allah^{azwj} Mighty and Majestic, there is the acceptance with His^{azwj} Lordship and His^{azwj} Tawheed, and whatever is permissible for other than Allah^{azwj} from the

Shirk with Him^{azwj} and the drawing closer with it to something else. The *Zikr* of Allah^{azwj} and His^{azwj} Mention happening upon the slaughter is a differentiation between what Allah^{azwj} Permitted and what Allah^{azwj} Prohibited.

وحرم سباع الطير والوحش كلها لاكلها من الجيف ولحوم الناس والعذرة وما أشبه ذلك فجعل الله عزوجل دلائل ما أحل من الوحش والطير وما حرم كما قال أبي عليه السلام: كل ذي ناب من السباع وذو مخلب من الطير حرام، وكلما كانت له قانصة من الطير فحلال.

And He^{azwj} Prohibited (consumption of) the predatory birds and the wild animals all of them due to their eating from the carcasses and flesh of the humans and the faeces and what resembles that. So, Allah^{azwj} Mighty and Majestic Made an evidence of what is Permissible from the animals and the bird and what is Prohibited just as my^{asws} father^{asws} said: 'Everyone with canines from the predators and with a claw from the birds, is Prohibited, and all what from the birds having a gizzard, so it is Permissible.

وعلة اخرى يفرق بين ما احل من الطير وما حرم قوله عليه السلام: كل ما دف، ولا تأكل ما صف.

And another reason differentiating between what is Permissible from the bird and what is Prohibited are his^{asws} words: 'Eat what beats (its wings), and do not eat what spreads (its wings)'.

وحرم الارنب لانها بمنزلة السنور ولها مخالب كمخالب السنور وسباع الوحش فجرت مجراها، مع قدرها في نفسها، وما يكون منها من الدم كما يكون من النساء لانها مسخ.

And He^{azwj} Prohibited the rabbit because it is at the status of the cat, and for it are fangs like the fangs of the cat and predatory animals, so it flows their flows, along with it's dirtiness within itself, and what would happen from it from the blood just as it happens from the women, because it is morphed.

وعلة تحريم الربا إنما نهي الله عنه لما فيه من فساد الاموال لان الانسان إذا اشترى الدرهم بالدرهمين كان ثمن الدرهم درهما، وثن الآخر باطلا، فبيع الربا وشراه وكس على كل حال على المشتري وعلى البائع،

And a reason for the Prohibition of the interest (usury), rather Allah^{azwj} Prohibited from it due to what is in it from the corruption of the wealth, because the human being, when they take the Dirham with (lending) two Dirhams, the price of the one Dirham would be two Dirhams, and the price of the other would be invalidated, so the selling of the interest and buying it would depreciate upon every state upon the buyer and upon the seller.

فحظر الله عزوجل الربا لعله فساد الاموال كما حظر على السفیه أن يدفع إليه ماله، لما يتخوف عليه من إفساده حتى يؤنس منه رشد، فلهذه العلة حرم الله الربا وبيع الدرهم بالدرهمين يدا بيد.

So, Allah^{azwj} Mighty and Majestic Banned the interest for a reason of the corruption of the wealth just as He^{azwj} Banned upon the foolish that his wealth be handed over to him, due to

what is feated upon him from his spoiling until a rightful guidance is felt from him. Thus, it was for this reason Allah^{azwj} Prohibited the interest and selling (gaining) the dirham with (lending) two Dirhams, hand by hand.

وعلة تحريم الربا بعد البينة لما فيه من الاستخفاف بالحرام المحرم وهي كبيرة بعد البيان وتحريم الله لها، ولم يكن ذلك منه إلا استخفافا بالمحرم للحرام، والاستخفاف ذلك دخول في الكفر.

And a reason for the Prohibition of the interest after the explanation is due to what is in it from the taking lightly with the Prohibition by the prohibited one, and it is a major sin after the explanation and the Prohibition of Allah^{azwj} of it, and that would not happen to be from him except as a taking lightly by the prohibited one of the Prohibition, and that taking lightly is an entry into the Kufr.

وعلة تحريم الربا بالنسبة لعلة ذهاب المعروف، وتلف الاموال، ورغبة الناس في الربح، وتركهم القرض، والقرض من صنائع المعروف، ولما في ذلك من الفساد والظلم وفناء الاموال.

And a reason of the Prohibition of the interest by the forgetfulness is lest the enjoining of the good is done away with, and the wealth is damaged, and the people's desire regarding the profits, and their neglecting the Obligations, and lending from the doing of goodness, and for what in that is from the corruption and the injustice and annihilation of the wealth.

وحرم الخنزير لانه مشوه، جعله الله عزوجل عظة للخلق وعبرة وتخويفا ودليلا على ما مسخ على خلقته، ولان غذاءه أقذر الاقذار مع علل كثيرة،

And He^{azwj} Prohibited the swine because of its distortion. Allah^{azwj} Mighty and Majestic Made it a preaching for the people and a lesson and a scare and evidence upon what He^{azwj} has Morphed upon His^{azwj} creatures, and because its food intake is rubbish, and the rubbish is with a lot of illnesses.

وكذلك حرم القرد لانه مسخ مثل الخنزير، وجعل عظة للخلق وعبرة للتخليق ودليلا على ما مسخ على خلقته وصورته، وجعل فيه شيئا من الانسان ليدل على أنه من الخلق المغضوب عليه.

And like that, He^{azwj} Prohibited the monkey because it is morphed like the swine, and Made a preaching and a lesson for the people and an evidence upon what is morphed upon His^{azwj} creatures and its image, and Made something from the human beings to be in it to point upon that it is from the people He^{azwj} has been Wrathful upon.

وحرمت الميتة لما فيها من فساد الابدان والآفة، ولما أراد الله عزوجل أن يجعل التسمية سببا للتحليل وفرقا بين الحلال والحرام.

And (eating) the dead is prohibited due to what is in it from the spoiling of the bodies and the illnesses, and due to what Allah^{azwj} Mighty and Majestic Wants to Make the Naming as a cause for the Permissibility and a differentiation between the Permissible and the Prohibited.

وحرم الله عزوجل الدم كتحريم الميتة لما فيه من فساد الابدان، ولانه يورث الماء الاصفر، ويبخر الفم، وينتن الريح، ويسبى الخلق، ويورث القسوة للقلب، وقلة الرأفة والرحمة حتى لا يؤمن أن يقتل ولده ووالده وصاحبه.

And Allah^{azwj} Mighty and Majestic Prohibited (drinking) the blood like the Prohibition of (eating) the dead, due to what is in it from the spoiling of the bodies, and because it inherits the yellow water, and mouth vapour (breath odour), and stinky wind, and evil morals, and inherits the harshness for the heart, and scarcity of the kindness and the mercy, until he is not safe that he might kill his child and his parent and his companion.

وحرم الطحال لما فيه من الدم، ولان علة الدم والميتة واحدة، لانه يجري مجراها في الفساد.

And He^{azwj} Prohibited (eating) the spleen due to what is in it from the blood, and because its reason and reason of the blood and the dead are one, because its flow flows in the corruption.

وعلة المهر ووجوبه على الرجال ولا يجب على النساء أن يعطين أزواجهن لان على الرجال مؤونة المرأة لان المرأة بائعة نفسها، والرجل مشتر، ولا يكون البيع إلا بشمن، ولا الشراء بغير إعطاء الثمن، مع أن النساء محظورات عن التعامل والمجئ مع علل كثيرة.

And a reason for the dowry and its Obligation upon the men and not being Obligated upon the women is that they (women) would be coming to their husbands, because upon the men is a provision for the woman, because the woman sells herself, and the man is a buyer, and the selling cannot take place except with a price, nor can the buying take place without giving the price, along with that the women are forbidden from the working and the incoming, along with a lot of reasons.

وعلة تزويج الرجل أربع نسوة وتحريم أن تتزوج المرأة أكثر من واحد لان الرجل إذا تزوج أربع نسوة كان الولد منسوباً إليه، والمرأة لو كان لها زوجان أو أكثر من ذلك لم يعرف الولد لمن هو، إذ هم مشتركون في نكاحها، وفي ذلك فساد الانساب والموارث والمعارف.

And a reason for the man (being able to) marry four women and a Prohibition on the woman marrying more than one is because the man, when he marries four women, the child would be attributed to him, and if the woman were to have two husbands for her or more than that, it would not be know who the child was for, and they would be associates in her marriage, and in that would be corruption of the lineages and the inheritances and the recognition.

وعلة تزويج العبد اثنتين لا أكثر منه لانه نصف رجل حر في الطلاق والنكاح، لا يملك نفسه ولا له مال إنما ينفق عليه مولاه، وليكون ذلك فرقا بينه وبين الحر، وليكون أقل لاشتغاله عن خدمة مواليه.

And a reason for the slave marrying two, not more than that is because he is half the free man regarding the divorce and the marriage. He does not own himself nor is there any wealth for him. But rather, he would be spent upon by his master, and that would happen

to be a differentiation between him and the free one, and he would be of less pre-occupation from serving his master.

وعلة الطلاق ثلاثا لما فيه من المهلة فيما بين الواحدة إلى الثلاث لرغبة تحدث، أو سكون غضب إن كان، وليكون ذلك تخويفا وتأديبا للنساء وزجرا لهن عن معصية أزواجهن، فاستحقت المرأة الفرقة والمباينة لدخولها فيما لا ينبغي من معصية زوجها.

And a reason for the divorce being three (times) is due to what is in it from the respite in what is between the one up to the three for desire to re-occur, or the anger to subside if there was any, and for that to be a scare and a discipline for the women and a rebuke for them from disobeying their husbands. So, the woman would be deserving of the separation and the irrevocable divorce due to her entering into what is not befitting from disobeying her husband.

وعلة تحريم المرأة بعد تسع تطليقات فلا تحل له أبدا عقوبة لثلاث يتلاعب بالطلاق، ولا تستضعف المرأة، وليكون ناظرا في أمره، متيقظا معتبرا، وليكون يأسا لهما من الاجتماع بعد تسع تطليقات.

And a reason for the Prohibition of the woman nine divorces so she would not be Permissible for him, ever, as a punishment, lest he plays around with the divorce, nor weaken the woman, and for he to become considering in his affairs, wakeful, learning a lesson, and it to become a despair for them both from the copulation after nine divorces.

وعلة طلاق المملوك اثنتين لان طلاق الامه على النصف فجعله اثنتين احتياطا لكمال الفرائض، وكذلك في الفرق في العدة للمتوفى عنها زوجها.

And a reason for the divorce of the slave to be twice is because a divorce of the main is upon half, so it is Made to be two as a precaution to perfect the Obligation, and like that is the difference regarding the waiting period of the widow from her husband.

وعلة ترك شهادة النساء في الطلاق والهلل لضعفهن عن الرؤية ومحابتهن النساء في الطلاق، فلذلك لا يجوز شهادتهن إلا في موضع ضرورة مثل شهادة القابلة، وما لا يجوز للرجال أن ينظروا إليه، كضرورة تجويز شهادة أهل الكتاب إذا لم يوجد غيرهم،

And a reason for neglecting a testimony of the woman in the divorce and the (sighting of) the crescent due to their weakness about the sighting and the experiences of the women regarding the divorce. Therefore, due to that, their testimonies are not allowed except in necessary places like a testimony of the midwife, and what is not allowed for the men that they should be looking at, like a necessary marriage testimony of the people of the Book when others cannot be found.

وفي كتاب الله عزوجل: اثنان ذوا عدل منكم مسلمين، أو آخران من غيركم كافرين، ومثل شهادة الصبيان على القتل إذا لم يوجد غيرهم.

And in the Book of Allah^{azwj} Mighty and Majestic: **two (men) from you possessing justice, or two other from others (non-Muslims) [5:106]**, being *Kafirs*, and like the testimony of the children upon the murder, when others cannot be found.

والعلة في شهادة أربعة في الزنا واثنين في سائر الحقوق لشدة حد المحصن لان فيه القتل فجعلت الشهادة فيه مضاعفة مغلظة، لما فيه من قتل نفسه، وذهاب نسب ولده وفساد الميراث.

And the reason regarding the four testimonies (being required) regarding the adultery and two regarding the rest of the rights due to the severity of the legal penalty of the married man, because therein is the killing, so the testimonies have been Made to be double regarding it, harsh, due to what is in it from killing of a soul, and the doing away of the lineage of his child and corrupting the inheritances.

وعلة تحليل مال الولد لوالده بغير إذنه وليس ذلك للولد لان الوالد موهوب للوالد في قول الله عزوجل: " يهب لمن يشاء إناثا ويهب لمن يشاء الذكور "

And a reason for the Permissibility of the wealth of the child for his father without his permission, and that isn't for the child because the child is gifted to his father in the Words of Allah^{azwj} Mighty and Majestic: **He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49]**.

مع أنه المأخوذ بمؤنته صغيرا وكبيرا، والمنسوب إليه والمدعو له لقول الله عزوجل: " ادعوهم لآبائهم هو أقسط عند الله " وقول النبي صلى الله عليه واله: أنت ومالك لأبيك، وليست الوالدة كذلك لا تأخذ من ماله إلا بإذنه، أو بإذن الاب لان الاب مأخوذ بنفقة الولد، ولا تؤخذ المرأة بنفقة ولدها.

Along with that, he is takes in his service, small and big, and attributed to him, and the claimed to him due to the Words of Allah^{azwj} Mighty and Majestic: **Assert them to their fathers, this is more equitable in the Presence of Allah. [33:5]**. And the words of the Prophet^{saww}: 'You and your wealth are for your father'. And the mother isn't like that. She cannot take from his wealth except by his permission, or by the permission of the father, because the father is seized with the expenditure of the son, and the woman is not seized with the expenditure of her son.

والعلة في أن البينة في جميع الحقوق على المدعي واليمين على المدعى عليه ما خلا الدم لان المدعى عليه جاحد، ولا يمكن إقامة البينة على الجحود لانه مجهول، وصارت البينة في الدم على المدعي عليه واليمين على المدعي لانه حوط يحتاط به المسلمون لئلا يبطل دم امرئ مسلم، وليكون ذلك زاجرا وناهيا للقاتل، لشدة إقامة لبينة عليه لان من يشهد على أنه لم يفعل قليل.

And the reason that the proof (onus) regarding the entirety of the right is upon the claimant, and the oath is upon the defendant except for the blood, because the defendant is fought and he isn't able upon establishing the proof upon the rejection because it is unknown, and the proving regarding the blood came to be upon the defendant, and the swearing upon the claimant because it is a safeguard the Muslims have been safeguarded with, lest the blood of a Muslim person be invalidated, and for that to become a rebuke and

a prevention of the killer, due to the severity of establishing the proof against him, because the ones who testify upon that he did not do, are few'.

وأما علة القسامة أن جعلت خمسين رجلا فلما في ذلك من التغليب والتشديد والاحتياط لئلا يهدر دم امرئ مسلم.

And as for a reason of Al-Qasamah been Made to be fifty men, is due to what is in that from the harshness, and the emphasis, and the precaution, lest the blood of a Muslim person is (unlawfully) spilt.

وعلة قطع اليمين من السارق لانه يياشر الاشياء غالبا بيمينه وهي أفضل أعضائه " وأنفعها له فجعل قطعها نكالا وعبرة للخلق لئلا يبتغوا أخذ الاموال من غير حلها، ولانه أكثر ما يياشر السرقة بيمينه.

And a reason for cutting the right hand from the thief is because he often proceeds with the things overcoming by his right hand, and it is the superior of his limbs, and most beneficial to him, so its cutting is Made to be an exemplary punishment and a lessor for the people, lest they seek to take the wealth from non-permissible means, and because most of the time the thief would precede with his right hand.

وحرم غضب الاموال وأخذها من غير حلها لما فيه من أنواع الفساد، والفساد محرم لما فيه من الفناء وغير ذلك من وجوه الفساد.

And usurpation of the wealth(s) and it's taking from non-permissible means, there is a variety of the corruptions in it, and the corruption of the prohibited one to what is therein from the annihilation and other than that from the aspects of the corruption.

وحرم السرقة لما فيها من فساد الاموال وقتل النفس لو كانت مباحة، ولما يأتي في التغاصب من القتل والتنازع والتحاسد، وما يدعوا إلى ترك التجارات والصناعات في المكاسب، واقتناء الاموال إذا كان الشئ المقتنى لا يكون أحد أحق به من أحد.

And the theft is Prohibited due to what is in it from the corruption of the wealth and killing of the soul even if it was legal, and due to what comes during the usurpation from the killing and the snatching and the envying, and what calls to leaving the trading and the manufacturing regarding the earnings, and the acquisition of the wealth when the thing being acquired was such that there was no one more rightful with it than anyone else.

وعلة ضرب الزاني على جسده بأشد الضرب لمباشرته الزنا واستلذاذ الجسد كله به فجعل الضرب عقوبة له وعبرة لغيره وهو أعظم الجنايات.

And a reason for striking the adulterer upon his body with a severe strike for his embarking of the adultery and pleasures of the whole body with it, so the strike is made to be a punishment for him and a lesson for others, and it is the most grievous of the crimes.

وعلة ضرب القاذف وشارب الخمر ثمانين جلدة لان في القذف نفي الولد، وقطع النسل، وذهاب النسب، وكذلك شارب الخمر لانه إذا شرب هذى وإذا هذى افتري فوجب حد المفتري.

And a reason for the (false) accuser (of adultery) and the drinker of wine of eighty lashes is because in the (false) accusation is a negation of the child, and cutting off the lineage, and removal of the lineage; and similar to that is the drinker of the wine, hallucinating when he hallucinates, he fabricates, so the legal penalty of the fabricator is Obligated.

وعلة القتل بعد إقامة الحد في الثالثة على الزاني والزانية لاستخفافهما وقلة مبالتهما بالضرب حتى كأنهما مطلق لهما ذلك الشيء، وعلة أخرى أن المستخف بالله وبالحد كافر فوجب عليه القتل لدخوله في الكفر.

And a reason for the killing after establishing the legal penalty during the third (time) upon the adulterer and the adulteress due to them taking it lightly, and little of their care with the striking until it is as if that is an absolute thing for them. And another reason is one taking lightly with Allah^{azwj} and with the legal penalties is a *Kafir*, so the killing is Obligated due to his entry into the Kufr.

وعلة تحريم الذكران للذكاران، والاناث للاناث لما ركب في الاناث، وما طبع عليه الذكران، ولما في إتيان الذكران الذكران والاناث للاناث من انقطاع النسل وفساد التدبير وخراب الدنيا.

And reason for the Prohibition of the male to the male and the female to the female is due to what is instilled in the females, and what the males are natured upon, and due to what is in the males coming to the males and the females to the females, from the termination of the lineages and corruption of the planning and ruination of the world.

وأحل الله تعالى البقر والغنم والابل لكثرتها وإمكان وجودها، وتحليل بقر الوحش وغيرها من أصناف ما يؤكل من الوحش المحللة لأن غذاءها غير مكروه ولا محرم، ولا هي مضرّة بعضها ببعض، ولا مضرّة بالانس، ولا في خلقها تشويه.

And Allah^{azwj} Exalted Permitted the cow and the sheep and the camel due to their abundance and possibility of their being found, and Permissibility of the wild cow and other from the types what can be eaten from the Permissible animals is because their food intake is not abhorrent nor prohibited, nor are they harmful to each other, nor harmful for the people, nor are there any lustful desires in their creation.

وكرة أكل لحوم البغال والحمير الأهلية لحاجة الناس إلى ظهورها واستعمالها والخوف من قتلها، لا لقدر خلقها ولا قدر غذائها.

And it is abhorrent to eat the flesh of the mule and the domesticated donkey is for a need of the people to their backs and their utilisation and the fear from their being killed, not for the dirtiness of their creation nor of dirtiness of their food intake.

وحرم النظر إلى شعور النساء المحجوب بالازواج وإلى غيرهن من النساء لما فيه من تهيج الرجال، وما يدعو التهيج إليه من الفساد والدخول فيما لا يحل ولا يجمّل وكذلك ما أشبه الشعور، إلا الذي قال الله عزوجل: " والقواعد من النساء اللاتي لا يرجون نكاحاً فليس عليهن جناح أن يضعن ثيابهن غير متبرجات " أي غير الجلباب، فلا بأس بالنظر إلى شعور مثلهن.

And it is Prohibited to look at the hair of the veiled women with husbands and to others from the women is due to what is in it from the stirring of the men, and what the stirring

calls towards the corruption and the entry into what is not Permissible nor beautiful. And similar to that is what resembles the hair, except that which Allah^{azwj} Mighty and Majestic Said: **'And the post-menopausal from the women, those who do not hope for marriage, there isn't any blame upon them if they put off their clothes without displaying the ornaments. [24:60]**, i.e. without robes, so there is no problem with the looking at the hairs of the likes of these.

وعلة إعطاء النساء نصف ما يعطى الرجال من الميراث لان المرأة إذا تزوجت أخذت، والرجل يعطي فلذلك وفر على الرجال.

And a reason for giving the women half of what is given to the men from the inheritances is because the woman, when she marries, she takes and the man gives. Therefore, due to that it is fulfilled upon the men.

وعلة اخرى في إعطاء الذكر مثلي ما تعطى الانثى في عيال الذكر إن احتاجت، وعليه أن يعولها وعليه نفقتها. وليس على المرأة أن تعول الرجل ولا تؤخذ بنفقتها إذا احتاج، فوفر الله تعالى على الرجال لذلك، وذلك قول الله عزوجل: " الرجال قوامو على النساء بما فضل الله بعضهم على بعض وبما أنفقوا من أموالهم ".

And another reason in giving the male double of what is given to the females in the dependants of the male if needed, and upon him is that he supports her and upon him is her expenditure. And it isn't upon the woman that she supports the man, nor be seized with his expenditure when needed. Thus, Allah^{azwj} the Exalted Fulfilled upon the men due to that, and these are the Words of Allah^{azwj} Mighty and Majestic: **Men are guardians of the women due to what Allah has Made some of them to excel others and because they are spending from their wealth. [4:34]**.

وعلة المرأة أنها لا ترث من العقار شيئاً إلا قيمة الطوب والنقض لان العقار لا يمكن تغييره وقلبه، والمرأة يجوز أن ينقطع ما بينها وبينه من العصمة ويجوز تغييرها وتبديلها، وليس الولد والوالد كذلك، لانه لا يمكن التفصي منهما، والمرأة يمكن الاستبدال بها، فما يجوز أن ينجى ويذهب كان ميراثه فيما يجوز تبديله وتغييره إذ أشبهه وكان الثابت المقيم على حاله لمن كان مثله في الثبات والقيام

And a reason for the woman that she does not inherit anything from the real estate except price of the bricks and mortar, because the real estate is not possible to change it and turn it, and the woman is allowed to terminate from the marriage what is between him and her, and it is allowed, her changing and her replacement, and it isn't like that for the son and the father, because the distinction is not possible from them, and woman, it is possible the replacement with her. Thus, it is not allowed that it comes and goes what was his inheritance, if what is allowed its replacement and its changing, when it resembles it, and it was affirmed, staying upon its state for the one who was like it, in the affirmation and the standing".¹⁰⁹

¹⁰⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 24 H 2

3 - ن: ابن المتوكل، عن السعد آبادي، عن البرقي، عن ابيه، عن محمد بن سنان قال: سمعت أبا الحسن علي بن موسى بن جعفر عليهم السلام يقول: حرم الله الخمر لما فيها من الفساد ومن تغييرها عقول شاربها، وجملها إياهم على إنكار الله عزوجل، والفرية عليه وعلى رسله، وسائر ما يكون منهم من الفساد والقتل:، والقذف، والزنا، وقلة الاحتجاز من شيء من الحرام،

Ibn al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from his father, from Muhammad Bin Sinan who said,

'I heard Abu Al-Hassan Ali^{asws} Bin Musa Bin Ja'far^{asws} saying: 'Allah^{azwj} Prohibited the wine due to what is therein from the corruption, and from it changing the intellects of its drinker, and it carrying them upon the denial of Allah^{azwj} Mighty and Majestic, and the calumny (slander) upon Him^{azwj} and upon His^{azwj} Rasools^{as} and the rest of what could happen from them from the corruption and the killing, and the slander, and the adultery, and scarcity of the shunning from something from the Prohibition.

فبذلك قضينا على كل مسكر من الاشرية أنه حرام محرم، لانه يأتي من عاقبتها ما يأتي من عاقبة الخمر، فليجتنب من يؤمن بالله واليوم الآخر ويتولانا و ينتحل مودتنا كل شراب مسكر فإنه لا عصمة بيننا وبين شاربها.

So, with that, we^{asws} judged upon every intoxication from the drinks that it is Prohibited, illicit, because there would come from its consequences what would come from the consequences of the wine, therefore he should keep aside, one who believes in Allah^{azwj} and the Last Day, and he should be in our^{asws} Wilayah, and he is arrogating, every drinker of intoxicant, for there is no bond between us^{asws} and its drinker".¹¹⁰

¹¹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 24 H 3

(الفصل الثالث) * (في نوادر العلل ومفترقاتها) *

THE THIRD DETAIL REGARDING THE MISCELLANEOUS REASONS AND THE DIFFERENT MATTERS

1 - ع: ابن المتوكل، عن السعد آبادي، عن البرقي، عن إسماعيل بن مهران، عن أحمد بن محمد بن جابر، عن زينب بنت علي عليه السلام قالت: قالت فاطمة عليها السلام في خطبتها في معنى فدك: لله فيكم عهد قدمه إليكم، وبقيّة استخلفها عليكم، كتاب الله بينة بصائر، وآي منكشفة سرائره، وبرهان متجلية ظواهره، ملتم للبرية استماعه، و قائد إلى الرضوان اتباعه، ومؤد إلى النجاة أشياعه،

Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Ismail Bin Mihran, from Ahmad Bin Muhammad Bin Jabir,

'From (Syeda) Zaynab^{asws} daughter^{asws} of Ali^{asws} having said: '(Syeda) Fatima^{asws} said in her^{asws} sermon regarding the significance of Fadak: 'For Allah^{azwj}, among you all is a Covenant Submitted to you, and there remains its successor upon you. The Book of Allah^{azwj}, its insight is clear, and yes, it uncovers its secrets, and its apparent is flashing proof, continuing for the nation to be listening to it, and guiding its followers to the (Divine) Pleasure, and leading it's adheres to the salvation.

فيه تبيان حجج الله المنيرة، و محارمه المحرمة، وفوائده المدونة، وجملة الكافية، ورخصه الموهوبة، وشرائعه المكتوبة، وبياناته الجالية،

In it are explanatory enlightening Arguments of Allah^{azwj}, and its Prohibition are the Prohibited, and its merits are registered, and its sentence is sufficient, and its allowance is the Gifted, and its Laws are Prescribed, and its explanations are the clear.

ففرض الايمان تطهيرا من الشرك، والصلاة تنزيها من الكبر والزكاة زيادة في الرزق، والصيام تثبيتا للاخلاص، والحج تسليّة للدين، والعدل مسكا للقلوب، والطاعة نظاما للملة، والامامة لما من الفرقة، والجهد عزا للاسلام والصبر معونة على الاستيجاب، والامر بالمعروف مصلحة للعامة،

So, He^{azwj} Obligated the Eman as a cleanser from the *Shirk*, and the *Salat* as a drain from the arrogance, and the Zakat as an increase in the sustenance, and the Fasts an affirmation of the sincerity, and the Hajj as a support for the Religion, and the justice as a withholding for the hearts, and the obedience as a system for the nation, and the Imamate for stopping the separations, and the Jihad as an honour for Al-Islam, and the patience as an assistance upon the Answer (from Allah^{azwj}), and the enjoining of the good in the interest of the public.

وير الوالدين وقاية عن السخط، وصلة الارحام منماة للعدد، والقصاص حقنا للدماء، والوفاء للنذر تعرضا للمغفرة، وتوفية المكائيل والموازن تغييرا للبخسة، واجتناب قذف المحصنات حجبا عن اللعنة، واجتناب السرقة إيجابا للعفة،

And kindness with the parents as a protection from the anger, and helping the relatives as a development of the numbers, and the retaliation as a saving of the bloods, and the loyalty

(fulfilment) of the vows is an exposure to the Forgiveness, and fulfilment of the measures and the weights as a changing of the cheating, and shunning the slandering the married woman as a veil from the Curse, and shunning the theft as a response to the chastity.

ومجانبة أكل أموال اليتامى إجارة من الظلم، والعدل في الأحكام إناسا للرعية، وحرمة الله عزوجل الشرك إخلاصا للربوبية، فاتقوا الله حق تقاته فيما أمركم به، وانتهوا عما نهاكم عنه.

And shunning the consumption of the wealth of the orphans as a rescuer from the injustice, and the justice in the Ordinances is cordiality for the citizens, and Allah^{azwj} Mighty and Majestic Prohibited the *Shirk* for purity of the Lordship. Therefore, fear Allah^{azwj} as is His^{azwj} Right to be in what He^{azwj} has Commanded you with, and refrain from what He^{azwj} has Prohibited you from".¹¹¹

2 - ع: علي بن حاتم، عن أحمد بن علي العبدى، عن الحسن بن إبراهيم الهاشمي، عن إسحاق بن إبراهيم الديري، عن عبد الوراق بن حاتم، عن معمر بن قتادة، عن أنس بن مالك قال: قال رسول الله صلى الله عليه واله: جاءني جبرئيل فقال لي: يا أحمد الاسلام عشرة أسهم وقد خاب من لا سهم له فيها: أولها شهادة أن لا إله إلا الله وهي الكلمة والثانية الصلاة وهي الطهر، والثالثة الزكاة وهي الفطرة، والرابعة الصوم وهي الجنة، والخامسة الحج وهي الشريعة، والسادسة الجهاد وهو العز، والسابعة الامر بالمعروف وهو الوفاء، والثامنة النهي عن المنكر وهو الحجة، والتاسعة الجماعة وهي الالفه، والعاشره الطاعة وهي العصمة.

Ali Bin Hatim, from Ahmad bin Ali Al Abdy, from Al hassan Bin Ibrahim Al Hashimy, from Is'haq Bin Ibrahim Al Dayri, from Abdul Waraq Bin Hatim, from Ma'mar Bin Qatada, from Anas Bin Malik who said,

'Jibraeel^{as} came to me^{saww} and said to me^{saww}: 'O Ahmad^{saww}! Al-Islam is of ten parts, and he has lost, one who has no share for him in these – The first of it is the testimony that there is no god except Allah^{azwj} and it is the phrase (spoken); and the second is the *Salat* and it is the cleansing; and the third is Zakat and it is Al-Fitra; and the fourth is the Fast and it is the shield; and the fifth is the Hajj and it is the Law; and the sixth is the Jihad and it is the honour; and the seventh is the enjoining with the goodness and it is the loyalty; and the eighth is the forbidding from the evil and it is the argument; and the night is the congregation and it is the affinity; and the tenth is the obedience and it is the protection'.

قال: قال حبيبي جبرئيل، إن مثل هذا الدين كمثل شجرة ثابتة، الايمان أصلها، والصلاة عروقتها، والزكاة مأوؤها، والصوم سعتها، وحسن الخلق ورقها، والكف عن المحارم ثمرها، فلا تكمل شجرة إلا بالثمر، كذلك الايمان لا يكمل إلا بالكف عن المحارم.

He (Anas Bin Malik) said, 'He^{saww} said: 'Jibraeel^{as} came to me^{saww} (and said): 'An example of this Religion is like an example of an affirmed tree – the Eman is its root, and the *Salat* is its veins, and the Zakat it is waters, and the Fast is its foliage, and good manners are its leaves, and the refraining from the Prohibitions are its fruits. The tree is not perfect except with fruits, like that the Eman is not perfect except with the refrainment from the Prohibitions".¹¹²

¹¹¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 1

¹¹² Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 2

3 - ع: أبي وابن الوليد، عن سعد، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن جميل، عن أبي عبد الله عليه السلام أنه سألته عن شيء من الحلال والحرام فقال: إنه لم يجعل شيء إلا لشيء.

My father, and Ibn al Waleed, from Sa'ad, from Ibrahim Bin Hashim, from Ibn Abu Umeir, from Jameel,

'From Abu Abdullah^{asws} having been asked about something from the Permissible(s) and the Prohibition, and he^{asws} said: 'Nothing has been Made to be except for a thing (reason)'.¹¹³

4 - شى: عن علي بن أبي حمزة قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: ما من أحد أغير من الله تبارك وتعالى، ومن أغير ممن حرم الفواحش ما ظهر منها وما بطن؟.

From Ali Bin Abu Hamza who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'There is no one more honourable than Allah^{azwj} Blesse and Exalted, and who can be more honourable than the One^{azwj} Who Prohibited the immoralities, whatever is apparent from these and whatever is hidden?'.¹¹⁴

5 - نهج، قب: قال أمير المؤمنين عليه السلام: فرض الله تعالى الإيمان تطهيراً من الشرك والصلاة تنزيهاً عن الكبر، والزكاة تسبيهاً للرزق، والصيام ابتلاءاً لاختلاص الحق، والحج تقوية للدين، والجهاد عزاً للإسلام، والأمر بالمعروف مصلحة للعوام، والنهي عن المنكر ردعاً للسفهاء، وصلة الأرحام منامة للعدد، والقصاص حقناً للدماء،

Nahj (Balagah) –

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} the Exalted Obligated the Eman as a cleansing from the *Shirk*, and the *Salat* as a drain from the arrogance, and the Zakat as a cause for the sustenance, and the fasts as a Trial for the sincerity of the people, and the Hajj as a strengthening for the Religion, and the Jihad as an honour for Al-Islam, and the enjoining of the good for the interests of the public, and the forbidding from the evil as a deterrent for the foolish ones, and helping the relatives as a development for the numbers, and retaliation as a saving of the bloods,

وإقامة الحدود إعظاماً للمحارم، وترك شرب الخمر تحصيناً للعقل، ومجانبة السرقة إيجاباً للعفة، وترك الزنا تحقيقاً للنسب، وترك اللواط تكثيراً للنسل، والشهادات استظهاراً على المجاحدات، وترك الكذب تشريفاً للصدق، والسلم أماناً من المخاوف، والإمامة نظاماً للإمامة والطاعة تعظيماً للسلطان.

and establishment of the legal penalties as a reverence for the Prohibitions, and leaving the drinking of wine as a protection for the intellect, and shunning of the theft as a positive for the chastity, and leaving the adultery as an attribution for the lineages, and leaving the sodomy for multiply the lineages, and the testimonies as furnishing proof upon the contenders, and leaving the lies as ennoblement for the truthfulness, and the peace as a

¹¹³ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 3

¹¹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 4

security from the fear, and the Imamate as a system for the community, and the obedience as a reverence for the ruling authority”¹¹⁵.

6 - قب: مما أجاب الرضا عليه السلام بحضرة المأمون لصباح بن نصر الهندي و عمران الصابي عن مسائلهما قال عمران: العين نور مركبة أم الروح تبصر الاشياء من منظرها ؟

From what Al-Reza^{asws} answered in the presence of Al-Mamoun to Sabah Bin Nasr Al-Hindy, and Imran Al-Saby of their questions. Imran said, ‘Is the eye a vehicle of light or does the soul see the things from its own looking?’

قال عليه السلام: العين شحمة وهو البياض والسودا، والنظر للروح، دليله أنك تنظر فيه فتري صورتك في وسطه، والانسان لا يرى صورته إلا في ماء أو مرآة وما أشبه ذلك،

He^{asws} said: ‘The eye is a piece of fat, and it is the white and the black, and the looking is for the soul, it’s evidence is, you look into it and you will see your face in its middle, and the human being cannot see his own face except in water or a mirror and what resembles that’.

قال صباح: فإذا عميت العين كيف صارت الروح قائمة والنظر ذاهب ؟ قال: كالشمس طالعة يغشاها الظلام،

Sabah said, ‘So, when the eye is blinded, how come the soul remains standing the looking is gone?’ He^{asws} said: ‘Like the sun emerging overwhelms the darkness’.

قالا: اين تذهب الروح ؟ قال: أين يذهب الضوء الطالع من الكوة في البيت إذا سدت الكوة ؟ قال: أوضح لي ذلك، قال: الروح مسكنها في الدماغ، وشعاعها منبث في الجسد بمنزلة الشمس دارتها في السماء وشعاعها منبسط على الارض، فإذا غابت الدارة فلا شمس، وإذا قطعت الرأس فلا روح.

They both said, ‘Where does the soul go?’ He^{asws} said: ‘Where does the illumination from the crack in the house go when the crack is sealed?’ He said, ‘Clarify that for me’. He^{asws} said: ‘The soul is settled in the brain, and its rays are a network inside the body at the status of the sun, its orbit is in the sky and its rays are extended upon the earth. So, when the orbiting is absent, then there is no sun, and when the head is cut off, so there is no soul’.

قالا: فما بال الرجل يلتحي دون المرأة ؟ قال عليه السلام، زين الله الرجال باللحي، وجعلها فصلا يستدل بها على الرجال من النساء.

They said, ‘So what is the matter that the man has a beard besides the woman?’ He^{asws} said: ‘Allah^{azwj} Adorned the men with the beard, and Made it as a distinction pointing with it upon the men from the women’.

قال عمران: ما بال الرجل إذا كان مؤنثا والمرأة إذا كانت مذكرة ؟

¹¹⁵ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 5

He said, 'So, what is the matter with the man when the man is effeminate and the woman when she was manly?'

قال عليه السلام: علة ذلك أن المرأة إذا حملت وصار الغلام منها في الرحم موضع الجارية كان مؤنثا، وإذا صارت الجارية موضع الغلام كانت مذكرة، وذلك أن موضع الغلام في الرحم مما يلي ميامنها، والجارية مما يلي مياسرها،

He^{asws} said: 'A reason of that is that the woman, when she is pregnant and the body comes to be from her in the womb in place of the girl, he would be effeminate, and when the girl comes to be in place of the boy, she would be manly, and that is because the place of the boy in the woman is from what follows from its right, and the girl is from what follows its left.

وربما ولدت المرأة ولدين في بطن واحد فإن عظم ثديها جميعا تحمل توأمين، وإن عظم أحد ثديها كان ذلك دليلا على أنها تلد واحدا إلا أنه إذا كان الثدي الايمن أعظم كان المولود ذكرا، وإذا كان الايسر أعظم كان المولود انثى، وإذا كانت حاملا فضر ثديها الايمن فإنها تسقط غلاما، وإذا ضر ثديها الايسر فإنها تسقط انثى، وإذا ضمرا جميعا تسقطهما جميعا.

And sometimes the woman gives birth to two children in one belly (pregnancy). So, if both her breasts are large she would carry safely, and if one of her breasts was large that would be evidence upon that she would give birth to one, except if it was the right breast being larger, her new-born would be male, and if it was the left one larger, her new-born would be a girl, and when her right breast thins out, a boy would be miscarried, and when her left breast thins out, a female would be miscarried, and when both thin out together, both of them would be miscarried'.

قالا: من أي شئ الطول والقصر في الانسان ؟ فقال: من قبل النطفة إذا خرجت من الذكر فاستدارت جاء القصر، وإن استطالت جاء الطول.

They said, 'From which thing is the tallness and the shortness in the human being?' He^{asws} said: 'From a direction of the seed when it comes out from the male and it turns around, the shortness would come to be, and if it prolongs, the tallness would come to be'.

قال صباح: ما أصل الماء ؟ قال عليه السلام: أصل الماء خشية الله، بعضه من السماء و يسلكه في الارض ينابيع، وبعضه ماء عليه الارضون، وأصله واحد عذب فرات.

Sabah said, 'What is the origin of the water?' He^{asws} said: 'The origin of the water is fear of Allah^{azwj}. Some of it is from the sky and travels in the earth as springs, and some of it, the earth is upon it (underground), and its origin is one, sweet, fresh'.

قال: فكيف منها عيون نفط وكبريت وقاروملح وأشباه ذلك ؟ قال: غيره الجوهر وانقلبت كانقلاب العصير خمرا، وكما انقلبت الخمر فصارت خلا، وكما يخرج من بين فرث ودم لبنا خالصا.

He said, 'Then how come from these are springs of oil, and sulphur, and bitumen, and salt and resembling that?' He^{asws} said: 'The essence changes it and it transforms like the

transformation of the juice into wine, and just as the wine transforms and becomes vinegar, and just as from between faeces and blood, pure milk comes out’.

قال: فمن أين أخرجت أنواع الجواهر ؟ قال: انقلب منها كالتقلاب النطفة علقه ثم مضغة ثم حلقة مجتمعة مبنية على المتضادات الاربع.

He said, ‘From where do the variety of essences come out?’ He^{asws} said: ‘They get transformed from these like the transformation of the seed into a clot, then (into a) lump, then (into) a collectively built body upon the four antibodies.

قال عمران: إذا كانت الارض خلقت من الماء والماء بارد رطب فكيف صارت الارض باردة يابسة ؟ قال: سلبت الندوة فصارت يابسة.

Imran said, ‘When the earth was Created from the water, and the water is cold, wet, then how come the earth cooled as dry?’ He^{asws} said: ‘The moisture was withdrawn so it became dry’.

قال: الحر أنفع أم البارد ؟ قال: بل الحر أنفع من البارد، لان الحر من حر الحيات والبرد من برد الموت وكذلك السموم القاتلة الحار منها أسلم وأقل ضررا من السموم الباردة.

He said, ‘Is the heat more beneficial or the cold?’ He^{asws} said: ‘But, the heat is more beneficial than the cold, because the heat is from the heat of life, and the cold is from the coldness of the death, and similar to that are the killer poisons, the hot ones from these are safer and less harmful than the cold poisons.

وسألاه عن علة الصلاة فقال: طاعة أمرهم بها، وشريعة حملهم عليها، وفي الصلاة توقير له وتبجيل وخضوع من العبد إذا سجد، والاقرار بأن فوقه ربا يعبد و يسجد له.

And they both asked him^{asws} about the reason for the *Salat*, so he^{asws} said: ‘And (act of) obedience they have been Commanded with, and a Law carrying them upon it. And in the *Salat*, there is dignity to Him^{azwj} and a reverence, and humbleness from the servant when he does *Sajdah*, and the acceptance with that above him there is a Lord^{azwj} he is worshipping and doing *Sajdah* to.

وسألاه عن الصوم فقال عليه السلام: امتحنهم بضرب من الطاعة كيما ينالوا بها عنده الدرجات ليعرفهم فضل ما أنعم عليهم من لذة الماء وطيب الخبز، وإذا عطشوا يوم صومهم ذكروا يوم العطش الاكبر في الآخرة وزادهم ذلك رغبة في الطاعة.

And they asked him about the Fasts, so he^{asws} said: ‘Their examination with a variety from the (acts of) obedience in order to attain with it the ranks in His^{azwj} Presence for Him^{azwj} to Make them recognise the merits of what He^{azwj} has Favoured upon them, from the pleasures of (drinking) the water and (eating) the good bread. And when they are thirsty on the day of their Fasts, they would remember the thirst of the Great Day in the Hereafter, and that would increase them in desire regarding the obedience’.

وسألاه لم حرم الزنا؟ قال: لما فيه من الفساد، وذهاب الموارث، وانقطاع الانساب، لا تعلم المرأة في الزنا من أحبلها؟ ولا المولود يعلم من أبوه؟ ولا أرحام موصولة، ولا قرابة معروفة.

And they asked him, 'Why is the adultery Prohibited?' He^{asws} said: 'Due to that is from the corruption, and the doing away of the inheritances, and the termination of the lineages. The woman in the adultery would not know who impregnated her, nor would the new-born know who his father his, nor would the womb relationships be connected, nor would the relatives be recognised'.¹¹⁶

7 - ين: فضالة، عن أبان، عن زياد بن أبي رجاء، عن أبي عبيدة، عن أبي سخيلة، عن سلمان قال: بينا أنا جالس عند رسول الله صلى الله عليه وآله إذا قصد له رجل فقال: يا رسول الله المملوك، فقال رسول الله صلى الله عليه وآله: ابتلى بك وبليت به لينظر الله عز وجل كيف تشكر، وينظر كيف يصبر.

Fazalat, from Aban, from Ziyad Bin Abu Raja'a, from Abu Ubeyda, from Abu Sakheela,

'From Salman^{ra} who said, 'While I^{ra} was seated in the presence of Rasool-Allah^{saww} when a man headed towards him^{saww} and said, 'O Rasool-Allah^{saww}! The slaves. So, Rasool-Allah^{saww} said: 'A Trial with you and a Trial with him for Allah^{azwj} Mighty and Majestic to See how thankful you are, and to See how patient he is''.¹¹⁷

8 - ين: ابن أبي عمير، عن منصور بن يونس، عن الثمالي، عن أحدهما عليهما السلام قال: إن الله تبارك وتعالى يقول: إن من عبادي من يسألني الشيء من طاعتي لاجبه فأصرف ذلك عنه لكي لا يعجبه عمله.

Ibn Abu Umeyr, from Mansour Bin Yunus, from al Sumaly,

'From one of the two (5th - 6th Imam^{asws}) having said: 'Allah^{azwj} Blessed and Exalted is Saying: "From My^{azwj} servants is one who asks Me^{azwj} for the thing something while in My^{azwj} obedience, I^{azwj} Love (to Give it), but I^{azwj} Turn that away from him so that he would not be astounded (amazed) with his deed".¹¹⁸

9 - ما: جماعة، عن أبي المفضل، عن عبيد الله بن الحسين بن إبراهيم، عن علي بن عبد الله بن الحسين بن علي بن الحسين، عن علي بن القاسم بن الحسين بن زيد، عن أبيه، عن جده الحسين، عن أبي عبد الله جعفر بن محمد، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لولا أن الذنب خير للمؤمن من العجب ما خلق الله عز وجل بين عبده المؤمن وبين ذنب أبدا.

A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn Bin Ibrahim, from Ali Bin Abdullah Bin Al Husayn Bin Ali Bin Al Husayn, from Ali Bin Al Qasim Bin Al Husayn Bin Zayd, from his father, from his grandfather Al Husayn,

¹¹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 6

¹¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 7

¹¹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 8

'From Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Had the sin not been better for the *Momin* than the self-conceitedness, Allah^{azwj} Mighty and Majestic would not have Left His^{azwj} *Momin* servant alone with a sin, ever!"¹¹⁹

10 - نهج: قال أمير المؤمنين عليه السلام: إن الله سبحانه وضع الثواب على طاعته والعقاب على معصيته زيادة لعباده عن نعمته، وحياسة لهم إلى الجنة.

Nahj (Al Balagah) –

'Amir Al-Momineen^{asws} said: 'Allah^{azwj} the Glorious Placed the Rewards upon His^{azwj} obedience and the Punishment upon His^{azwj} disobedience, as an increase for His^{azwj} servants of His^{azwj} Scourge (Torment), and as an ushering for them to the Paradise"¹²⁰

11 - وقال عليه السلام في القاصعة: وكلما كانت البلوى والاختبار أعظم كانت المثوبة والجزاء أجزل، ألا ترون أن الله سبحانه اختبر الاولين من لدن آدم صلوات الله عليه إلى الآخرين من هذا العالم بأحجار لا تضر ولا تنفع، ولا تبصر ولا تسمع،

And he^{asws} said during the poisoning (by the sword): 'And every time the Trial and the Test was greater, the Rewards and the Recompense would be more plentiful. Do you not see that Allah^{azwj} the Glorious Tested the former ones from the time of Adam^{as} up to the latter ones from this world with stones (idols) neither harming nor benefitting, nor seeing, nor hearing?

فجعلها بيته الحرام الذي جعله للناس قياما، ثم وضعه بأوعر بقاع الارض حجرا، وأقل نتائق الدنيا مدرا " إلى قوله ": ولكن الله يختبر عبادَه بأنواع الشدائد، و يتعبدُهم بألوان المجاهد، و يبتليهم بضروب المكارد، أخرجا للتكبر من قلوبهم، و إسكانا للتدلل في نفوسهم، وليجعل ذلك أبوابا فتحا إلى فضله، وأسبابا ذللا لعفوه،

So, He^{azwj} Made His^{azwj} Sacred House which He^{azwj} had Made as a standing for the people, the He^{azwj} Placed it in the most difficult place of the earth as a rock, and least of elevation in the world of rain' – up to his^{asws} words: 'But Allah^{azwj} Tests His^{azwj} servants by a variety of the difficulties, and enslaves them with types of fighters, and Tries them with a variety of the abhorrence(s), as an extraction of the arrogance from their hearts, and setting of the humbleness within themselves, and to Make that as open doors to His^{azwj} Grace, and causes easing to His^{azwj} Pardon.

فأله الله في عاجل البغي، وآجل وخامة الظلم وسوء عاقبة الكبر " إلى قوله عليه السلام ": وعن ذلك ما حرس الله عباده المؤمنين بالصلوات والزكوات ومجاهدة الصيام في الايام المفروضات تسكيناً لاطرافهم، وتخشيعة لابصارهم، وتذليلاً لنفوسهم، وتخفيضاً لقلوبهم، وإذهاباً للخيلاء عنهم،

So, Allah^{azwj}, Allah^{azwj}! the rebellion in the immediate (term) and the consequences of the injustice and the evil Punishment of the arrogance' – up to his^{asws} words: 'And of that is

¹¹⁹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 9

¹²⁰ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 10

what Allah^{azwj} Protects His^{azwj} Momineen servants with the *Salats*, and the Zakats, and struggles of the Fasts during the Obligatory days as a calmness of their body parts and a fearing of their sights, and humbleness for themselves, and a lightness for their hearts, and a removal of the haughtiness from them.

لما في ذلك من تعفير عتاق الوجوه بالتراب تواضعا، وإصاق كرائم الجوارح بالارض تصاغرا، ولحوق البطون بالمتون من الصيام تذللا، مع ما في الزكاة من صرف ثمرات الارض وغير ذلك إلى أهل المسكنة والفقير،

(This is) due to what is in that from the wiping the delicate cheeks of the face in the dust in humbleness, and adhesion of the honourable body parts with the ground in be littleness, and touching of the bellies with the backs from Fasting as a humbleness, along with what is in the Zakat from the turning of the fruits of the earth and other than that to the people of need and poverty.

انظروا إلى ما في هذه الافعال من قمع نواجم الفخر، وقمع طوابع الكبر.

Look at what is in these deeds from the curbing of the appearance of the pride, and suppressing the traces of the arrogance”.¹²¹

¹²¹ Bihar Al Anwaar – V 6, The book of Justice, S 1, Ch 25 H 11

(أبواب الموت) * (وما يلحقه إلى وقت البعث والنشور) *

S 2 - CHAPTERS ON DEATH, AND WOULD FACE HIM UP TO THE TIME OF THE RESURRECTION AND THE PUBLICITY

(باب 1) * (حكمة الموت وحقيقته، وما ينبغي أن يعبر عنه) *

CHAPTER 1 – THE WISDOM OF DEATH AND ITS REALITY, AND WHAT IS BEFITTING TO LEARN A LESSON FROM IT

الآيات، الملك: " 67 " الذي خلق الموت والحياة ليبلوكم أيكم أحسن عملا وهو العزيز الغفور " 3 .

The Verses – (Surah) Al Mulk: ***Who Created the death and the life in order to Try you, which of you is best in deeds, and He is the Mighty, the Forgiving [67:2]***

1 - لى: ابن الوليد، عن الصفار، عن ابن يزيد، عن ابن أبي عمير، عن هشام بن سالم قال: قال أبو عبد الله عليه السلام: إن قوما أتوا نبيا لهم فقالوا: ادع لنا ربك يرفع عنا الموت، فدعا لهم فرفع الله تبارك وتعالى منهم الموت، وكثروا حتى ضاقت بهم المنازل وكثر النسل، وكان الرجل يصيح فيحتاج أن يطعم أباه وامه وجده وجد جده، ويوضحهم ويتعاضدهم فشغلوا عن طلب المعاش

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah^{asws} said: 'A group came to a Prophet^{as} of theirs and they said, 'Supplicate to your^{as} Lord^{azwj} for us to raise the death from us'. So, he^{as} supplicated for them and Allah^{azwj} Blessed and Exalted, Raised the death from them, and they multiplied until the houses were constrained with them and the lineages were a lot. And the man would wake up in the morning and he would be needy to feed his father, and his mother, and his grandfather, and grandfather of his grandfather, and he would clean them and stay with them, and was too pre-occupied from seeking the livelihood.

فأتوه فقالوا: سل ربك أن يردنا إلى آجالنا التي كنا عليها، فسأل ربه عز وجل فردهم إلى آجالهم.

They came to him^{as} and said, 'Ask your^{as} Lord^{azwj} that He^{azwj} should Return to us our terms (life-spans) which we used to be upon'. So, he^{as} asked his^{as} Lord^{azwj} Mighty and Majestic, and He^{azwj} Returned their life-spans to them'.¹²²

¹²² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 1

2 - كا: محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن فضالة، عن موسى بن بكر، عن زرارة، عن أبي جعفر عليه السلام قال: الحياة والموت خلقان من خلق الله، فإذا جاء الموت فدخل في الانسان لم يدخل في شيء إلا وخرجت منه الحياة.

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazalat, from Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{asws} having said: 'The life and the death are two creations from the Creation of Allah^{azwj}. So, when the death comes and enters into the human being, it does not enter into anything except and the life exits from it'.¹²³

3 - كا: العدة، عن سهل، عن بعض أصحابنا، عن محمد بن سكين قال: سئل أبو عبد الله عليه السلام عن الرجل يقول: استأثر الله بفلان، فقال: ذا مكروه، فقل: فلان يوجد بنفسه، فقال: لا بأس، أما تراه يفتح فاه عند موته مرتين أو ثلاثاً، فذلك حين يوجد بها لما يرى من ثواب الله عز وجل وقد كان بها ضنيناً.

The number (of reporters), from Sahl, from one of our companions, from Muhammad Bin Sakeyn who said,

'Abu Abdullah^{asws} was asked about the man who says, 'Allah^{azwj} Prefers so and so'. He^{asws} said: 'That is abhorrent'. It was said, 'So and so is excited with himself (to die)'. He^{asws} said: 'There is no problem. But, do you not see him opening his mouth during his death twice or thrice, so that is where he is excited with it due to what he sees from the Rewards of Allah^{azwj} Mighty and Majestic, and he had been guessing with it beforehand'.¹²⁴

4 - ع: عن أبي عبد الله عليه السلام قال: إنما صار الانسان يأكل ويشرب بالنار، ويصير ويعمل بالنور، ويسمع ويشم بالريح، ويجد الطعام والشراب بالماء، ويتحرك بالروح - وساق الحديث إلى أن قال -:

From Abu Abdullah^{asws} having said: 'But rather, the human being became eating and drinking by the fire, and sees and works with the light, and he hears and smells with the wind, and find the taste and drinks with the water, and he moves with the soul' - and the crux of the Hadeeth up to he^{asws} said:

فهكذا الانسان خلق من شأن الدنيا وشأن الآخرة، فإذا جمع الله بينهما صارت حياته في الارض لانه نزل من شأن السماء إلى الدنيا، فإذا فرق الله بينهما صارت تلك الفرقة الموت، ترد شأن الاخرى إلى السماء،

'That is how the human being is Created from a bond of the world and a bond of the Hereafter. When Allah^{azwj} Gathers between the two, it becomes his life in the world, because he descended from a bond of the sky to the earth. So, when Allah^{azwj} Separates between the two that separation becomes the death, the other bond returns to the sky.

¹²³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 1 H 2

¹²⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 1 H 3

فالحياة في الارض، والموت في السماء، وذلك أنه يفرق بين الارواح والجسد، فردت الروح والنور إلى القدس الاولى، وترك الجسد لانه من شأن الدنيا، وإنما فسد الجسد في الدنيا لان الريح تنشف الماء فيبقى الطين فيصير رفاتاً ويبلى، ويرجع كل إلى جوهره الاول، وتحركت الروح بالنفس حركتها من الريح،

Then, the life would be in the earth and the death in the sky, and that is because there is a separation between the souls and the body, so the soul and the light return to the former holiness, and the body is left because it is from a bond of the world. And rather, the body is in the world because the wind evaporates the water and it dries up, and there remains the clay and it would become a residue and decay, and everything would return to its former essence, and the soul moves with the self, its movement being from the wind.

فما كان من نفس المؤمن فهو نور مؤيد بالعقل، وما كان من نفس الكافر فهو نار مؤيد بالنكر، فهذه صورة نار، وهذه صورة نور، والموت رحمة من الله لعباده المؤمنين، ونقمة على الكافرين.

Thus, whatever was from a self of the Momin, so it is a light adherent with the intellect, and whatever was from a self of the *Kafir*, so it is a fire adherent with the denial. So, this one is an image of fire, and this one is an image of light, and the death is a Mercy from Allah^{azwj} to His^{azwj} Momineen servants, and a scourge upon the *Kafirs*".¹²⁵

5 – دعوات الراوندي: قال النبي صلى الله عليه واله: لولا ثلاثة في ابن آدم ما طأطأ رأسه شيء: المرض، والموت، والفقر، وكلهن فيه وإنه لمعهن وثاب.

(The book) Al Da'waat of Al Rawandy –

'The Prophet^{saww} said: 'Had it not been for three (things) in a son of Adam^{as}, nothing would have lowered his head – the illness, and the death, and the poverty; and all these are in him to Test him and to be Rewarded".¹²⁶

¹²⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 4

¹²⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 1 H 5

(باب 2) * (علامات الكبر وأن ما بين الستين إلى السبعين معترك المنايا) * * (وتفسير أرذل العمر) *

CHAPTER 2 – THE SIGNS OF OLD AGE, AND THAT WHATEVER IS BETWEEN THE SIXTY UP TO THE SEVENTY (YEARS) IS A BATTLEFIELD OF THE DEATHS, AND INTERPRETATION OF “The WORST AGE [16:70]”

الآيات، النحل " 16 " والله خلقكم ثم يتوفىكم ومنكم من يرد إلى أرذل العمر لكيلا يعلم بعد علم شيئا إن الله عليم قدير .70

The Verses – (Surah) Al Nahl: *And Allah Created you, then He Causes you to die, and from you is one who is returned to the worst age so that he does not know anything, after knowing. Surely Allah is All-Knowing, Powerful [16:70]*

الحج " 22 " يا أيها الناس إن كنتم في ريب من البعث فإننا خلقناكم من تراب ثم من نطفة ثم من علقة ثم من مضغة مخلقة وغير مخلقة لنبين لكم ونقر في الأرحام ما نشاء إلى أجل مسمى ثم نخرجكم طفلاً ثم لتبلغوا أشدكم ومنكم من يتوفى ومنكم من يرد إلى أرذل العمر لكيلا يعلم من بعد علم شيئا 5.

(Surah) Al Hajj: *O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. [22:5]*

يس " 36 " ومن نعمه ننكسه في الخلق أفلا يعقلون 68.

(Surah) Yaseen: *And one We Grant long life to, We Reverse him in the creation. So, are they not using their intellects? [36:68].*

1 - ل: ابن الوليد، عن الصفار، عن ابن يزيد، عن ابن أبي عمير، عن ابن عبد الحميد، عن الصباح مولى أبي عبد الله عليه السلام قال: كنت مع أبي عبد الله عليه السلام فلما مررنا بأحد قال: ترى الثقب الذي فيه ؟ قلت: نعم، قال: أما أنا فلست أراه، وعلامة الكبر ثلاث: كلال البصر، وانحناء الظهر، ورقة القدم.

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Abdul Hameed,

‘From Al-Sabah, a slave of Abu Abdullah^{asws}, who said, ‘I was with Abu Abdullah^{asws} when we passed by someone, he^{asws} said: ‘Do you see the perforations (coarse skin) which is in him?’ I

said, 'Yes'. He^{asws} said: 'As for I^{asws}, I^{asws} didn't see it, and signs of old age are three – painful eyes, and a bent back, and fragile feet"¹²⁷.

2 - مع: أبي، عن سعد، عن أحمد بن إدريس، عن الأشعري، عن ابن عبد الحميد، عن حدثه قال: مات رجل من آل أبي طالب لم يكن حضره أبو الحسن عليه السلام، فجاءه قوم فلما جلس أمسك القوم كأن على رؤوسهم الطير، فكانوا في ذكر الفقراء والموت فلما جلس قال ابتداء منه: قال رسول الله صلى الله عليه واله: ما بين الستين إلى السبعين معترك المنايا، ثم قال عليه السلام: الفقراء محن الاسلام.

My father, from Sa'ad, from Ahmad Bin Idrees, from Al Ashary, from Ibn Abdul Hameed, from the one who narrated it, said,

'A man from the family of Abu Talib^{asws} died and Abu Al-Hassan^{asws} did not attend, so a group came to him^{asws}. When they came, the group withheld as if there were birds upon their heads. They were in a mention of the poor ones and the death, and when he^{asws} was seated, he^{asws} said initiating from him^{asws}: 'Rasool-Allah^{saww} said: 'What is between the sixty up to seventy (years) are a battlefield of the deaths"¹²⁸.

3 - فس: محمد بن جعفر، عن محمد بن أحمد، عن العباس، عن ابن أبي نجران محمد بن القاسم، عن علي بن المغيرة، عن أبي عبد الله، عن أبيه عليهما السلام قال: إذا بلغ العبد مائة سنة فهي أرذل العمر.

Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'When the (one) reaches one hundred years, then it is **the worst age [16:70]**"¹²⁹.

4 - ل: روي أنه إذا بلغ المائة فذلك أرذل العمر.

It is reported that when he reaches one hundred (years), so that is **the worst age [16:70]**"¹³⁰
(P.s. – This is not a Hadeeth)

5 - وروي: أن أرذل العمر أن يكون عقله عقل ابن سبع سنين.

And it is reported that **the worst age [16:70]**, is that his intellect happens to be the intellect of a child of seven years"¹³¹ (P.s. – This is not a Hadeeth)

6 - ف: عن أبي الحسن الثالث عليه السلام أنه قال يوما: إن أكل البطيخ يورث الجذام، فقيل له: أليس قد آمن المؤمن إذا أتى عليه أربعين سنة من الجنون والجذام والبرص؟ قال: نعم، ولكن إذا خالف المؤمن ما أمر به من آمنه لم يأمن أن تصيبه عقوبة الخلاف.

¹²⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 1

¹²⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 2

¹²⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 3

¹³⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 4

¹³¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 2 H 5

From Abu Al-Hassan^{asws} the 3rd having said one day: 'Eating the watermelon inherits the leprosy'. It was said to him^{asws}, 'Isn't it so that the *Momin* has been secured, when forty years come upon him, from the insanity, and the leprosy, and the vitiligo?' He^{asws} said: 'But, when the *Momin* opposes what he has been Commanded with from the One^{azwj} Who Secured him, he would not be safe from being hit by a Punishment of (acting) opposite".¹³²

7 - شى: عن أبي بصير قال: قال أبو عبد الله عليه السلام: إذا بلغ العبد ثلاثاً وثلاثين سنة فقد بلغ أشده، وإذا بلغ أربعين سنة فقد انتهى منتهاه، وإذا بلغ إحدى وأربعين فهو في النقصان، وينبغي لصاحب الخمسين أن يكون كمن هو في النزع.

From Abu Baseer who said,

'Abu Abdullah^{asws} said: 'When the servant reaches thirty-three years so he has reached (peak of his) strength, and when he reaches forty years, so he has ended to his end-point, and when he reaching forty one (years) so he is in the reduction, and it is befitting for the one of fifty (years) that he becomes like the one who is in the pangs (of death)".¹³³

8 - دعوات الراوندي: قال النبي صلى الله عليه واله: المسلم إذا ضعف من الكبر يأمر الله الملك أن يكتب له في حاله تلك ما كان يعمل وهو شاب نشيط مجتمع.

(The book) Da'waat Al Rawandy -

'The Prophet^{saww} said: 'The Muslim, when he is weak from the old age, Allah^{azwj} Commands the Angel that he writes for him in that state of his, whatever he has done (of good deeds) while he was a youth, active (in his) community".¹³⁴

9 - نهج: قال أمير المؤمنين عليه السلام: العمر الذي أعذر الله فيه إلى ابن آدم ستون سنة.

Nahj (Al Balagah) -

'Amir Al-Momineen^{asws} said: 'The age at which Allah^{azwj} Excuses in it to a son of Adam^{as}, is sixty years".¹³⁵

¹³² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 2 H 6

¹³³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 2 H 7

¹³⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 2 H 8

¹³⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 2 H 9

CHAPTER 3 – THE PLAGUE AND THE FLEEING FROM IT

الايات، البقرة " 2 " ألم تر إلى الذين خرجوا من ديارهم وهم الوف حذر الموت فقال لهم الله موتوا ثم أحياهم إن الله لذو فضل على الناس ولكن أكثر الناس لا يشكرون.

The Verses – (Surah) Al Baqarah: ***Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them; surely Allah is Gracious upon the people, but most of the people are not grateful [2:243]***

1 - ن: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: قيل للصادق عليه السلام: أخبرنا عن الطاعون، فقال: عذاب الله لقوم، ورحمة لآخرين، قالوا: وكيف تكون الرحمة عذاباً؟ قال: أما تعرفون أن نيران جهنم عذاب على الكفار، وخزنة جهنم معهم فيها فهي رحمة عليهم.

Al Mufassar, from Ahmad Bin Al Hassan Al Husayni,

'From Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'It was said to Al-Sadiq^{asws}: 'Inform us about the plague'. He^{asws} said: 'A Punishment of Allah^{azwj} to a people, and a Mercy to others'. They said, 'And how can a Punishment be a Mercy?' He^{asws} said: 'Are you not recognising that Fires of Hell are a Punishment upon the *Kafirs*, and the keepers of Hell are with them in it, but it is a Mercy upon them"¹³⁶.

2 - ن: بالاسانيد الثلاثة، عن الرضا، عن آبائه عليهم السلام قال: قال علي عليه السلام: الطاعون ميتة وحية.

By the three chains,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} said: 'The plague is a quick death"¹³⁷.

3 - ع: ابن المتوكل، عن السعد آبادي، عن البرقي، عن ابن محبوب، عن عاصم بن حميد، عن علي بن المغيرة قال: قلت لأبي عبد الله عليه السلام: القوم يكونون في البلد يقع فيها الموت، ألهم أن يتحولوا عنها إلى غيرها؟ قال: نعم، قلت: بلغنا أن رسول الله صلى الله عليه واله عاب قوماً بذلك،

Ibn Al Mutawakkal, from Al Sa'ad Abady, from Al Barqy, from Ibn Mahboub, from Aasim Bin Hameed, from Ali Bin Al Mugheira who said,

'I said to Abu Abdullah^{asws}, 'The people happen to be in the city in which the death occurs (by plague). It is for them that they transfer from it to another?' He^{asws} said: 'Yes'. I said, 'It has reached us that Rasool-Allah^{saww} faulted a people with that'.

¹³⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 1

¹³⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 2

فقال: أولئك كانوا رتبة بإزاء العدو فأمرهم رسول الله صلى الله عليه وآله أن يثبتوا في موضعهم، ولا يتحولوا منه إلى غيره، فلما وقع فيهم الموت تحولوا من ذلك المكان إلى غيره، فكان تحويلهم من ذلك المكان إلى غيره كالفرار من الزحف.

He^{asws} said: 'Those were a category facing the enemy, so Rasool-Allah^{saww} ordered them that they should stay in their places and not to transfer from it to somewhere else. When the death (by killing of enemies) occurred among them, they transferred from that place to another, so their transfer from that place to another would (otherwise) have been like the fleeing from the army'.¹³⁸

4 - مع: ابن الوليد، عن الصفار، عن أحمد بن محمد، عن أبيه، عن فضالة، عن أبان الأحمر قال: سأل بعض أصحابنا أبا الحسن عليه السلام عن الطاعون يقع في بلدة وأنا فيها، أتحول عنها؟ قال: نعم، قال: ففي القرية وأنا فيها أتحول عنها؟ قال: نعم، قال: ففي الدار وأنا فيها أتحول عنها؟ قال: نعم، قلت: فإننا نتحدث أن رسول الله صلى الله عليه وآله قال: الفرار من الطاعون كالفرار من الزحف،

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban Al Ahmar who said,

'One of our companions asked Abu Al-Hassan^{asws}, 'About the plague occurring in a city and I am in it, should I transfer from it?' He^{asws} said: 'Yes'. He said, 'In the township and I am in it, should I transfer from it?' He^{asws} said: 'Yes'. He said, 'In the house and I am in it, should I transfer from it?' He^{asws} said: 'Yes'. I said, 'But we are narrating that Rasool-Allah^{saww} said: 'The fleeing from the plague is like fleeing from the army'.

قال: إن رسول الله صلى الله عليه وآله إنما قال هذا في قوم كانوا يكونون في الثغور في نحو العدو. فيقع الطاعون فيحلون أماكنهم ويفرون منها، فقال رسول الله صلى الله عليه وآله ذلك فيهم.

He^{asws} said: 'Rasool-Allah^{saww} rather said this regarding a group who happened to be in a trench near the enemy, and the plague occurred, so they would have vacated their places and fled from it, therefore Rasool-Allah^{saww} said that regarding them'.¹³⁹

5 - وروي: أنه إذا وقع الطاعون في أهل مسجد فليس لهم أن يفروا منه إلى غيره.

And it is reported that when the plague occurs among the people of a Masjid, it isn't for them that they flee from it to somewhere else'. (P.S. – This is not a Hadeeth)

رواه علي بن جعفر في كتاب المسائل، عن أخيه موسى عليه السلام قال: سألته عن الوباء يقع في الأرض هل يصلح للرجال أن يهرب منه؟ قال: يهرب منه ما لم يقع في مسجده الذي يصلي فيه، فإذا وقع في أهل مسجده الذي يصلي فيه فلا يصلح الهرب منه.

¹³⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 3

¹³⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 4

It is reported by Ali son of Ja'far^{asws} in 'Kitab Al Masail', from his brother^{asws} Musa^{asws}, said, 'I asked him^{asws}, The epidemic occurring in the land, is it correct for the men that they flee from it?' He^{asws} said: 'He would flee from it for as long as it did not occur in his Masjid in which he prays *Salat* in. So, when it does occur in his Masjid in which he prays *Salat* in, then it is not correct for the fleeing from it'.¹⁴⁰

6 - ن: جعفر بن علي بن أحمد، عن الحسن بن محمد بن علي، عن محمد بن علي، عن محمد بن عمر بن عبد العزيز، عن سمع الحسن بن محمد النوفلي، عن الرضا عليه السلام قال: إن قوما من بني إسرائيل هربوا من بلادهم من الطاعون وهم الوف حذر الموت فأماهم الله في ساعة واحدة، فعمد أهل تلك القرية فحظروا عليهم حظيرة (2) فلم يزالوا فيها حتى نخرت عظامهم فصاروا رميما،

Ja'far Bin Ali Bin Ahmad, from Al Hassan Bin Muhammad Bin Ali, from Muhammad Bin Ali, from Muhammad Bin Umar Bin Abdul Aziz, from the one who heard Al Hassan Bin Muhammad Al Nowfaly,

'From Al-Reza^{asws} having said: 'A people from the children of Israel fled from their city from the plague, and they were thousands wary of death. So, Allah^{azwj} Caused them to die in one moment. So, the people of that town deliberated and made a big hall for them, and they did not cease to be in it until their bones crumbled and they became dust.

فمر بهم نبي من أنبياء بني إسرائيل فتعجب منهم ومن كثرة العظام البالية، فأوحى الله عزوجل إليه: أتحب أن أحييهم لك فتذرهم ؟ فقال: نعم يا رب،

A Prophet^{as} from the Prophets^{as} of the children of Israel passed by them and he wondered from them and from the lots of worn out bones. So, Allah^{azwj} Revealed unto him^{as}: "Would you^{as} like it if I^{azwj} were to Revive them for you^{as}, and you^{as} warn them?" He^{as} said: 'Yes, O Lord^{azwj}.'

فأوحى الله عزوجل: أن نادهم، فقال: أيتها العظام البالية ! قومي بإذن الله عزوجل، فقاموا أحياء أجمعون ينفضون التراب عن رؤوسهم.

Allah^{azwj} Mighty and Majestic Revealed: "Call out to them!" He^{as} said: 'O you worn out bones! Arise by the Permission of Allah^{azwj} Mighty and Majestic!' They arose alive altogether, clearing the dust from their heads".¹⁴¹

7 - كا: محمد بن يحيى يرفعه، عن أمير المؤمنين عليه السلام قال: دعا نبي من الانبياء على قومه فقيل: له اسلط عليهم عدوهم ؟ فقال: لا، فقيل له: فالجوع ؟ فقال: لا، فقيل له: ما تريد ؟ فقال: موت دفيق يحزن القلب ويقل العدد: فأرسل عليهم الطاعون.

Muhammad Bin Yahya raising it,

¹⁴⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 5

¹⁴¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 6

'From Amir Al-Momineen^{asws} having said: 'A Prophet^{as} from the Prophets^{as} supplicated against his^{as} people. It was said to him^{as}, 'Will their enemies overcome upon them?' He^{as} said: 'No'. It was said to him^{as}, 'The hunger?' He^{as} said: 'No'. It was said to him^{as}, 'Then what do you^{as} want?' He^{as} said: 'A quick death grieving the heart and reducing the numbers', so the plague was Sent upon them".¹⁴²

8 - فس: " ألم تر إلى الذين خرجوا " الآية قال: إنه كان وقع طاعون بالشام في بعض المواضع فخرج منهم خلق كثير هربا من الطاعون فصاروا إلى مفازة فماتوا في ليلة واحدة كلهم، وكانوا حتى أن المار في تلك الطرق كان ينحي عظامهم برجله عن الطريق، ثم أحياهم الله عزوجل وردهم إلى منازلهم وعاشوا دهرا طويلا ثم ماتوا و دفنوا.

Have you not seen those who exited [2:243] – the Verse. He said, 'It was the occurrence of plague at Syria in one of the places, so a lot of people went out fleeing from the plague and they came to a wilderness, and they all died in one night. And they were there until the passer-by in that road would kick their bones with his leg from the road. Then Allah^{azwj} Mighty and Majestic Revived them and Returned them to their houses, and they lived for a long time, then they died and they were buried'.¹⁴³ (P.S. – This is not a Hadeeth)

9 - كا: العدة، عن سهل، عن ابن محبوب، عن عمر بن يزيد، وغيره عن بعضهم، عن أبي عبد الله عليه السلام، وبعضهم عن أبي جعفر عليه السلام في قول الله عزوجل: " ألم تر إلى الذين خرجوا من ديارهم وهم الوف حذر الموت فقال لهم الله موتوا ثم أحياهم " فقال: إن هؤلاء أهل مدينة من مدائن الشام، وكانوا سبعين ألف بيت، وكان الطاعون يقع فيهم في كل أوان فكانوا إذا أحسوا به خرج من المدينة الاغنياء لقوتهم، وبقي فيها الفقراء لضعفهم،

The number (of reporters), from Sahl, from Ibn Mahboub, from Umar Bin Yaaeed, and someone else,

'From Abu Abdullah^{asws}, and one of them from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: "Die!" Then He Revived them [2:243].** He^{asws} said: 'These were city folk from the cities of Syria, and there were seventy thousand households, and plague used to occur among them every time. So, whenever they sensed it, the rich ones would exit the city due to their (financial) strength and the poor would remain due to their (financial) weakness.

فكان الموت يكثر في الذين أقاموا، ويقل في الذين خرجوا، فيقول الذين خرجوا: لو كنا أقمنا لكثرت فينا الموت، ويقول الذين أقاموا: لو كنا خرجنا لقلل فينا الموت،

So, the death occurred mostly among those who would remain and less among those who went out. So those who left said, 'Had we been of those who remained, death would have been frequent among us'. And those who remained said, 'Had we been of those who went out, death would have been less among us'.

¹⁴² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 7

¹⁴³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 8

قال: فاجمع رأيهم جميعا أنه إذا وقع الطاعون وأحسوا به خرجوا كلهم من المدينة، فلما أحسوا بالطاعون خرجوا جميعا وتنجوا عن الطاعون حذر الموت،

He^{asws} said: 'So they formed a consensus of their opinions that whenever they would sense the plague occurring among them, all of them would go out from the city. When they sensed the plague affecting them, all of them went out and took precaution against the death.

فساروا في البلاد ما شاء الله، ثم إنهم مروا بمدينة خربة قد جلا أهلها عنها وأفناهم الطاعون فنزلوا بها فلما حطوا رحالهم واطمأنوا بها قال الله عزوجل: موتوا جميعا، فماتوا من ساعتهم وصاروا رميما عظاما تلوح وكانوا على طريق المارة فكنتهم المارة فنحوهم وجمعوهم في موضع،

So, they travelled in the countryside for as long as Allah^{azwj} so Desired. Then they passed by a city which was in ruins and its inhabitants had all left, being destroyed by the plague. So, they encamped there, and settled their belongings being reassured by it. Allah^{azwj} Said to them: "All of you die!" They all died at that instant and became decayed. The passers-by passed by and collected their ashes (remains) and gathered them in one place.

فمر بهم نبي من أنبياء بني إسرائيل يقال له: حزقيل فلما رأى تلك العظام بكى واستعبر، وقال: يا رب ! لو شئت لحييتهم الساعة كما أمتتهم فعمروا بلادك، وولدوا عبادك، وعبدوك مع من يعبدك من خلقك،

Then a Prophet^{as} from the Prophets^{as} of the Children of Israel passed by them, whose name was Hizkeel^{as}. So, when he^{as} saw those bones, he^{as} wept and reflected upon it and said: 'O Lord^{azwj}! If You^{azwj} so Wish, You^{azwj} can Revive them instantly, just as You^{azwj} Caused them to die, so they would then inhabit Your^{azwj} Country, and bear Your^{azwj} servants who would worship You^{azwj} along with those from Your^{azwj} creatures who worship You^{azwj}.

فأوحى الله تعالى إليه: أفتحب ذلك ؟ فقال: نعم يا رب فأحييهم، قال: فأوحى الله عزوجل إليه: قل: كذا وكذا، فقال الذي أمره الله عزوجل أن يقول

So Allah^{azwj} the Exalted Revealed unto him^{as}: "Is that what you^{as} would like to happen?' He^{as} said: 'Yes, O Lord^{azwj}! Revive them". So Allah^{azwj} Revealed unto him^{as}; "Say such and such". So he^{as} said that which Allah^{azwj} Mighty and Majestic had Commanded him^{as} to say'.

فقال أبو عبد الله عليه السلام: وهو الاسم الاعظم - فلما قال حزقيل ذلك الكلام نظر إلى العظام يطير بعضها إلى بعض فعادوا أحياء ينظر بعضهم إلى بعض، يسبحون الله عز ذكره، ويكبرونه ويهللونه، فقال حزقيل عند ذلك: أشهد أن الله على كل شئ قدير.

Abu Abdullah^{asws} said: 'And it was the Great Name (Al-Ism Al-Aazam). When Hizkeel^{as} said that Word, he^{as} saw the bones flying towards each other. So, they came back alive. Some of them looked at the others Glorifying Allah^{azwj} and Exclaiming His^{azwj} Greatness and Extolling

His^{azwj} Holiness. So Hizkeel^{as} said during that: 'I^{as} hereby testify that Allah^{azwj} has Power over all things'.

قال عمر بن يزيد: فقال أبو عبد الله عليه السلام: فيهم نزلت هذه الآية.

Umar Bin Yazeed (the narrator) said, 'Abu Abdullah^{asws} said: 'This Verse was Revealed regarding them''.¹⁴⁴

10 - دعوات الراوندي، سئل زين العابدين عليه السلام عن الطاعون: أنبرأ ممن يلحقه فإنه معذب؟ فقال عليه السلام: إن كان عاصيا فابراً منه، طعن أو لم يطعن، وإن كان لله عزوجل مطيعاً فإن الطاعون مما تمحص به ذنوبه،

(The book) Dawaat Al Rawandy –

Zayn Al-Abideen^{asws} was asked about the plague, 'Should we disavow from the one who is afflicted with it, for it is a Punishment?' He^{asws} said: 'If he was disobedient, then disavow from him, whether he was afflicted with the plague or not, but if he was obedient to Allah^{azwj} Mighty and Majestic, then the plague would be from what his sins are being purified by.

إن الله عزوجل عذب به قوماً، ويرحم به آخرين، واسعة قدرته لما يشاء، أما ترون أنه جعل الشمس ضياءً لعباده و منضجاً لثمارهم ومبلعاً لاقواتهم؟ وقد يعذب بها قوماً يبتليهم بجرها يوم القيامة بذنوبهم وفي الدنيا بسوء أعمالهم.

Allah^{azwj} Mighty and Majestic Punishes a people with it, and Mercies a people with it. His^{azwj} Power is vast to whomever He^{azwj} so Desires. But, do you not see that He^{azwj} Made the sun as an illumination for His^{azwj} servants and a ripener for their fruits and a deliverer of their subsistence? And He^{azwj} Punishes a people with it by its heat on the Day of Judgment due to their sins, and in the world due to their evil deeds''.¹⁴⁵

¹⁴⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 9

¹⁴⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 3 H 10

(باب 4) * (حب لقاء الله وذم الفرار من الموت) *

CHAPTER 4 – LOVE OF MEETING ALLAH^{azwj} AND CONDEMNATION OF THE FLEEING FROM THE DEATH

الايات، البقرة " 2 " قل إن كانت لكم الدار الآخرة عند الله خالصة من دون الناس فتمنوا الموت إن كنتم صادقين

The Verses – (Surah) Al Baqarah: **Say: 'If the house of the Hereafter with Allah was for you especially from besides the (other) people, then wish for death if you are truthful' [2:94]**

* ولن يتمنوه أبدا بما قدمت أيديهم والله عليم بالظالمين

And they will never be wishing for it, ever, due to what account of what their hands have sent forward; and Allah is a Knower of the unjust [2:95]

* ولتجدنهم أحرص الناس على حياة ومن الذين أشركوا يود أحدهم لو يعمر ألف سنة وما هو بمزحزحه من العذاب أن يعمر والله بصير بما يعملون 94 – 96.

And you will find them as greediest of the people upon the life and (even) more than those who are associating; (each) one of them hopes if he could live for a thousand years, and it would not remove him from the Punishment (even) if he does live; and Allah Sees what they are doing [2:96]

آل عمران " 3 " ولقد كنتم تمنون الموت من قبل أن تلقوه فقد رأيتموه وأنتم تنظرون 143 "

(Surah) Aal-e-Imran: **'And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]**

وقال تعالى: " الذين قالوا لآخوانهم وقعدوا لو أطاعونا ما قتلوا قل فادعوا عن أنفسكم الموت إن كنتم صادقين 168.

And the Exalted Said: **Those who said of their brethren whilst they sat (not fighting): 'Had they obeyed us, they would not have been killed'. Say: 'Then stave off death from yourselves if you are truthful' [3:168]**

النساء " 4 " أينما تكونوا يدرككم الموت ولو كنتم في بروج مشيدة 78.

(Surah) Al Nisaa: **Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers [4:78]**

يونس " 10 " إن الذين لا يرجون لقاءنا ورضوا بالحياة الدنيا وأطمأنوا بها والذين هم عن آياتنا غافلون

(Surah) Yunus^{as}: **Surely those who are not wishing for meeting Us and are pleased with the life of the world and are content with it, and those who are heedless of Our Signs [10:7]**

* اولئك مأويهم النار بما كانوا يكسبون 7 - 8.

They, their abode is the Fire due to what they had been earning [10:8]

الاحزاب " 33 " قل لن ينفعكم الفرار إن فررتم من الموت أو القتل وإذا لا تتمتعون إلا قليلا. 16

(Surah) Al Ahzaab: ***Say, 'The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16]***

الجمعة " 62 " قل يا أيها الذين هادوا إن زعمتم أنكم أولياء الله من دون الناس فتمنوا الموت إن كنتم صادقين

(Surah) Al Jumma: ***Say: 'O you, those who are Jews! If you are alleging that you are the friends of Allah besides the people, then wish for the death if you were truthful' [62:6]***

* ولا يتمنونه أبدا بما قدمت أيديهم والله عليم بالظالمين

And they will never wish it, ever, due to what their hands have sent ahead, and Allah is Knowing of the unjust ones [62:7]

* قل إن الموت الذي تفرون منه فإنه ملائكم ثم تردون إلى عالم الغيب والشهادة فينبئكم بما كنتم تعملون 6 - 8.

Say: 'Surely the death which you are fleeing from, so it will meet you, then you will be sent back to the Knower of the unseen and the seen, and He will Inform you of what you had been doing [62:8]

1 - فس: " فتمنوا الموت إن كنتم صادقين " قال: إن في التوراة مكتوب: أولياء الله يتمنون الموت، ثم قال: " إن الموت الذي تفرون منه فإنه ملائكم ".

then wish for the death if you were truthful' [62:6], he said, 'It is written in the Torah: The friends of Allah^{azwj} are wishing for the death'. Then Said: 'Surely the death which you are fleeing from, so it will meet you, [62:8]'¹⁴⁶ (P.s. – This is not a Hadeeth)

2 - ين: ابن أبي عمير، عن الحكم بن أيمن عن داود الازاري، عن أبي جعفر عليه السلام قال: ينادي مناد كل يوم: لد للموت واجمع للفناء وابن للخراب.

Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood al Abzary,

'From Ja'far^{asws} having said: 'A Caller Calls out every day: '(You are) begetting for the death, and amassing for the annihilation, and building for the ruination!''¹⁴⁷

¹⁴⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 1

¹⁴⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 2

3 - ين: ابن محبوب، عن أبي أيوب، عن أبي عبيدة قال: قلت لأبي جعفر عليه السلام: جعلت فداك حدثني بما أنتفع به، فقال: يا أبا عبيدة ما أكثر ذكر الموت إنسان إلا زهد في الدنيا.

Ibn Mahboub, from Abu Ayoub, from Abu Ubeyda who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! Narrate to me with what I can benefit with'. He^{asws} said: 'O Abu Ubeyda! The human being will not frequent mentioning (remembering) the death except he would become ascetic in the world'.¹⁴⁸

4 - ين: علي بن النعمان، عن ابن مسكان، عن داود، عن زيد بن أبي شيبه الزهري، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه واله: الموت، الموت، جاء الموت بما فيه، جاء بالروح والراحة والكرة المباركة إلى جنة عالية لاهل دار الخلود الذين كان لها سعيهم وفيها رغبتهم، وجاء الموت بما فيه، جاء بالشقوة والندامة والكرة الخاسرة إلى نار حامية لاهل دار الغرور الذين كان لها سعيهم وفيها رغبتهم.

Ali Bin Al Numan, from Ibn Muskan, from Dawood, from Zayd Bin Abu Shayba Al Zuhry,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The death! The death! The death comes with whatever is in it, coming with the breeze, and the comfort, and the Blessed turning to the high Paradise for the people of the eternal house, those who were striving for it, and were desirous with regards to it. And the death comes with whatever is in it, coming with the wretchedness, and the regret, and the losing turning to the Fire of the abyss for the people of the house of deceit, those whose striving was for it, and their desiring was regarding it'.¹⁴⁹

5 - وقال: إذا استحققت ولاية الشيطان والشقاوة جاء الامل بين العينين و ذهب الاجل وراء الظهر.

And he said, 'When the wilayah of the Satan^{la} and the wretchedness is deserved, the hopes come between the eyes, and the death goes behind the back'.¹⁵⁰ (P.s. – This is not a Hadeeth)

6 - قال: وقال: سئل رسول الله صلى الله عليه واله: أي المؤمنين أكيس؟ قال: أكثرهم ذكرا للموت، وأشداهم استعدادا له.

He said, 'And a questioner asked Rasool-Allah^{saww}, 'Which of the Momineen is cleverest?' He^{saww} said: 'The most frequent of them in remembering the death, and the strongest of them is counting towards it (willing)'.¹⁵¹

7 - وقال أمير المؤمنين عليه السلام أيها الناس كل امرئ لاق في فراره ما منه يفر، والاجل مساق النفس إليه، والهرب منه موافاته.

¹⁴⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 3

¹⁴⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 4

¹⁵⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 5

¹⁵¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 6

And Amir Al-Momineen^{asws} said: 'O you people! Every person would meet in his fleeing what he is fleeing from, and the life-span(s) are ushering the soul towards it, and the fleeing from it is submitting to it'.¹⁵²

8 - لي: الدقاق عن محمد بن هارون عن عبيد الله بن موسى، عن محمد بن الحسين، عن محمد بن محسن، عن ابن ظبيان، عن الصادق، عن آبائه، عن أمير المؤمنين عليهم السلام قال: لما أراد الله تبارك وتعالى قبض روح إبراهيم عليه السلام أهبط الله ملك الموت، فقال: السلام عليك يا إبراهيم! قال: وعليك السلام يا ملك الموت أذاع أم ناع؟ قال: بل دأع يا إبراهيم؟ فأجب، قال إبراهيم: فهل رأيت خليلاً يميت خليله؟

Al Daqaq, from Muhammad Bin Haroun, from Ubeydullah Bin Musa, from Muhammad Bin Al Husayn, from Muhammad Bin Mahsan, from Ibn Zabyan,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'When Allah^{azwj} Blessed and Exalted Wanted to Capture the soul of Ibrahim^{as}, Allah^{azwj} Sent down the Angel of death and he said, 'The greetings be upon you^{as}, O Ibrahim^{as}!' He^{as} said: 'And upon you be the greetings, O Angel of death! Are you going to take my^{as} soul or giving me^{as} news of someone else's death?' He said, 'But, I am to take your^{as} soul, O Ibrahim^{as}, therefore answer'. Ibrahim^{as} said: 'Have you ever seen a friend causing the death of his friend?'

قال: فرجع ملك الموت حتى وقف بين يدي الله جل جلاله فقال: إلهي قد سمعت ما قال خليلك إبراهيم، فقال الله جل جلاله يا ملك الموت إذهب إليه وقل له: هل رأيت حبيباً يكره لقاء حبيبه؟ إن الحبيب يحب لقاء حبيبه.

He^{asws} said: 'So, the Angel of death returned until he paused in front of Allah^{azwj}, Majestic is His^{azwj} Majesty and he said, 'My God^{azwj}! You^{azwj} have Heard what Your^{azwj} friend Ibrahim^{as} said'. Allah^{azwj}, Majestic is His^{azwj} Majesty Said: "O Angel of death!" Go to him^{as} and say to him^{as}: 'Have you^{as} seen a beloved one disliking meeting his beloved?' Surely the beloved loves to meet his beloved"¹⁵³.

9 - ل: ابن المغيرة، عن جده، عن جده، عن السكوني، عن الصادق، عن أبيه عليهما السلام قال أتى النبي صلى الله عليه واله رجل فقال: ما لي لا أحب الموت؟ فقال له: ألك مال؟ قال نعم، قال: فقدمته؟ قال: لا، قال: فمن ثم لا تحب الموت.

Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'A man came to the Prophet^{saww} and he said, 'What is the matter I do not love the death?' He^{saww} said to him: 'Is there wealth for you?' He said, 'Yes'. He^{saww} said: 'Did you send it ahead?' He said, 'No'. He^{saww} said: 'So, from then, you do not love the death"¹⁵⁴.

¹⁵² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 7

¹⁵³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 8

¹⁵⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 9

10 - ل: أبي، عن سعد، عن أحمد بن محمد، عن ابن أبي عمير، عن حمزة بن حمران، عن أبي عبد الله عليه السلام قال: لم يخلق الله عز وجل يقينا لاشك فيه أشبه بشك لا يقين فيه من الموت.

My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamza Bin Humran,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Mighty and Majestic did not Create a certainty there being no doubt in it, more resembling with a doubt there being no certainty in it, than the death"¹⁵⁵.

11 - ل: الفامي وابن مسرور معا، عن ابن بطه، عن البرقي، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن الصادق، عن أبيه، عن جده عليهم السلام قال: سئل أمير المؤمنين عليه السلام: بماذا أحببت لقاء الله؟ قال: لما رأيته قد اختار لي دين ملائكته ورسله وأنبيائه علمت أن الذي أكرمني بهذا ليس ينساني فأحببت لقائه.

Al Famy and Ibn Masrour both together, from Ibn batah, from Al barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} was asked, 'With what do you^{asws} love meeting Allah^{azwj}? He^{asws} said: 'Due to what I^{asws} see Him^{azwj} to have Chosen for me^{asws} a Religion of His^{azwj} Angels and His^{azwj} Rasools^{as} and His^{azwj} Prophets^{as}, I^{asws} know that the One^{azwj} Who Honoured me^{asws} with this, wouldn't forget me^{asws}, so I^{asws} love to meet Him^{azwj}'.¹⁵⁶

12 - يد: الحمداني، عن علي، عن أبيه، عن محمد بن سنان، عن أبي الجارود عن أبي جعفر، عن آبائه عليهم السلام مثله.

Al Hamdany, from Ali, from his father, from Muhammad Bin Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} – similar to it"¹⁵⁷.

13 - ل: الخليل، عن أبي العباس السراج، عن قتيبة، عن عبد العزيز، عن عمرو بن أبي عمرو، عن عاصم بن عمر بن قتادة، عن محمود بن لبيد أن رسول الله صلى الله عليه واله قال: شيئان يكرههما ابن آدم: يكره الموت والموت راحة للمؤمن من الفتنة، ويكره قلة المال وقلة المال أقل للحساب.

Al Khaleel, from Abu Al Abbas Al Saraaj, from Quteybah, from Abdul Aziz, from Amro Bin Abu Amro, from Aasim Bin Umar Bin Qatadah, from Mahmound Bin Labeed,

Rasool-Allah^{saww} said: 'Two things the son of Adam^{as} dislikes – he dislikes the death and the death is a rest for the *Momin* from the Fitna, and he dislikes the scarcity of the wealth, and scarcity of the wealth is (means) reduction in the Reckoning"¹⁵⁸.

14 - ل: أبي، عن سعد، عن الاصبهاني، عن المنقري، عن غير واحد، عن أبي عبد الله عليه السلام قال: من أحب الحياة ذل.

¹⁵⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 10

¹⁵⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 11

¹⁵⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 12

¹⁵⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 13

My father, from Sa'ad, from Al Asbahany, from Al Minqary, from someone else,

'From Abu Abdullah^{asws} having said: 'One who loves the life would be disgraced''.¹⁵⁹

15 - ن: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: جاء رجل إلى الصادق عليه السلام فقال: قد سئمت الدنيا فأتمني على الله الموت، فقال: تمن الحياة لتطيع لا تعصي، فلان تعيش فتطيع خير لك من أن تموت فلا تعصي ولا تطيع.

Al Mufassir, from Ahmad Bin Al Hassan Al Husayni,

'From Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'A man came to Al-Sadiq^{asws} and he said, 'I am fed up with the world and I wish to Allah^{azwj} for the death'. He^{asws} said: 'Wish for the life to obey (Allah^{azwj}) and not to disobey. Presently you are living and your obeying is better for you than if you were to die and you neither disobey nor obey (because you are dead)''.¹⁶⁰

16 - ما: ابن مخلد، عن أبي عمرو، عن الحارث بن محمد، عن الواقدي محمد بن عمر عن عبد الله بن جعفر الزهري، عن يزيد بن الهاد، عن هند بنت الحارث الفراسية، عن أم الفضل قالت: دخل رسول الله صلى الله عليه واله على رجل يعوده وهو شاك فتمنى الموت فقال رسول الله صلى الله عليه واله: لا تتمن الموت فإنك إن تك محسناً تزدد إحساناً إلى إحسانك وإن كنت مسيئاً فتؤخر لتستعذب فلا تمنوا الموت.

Ibn Makhlad, from Abu Amro, from Al Haris Bin Muhammad, from Al Waqady Muhammad Bin Umar, from Abdullah Bin Ja'far Al Zuhry, from Yazeed Bin Al Haad, from Hind daughter of Al Haris Al Farsiyat, from Umm Al Fazl who said,

'Rasool-Allah^{saww} went to a man to console him and he was shaking and wishing for the death, so Rasool-Allah^{saww} said: 'Do not wish for the death, for you, if you were a good doer, you will be increasing good deeds to your good deeds (by staying alive), but if you were an evil doer, then you are delayed for repenting, therefore do not wish for the death''.¹⁶¹

17 - مع: ابن الوليد، عن الصفار، عن ابن معروف، عن علي بن مهزيار، عن القاسم بن محمد، عن عبد الصمد بن بشير، عن بعض أصحابه، عن أبي عبد الله عليه السلام قال: قلت له: أصلحك الله من أحب لقاء الله أحب لقاءه ؟ ومن أبغض لقاء الله أبغض الله لقاءه ؟ قال: نعم، قلت.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bin Mahziyar, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from one of his companions,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well! One who loves to meet Allah^{azwj}, would Allah^{azwj} Love to Meet him (as well)? And one who hates meeting Allah^{azwj}, would Allah^{azwj} (also) Hate meeting him?' He^{asws} said: 'Yes'.

¹⁵⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 14

¹⁶⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 15

¹⁶¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 16

فوالله إنا لنكره الموت ! فقال: ليس ذاك حيث تذهب، إنما ذلك عند المعاينة، إذا رأى ما يحب فليس شيء أحب إليه من أن يتقدم، والله يحب لقاءه وهو يحب لقاء الله حينئذ، وإذا رأى ما يكره فليس شيء أبغض إليه من لقاء الله عزوجل والله عزوجل يبغض لقاءه.

But, by Allah^{azwj}! We tend to dislike the death!’ He^{asws} said: ‘That isn’t where you are going with it. But rather, that is during the witnessing, when he sees what he loves, so there wouldn’t be anything more beloved to him than to go ahead, and Allah^{azwj} would Love to Meet him, and he would love to meet Allah^{azwj} at that time. And/But when he sees what he dislikes, then there wouldn’t be anything more hateful to him than meeting Allah^{azwj} Mighty and Majestic, and Allah^{azwj} Mighty and Majestic would Hate Meeting him’¹⁶².

18 - مع: محمد بن إبراهيم، عن أحمد بن يونس المعاذي، عن أحمد الحمداي، عن محمد بن محمد بن الأشعث، عن موسى بن إسماعيل، عن أبيه، عن جده، عن جعفر بن محمد عليهما السلام قال: كان للحسن بن علي بن أبي طالب صلوات الله عليهما صديق وكان ماجنا فتباطى عليه أياما فجاءه يوما فقال له الحسن عليه السلام: كيف أصبحت ؟ فقال: يا بن رسول الله أصبحت بخلاف ما أحب ويحب الله ويحب الشيطان،

Muhammad Bin Ibrahim, from Ahmad Bin Yunus Al Ma’azy, from Ahmad Al Hamdany, from Muhammad Bin Muhammad Bin Al Ash’as, from Musa Bin Ismail, from his father, from his grandfather,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘There was a friend for Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} and he was a ‘Majana’ (doesn’t care what he says or does). He was absent for days, then he came one day and Al-Hassan^{asws} said to him: ‘How was your morning?’ He said, ‘O son^{asws} of Rasool-Allah^{saww}! I became opposite of what I love, and Allah^{azwj} Loves and the Satan^{la} loves’.

فضحك الحسن عليه السلام ثم قال: وكيف ذاك ؟ قال: لان الله عزوجل يحب ان اطيعه ولا أعصيه ولست كذلك، والشيطان يحب أن أعصي الله ولا اطيعه ولست كذلك، وأنا احب أن لا أموت ولست كذلك،

So, Al-Hassan^{asws} laughed, then said: ‘And how is that?’ He said, ‘Because Allah^{azwj} Mighty and Majestic Loves that I obey Him^{azwj} and not disobey Him^{azwj}, and it isn’t like that; and the Satan^{la} loves that I disobey Allah^{azwj} and not obey Him^{azwj}, and it isn’t like that; and I love that I love not to die and it isn’t like that’.

فقام إليه رجل فقال: يا بن رسول الله ما بالنا نكره الموت ولا نحبه ؟ قال: فقال الحسن عليه السلام: إنكم أخرتكم آخرتكم وعمرتم دنياكم، فأنتم تكرهون النقلة من العمران إلى الخراب.

A man stood up to him^{asws} and he said, ‘O son^{asws} of Rasool-Allah^{saww}! What is the matter with us we dislike the death and do not love it?’ Al-Hassan^{asws} said: ‘You all have ruined your Hereafter and built your world, so (now) you are disliking the transfer from the building to the ruins’¹⁶³.

¹⁶² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 17

¹⁶³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 18

19 - مع: أبي، عن سعد، عن أحمد بن محمد، عن ابن فضال، عن يونس بن يعقوب عن شعيب العرقوفي قال: قلت لأبي عبد الله عليه السلام: شيء يروى عن أبي ذر رحمه الله أنه كان يقول: ثلاثة ييغضها الناس وأنا أحبها: أحب الموت، وأحب الفقر، وأحب البلاء.

My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazal, from Yunus Bin Yaqoub, from Shuayb Al Aqarquy who said,

'I said to Abu Abdullah^{asws}, 'Something is being reported from Abu Zarr^{ra} having said, 'Three (things) the people hate and I^{ra} love these – I^{ra} love the death, and I^{ra} love the poverty, and I^{ra} love the afflictions''.

فقال: إن هذا ليس على ما تروون إنما عني: الموت في طاعة الله أحب إلي من الحياة في معصية الله، والفقر في طاعة الله أحب إلي من الغنى في معصية الله، والبلاء في طاعة الله أحب إلي من الصحة في معصية الله.

He^{asws} said: 'This isn't upon what you are reporting. But rather, he^{ra} meant 'The death in obedience to Allah^{azwj} is more beloved to me^{ra} than the life in disobedience to Allah^{azwj}, and the poverty in obedience to Allah^{azwj} is more beloved to me^{ra} than the richness in disobedience of Allah^{azwj}, and the afflictions in obedience of Allah^{azwj} are more beloved to me^{ra} than the health in disobedience of Allah^{azwj}'.¹⁶⁴

20 - مع: أبي، عن سعد، عن البرقي، عن محمد بن علي، عن الحارث بن الحسن الطحان، عن إبراهيم بن عبد الله، عن فضيل بن يسار، عن أبي جعفر عليه السلام قال: لا يبلغ أحدكم حقيقة الإيمان حتى يكون فيه ثلاث خصال: يكون الموت أحب إليه من الحياة، والفقر أحب إليه من الغنى، والمرض أحب إليه من الصحة، قلنا: ومن يكون كذلك؟ قال: كلكم،

My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali, from Al Haris Bin Al Hassan Al Tahaan, from Ibrahim Bin Abdullah, from Fazeyl Bin Yasaar,

'From Abu Ja'far^{asws} having said: 'Not one of you would reach the realities of the Eman until there happen to be three characteristics in him – The death happens to be more beloved to him than the life, and the poverty more beloved to him than the riches, and the illness more beloved to him than the health'. We said, 'And who can become like that?' He^{asws} said: 'All of you'.

ثم قال: إنما أحب إلى أحدكم: يموت في حبنا، أو يعيش في بغضنا؟ فقلت: نموت والله في حبكم إلينا، قال: وكذلك الفقر والغنى والمرض والصحة؟ قلت: إي والله.

Then he^{asws} said: 'Which of these is more beloved to one of you – him dying in our^{asws} love, or living in our^{asws} hatred?' I said, 'By Allah^{azwj}! Us dying in your^{asws} love is more beloved to us'. He^{asws} said: 'And like that is the poverty and the riches and the illness and the health'. I said, 'Yes, by Allah^{azwj}'.¹⁶⁵

¹⁶⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 19

¹⁶⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 20

21 - لي: عن الصادق عليه السلام قال: قال رسول الله صلى الله عليه واله: أكيس الناس من كان أشد ذكرا للموت.

From Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} said: 'The cleverest of the people is one who was the most intense in remembering of the death''.¹⁶⁶

22 - لي: ابن المغيرة بإسناده عن السكوني، عن الصادق، عن آبائه عليهم السلام قال: قال علي عليه السلام: ما أنزل الموت حق منزلته من عد غدا من أجله.

Ibn Al Mugheira, by his chain, from Al Sakuny,

'Form Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} said: 'The death does not descend its rightful descent of one who counts the tomorrow as being from his life-span''.¹⁶⁷

23 - ين: حماد بن عيسى، عن حسين بن المختار رفعه إلى سلمان الفارسي رضي الله عنه أنه قال: لولا السجود لله ومجالسة قوم يتلفظون طيب الكلام كما يتلفظ طيب التمر لتمنيت الموت.

Hamad Bin Isa, from Husayn Bin Al Mukhtar,

'Raising it to Salman Al Farsy^{ra} having said: 'Had it not been for the *Sajdahs* to Allah^{azwj} and gatherings of people pronouncing good speeches just as one eats good dates, I^{ra} would have wished for the death''.¹⁶⁸ (P.s. – This is not a Hadeeth)

24 - لي: ماجيلويه، عن عمه، عن البرقي، عن أبيه، عن خلف بن حماد، عن أبي الحسن العبدی، عن الاعمش، عن عباية بن ربعي قال: إن شابا من الانصار كان يأتي عبد الله بن العباس، وكان عبد الله يكرمه ويدينه فقليل له: إنك تكرم هذا الشاب وتدينه وهو شاب سوء! يأتي القبور فينبشها بالليالي! فقال عبد الله بن العباس إذا كان ذلك فأعلموني،

Majaylawiya, from his uncle, from Al Barqy, from his father, from Khalaf Bin Hamad, from Abu Al Hassan Al Abady, from Al Amsh, from Abayah Bin Rabie who said,

'A youth from the Helpers used to come to Abdullah Bin Al Abbas, and Abdullah would honour him and be good to him. It was said to him, 'You are honouring this youth and being good to him, and he is an evil youth! He goes to the graves and exhumes them at night'. Abdullah Bin Al Abbas said, 'When that happens, then let me know'.

قال: فخرج الشاب في بعض الليالي يتخلل القبور فاعلم عبد الله ابن العباس بذلك فخرج لينظر ما يكون من أمره ووقف ناحية ينظر إليه من حيث لا يراه الشاب،

He (the narrator) said, 'The youth went out in one of the nights digging the graves, and Abdullah Ibn Al Abbas was told of that, so he went out to look as what is happening from his matter, and he paused in a corner looking at him from where the youth could not see him'.

¹⁶⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 21

¹⁶⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 22

¹⁶⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 23

قال: فدخل قبراً قد حفر، ثم اضطجع في اللحد، ونادى بأعلى صوته يا ويحي إذا دخلت لحدي وحدي، ونطقت الارض من تحتي فقالت: لا مرحباً ولا أهلاً قد كنت ابغضك وأنت على ظهري، فكيف وقد صرت في بطني ؟ !

He (the narrator) said, 'He (the youth) entered a grave he had dug up, then he lied down in the bottom and called out with a high voice of his, 'O woe unto me, when I enter my grave and am alone, and the ground speaks from beneath me and it would say, 'Neither a hello nor a welcome! I used to hate you while you were upon my back, so how (would it be) and you have come to be in my belly?

بل ويحي إذا نظرت إلى الانبياء وقوفاً والملائكة صفوفاً، فمن عدلك غداً من يخلصني ؟ ومن المظلومين من يستنقذني ؟ ومن عذاب النار من يجيرني ؟ عصيت من ليس بأهل أن يعصى، عاهدت ربى مرة بعد أخرى فلم يجد عندي صدقاً ولا وفاء.

But, woe be unto me! When I look at the Prophets^{as} paused and the Angels in rows, so from Your^{azwj} Justice tomorrow, who would finish me off? And from the oppressed who would care for me? And from the Punishment of the Fire, who would save me? I disobeyed the one who were not deserving to be disobeyed. I pacted with my Lord^{azwj} time and again, but He^{azwj} did not Find with me any truthfulness nor any loyalty'.

وجعل يردد هذا الكلام ويكي فلما خرج من القبر التزمه ابن عباس وعانقه ثم قال له: نعم النباش، نعم النباش، ما أنبشك للذنوب والخطايا ! ثم تفرقا.

And he went on repeating this speech and wailing. When he came out from the grave Ibn Abbas faced him and embraced him, then said to him, 'Best of the excavators! Best of the excavators! Your excavation is not for the sins and the mistakes!'. Then they both separated".¹⁶⁹ (P.s. – This is not a Hadeeth)

25 - ب: اليقطيني، عن القداح، عن الصادق، عن أبيه عليهما السلام قال: قال النبي صلى الله عليه واله: استحيوا من الله حق الحياء، قالوا: وما نفعل يا رسول الله ؟ قال: فإن كنتم فاعلين فلا يبيتن أحدكم إلا وأجله بين عينيه، وليحفظ الرأس وما وعى، و البطن وما حوى، وليذكر القبر والبلى، ومن أراد الآخرة فليدع زينة الحياة الدنيا.

Al Yaqteeny, from Al Qadah,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'The Prophet^{saww} said: 'Be embarrassed from Allah^{azwj} as is a right of the embarrassment'. They said, 'And what should we do, O Rasool-Allah^{saww}? He^{saww} said: 'If you were to be doing it, then not one of you should spend the night except and his term (death) should be in front of his eyes, and let him protect his head and what it retains, and the belly and what it fills (with), and let him remember the grave and the decay; and one who intends the Hereafter, so let him leave the adornments of the life of the world".¹⁷⁰

¹⁶⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 24

¹⁷⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 25

26 - ل: الاربعمئة قال أمير المؤمنين عليه السلام: أكثروا ذكر الموت، ويوم خروجكم من القبور، وقيامكم بين يدي الله عزوجل تهون عليكم المصائب.

The four hundred (Hadeeth) – Amir Al-Momineen^{asws} said: 'Frequently remembering the death, and the day of your coming out from the graves, and your standing in front of Allah^{azwj} Mighty and Majestic, would ease the difficulties upon you'.¹⁷¹

27 - ن: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: كم من غافل ينسج ثوبا ليلبسه وإنما هو كفته، ويبنى بيتا ليسكنه وإنما هو موضع قبره.

Al Mufassar, from Ahmad Bin Al Hassan Al Husayni,

'From Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said: 'How many heedless ones weave a cloth and rather it is his shroud, and build a house to dwell in and rather it is his grave'.¹⁷²

28 - ن: بالاسناد إلى دارم، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: أكثروا من ذكر هادم اللذات.

By the chain going up to Daram,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Frequent from remembering the demolishing of the pleasures'.¹⁷³

29 - ما: فيما أوصى به أمير المؤمنين عليه السلام عند وفاته: قصر الامل، واذكر الموت، وازهد في الدنيا، فإنك رهن موت، وغرض بلاء، وصريع سقم.

Among what Amir Al-Momineen^{asws} with during his^{asws} expiry: 'Shorten the hopes and remember the death, and be ascetic in the world for you are a pawn of death, and an aim of the afflictions, and a quickness of the illness'.¹⁷⁴

30 - ما: فيما كتب أمير المؤمنين عليه السلام لمحمد بن أبي بكر: عباد الله! إن الموت ليس منه فوت فاحذروا قبل وقوعه وأعدوا له عدته، فإنكم طرد الموت إن أقمت له أحذكم وإن فرتم منه أدرككم، وهو ألزم لكم من ظلكم،

Among what Amir Al-Momineen^{asws} wrote to Muhammad Bin Abu Bakr: 'Servants of Allah^{azwj}! The death, there isn't any escape from it, therefore be cautious before its occurrence, and prepare for it - it's (due) preparation, for you are a prey of the death, if you stay still it will seize you, and if you flee from it, it will catch up with you, and it is more committed to you than your own shadow.

¹⁷¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 26

¹⁷² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 27

¹⁷³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 28

¹⁷⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 29

الموت معقود بنواصيكم، والدنيا تطوي خلفكم، فأكثرُوا ذكر الموت عندما تنازعكم إليه أنفسكم من الشهوات، وكفى بالموت واعظاً، وكان رسول الله صلى الله عليه واله كثيراً ما يوصي أصحابه بذكر الموت فيقول: أكثرُوا ذكر الموت فإنه هادم اللذات، حائل بينكم وبين الشهوات.

The death is tied with your foreheads, and the world is folded behind you, therefore frequent in remembering the death during your fighting towards it from the lustful desires, and suffice with the death as a preaching. And Rasool-Allah^{saww} was frequently advising his^{saww} companions with remembering the death, and he^{saww} was saying: 'Frequent the remembrance of the death, for it is a demolisher of the pleasures, an obstacle between you and the lustful desires'.¹⁷⁵

31 - ما: جماعة، عن أبي المفضل، عن أحمد بن عبد الله بن عمار، عن علي بن محمد بن سليمان، عن محمد بن الحارث بن بشير، عن القاسم بن الفضيل، عن عباد المنقري عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: لو أن البهائم يعلمون من الموت ما تعلمون أنتم ما أكلتم منها سمينا.

A group, from Abu Al Mufazzal, from Ahmad Bin Abdullah Bin Amar, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Al Haris Bin Bashir, from Al Qasim Bin Al Fazeyl, from Abaad Al Minqary,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'If the animals were to know of the death what you (people) are knowing, you would not have been (able to) eat any fat one from them (They would have all been thin due to fear of death)'.¹⁷⁶

32 - مص: قال الصادق عليه السلام: ذكر الموت يميت الشهوات في النفس، ويقلع منابت الغفلة، ويقوي القلب بمواعيد الله، ويرق الطبع، ويكسر أعلام الهوى، و يطفئ نار الحرص، ويحقر الدنيا، وهو معنى ما قال النبي صلى الله عليه واله: فكر ساعة خير من عبادة سنة،

Al-Sadiq^{asws} said: 'Remembrance of the death kills the desires within the self, and uproots the origin of the heedlessness, and strengthens the heart with Promises of Allah^{azwj}, and stirs the nature, and breaks the signs of whims, and extinguishes the fire of greed, and belittles the world, and it is the meaning of what the Prophet^{saww} said: 'Thinking for an hour is better than worshipping for a year'.

وذلك عندما يحل أطناب خيام الدنيا، ويشدها في الآخرة، ولا يشك بنزول الرحمة على ذاكر الموت بهذه الصفة، ومن لا يعتبر بالموت وقلة حيلته وكثرة عجزه و طول مقامه في القبر وتحيره في القيامة فلا خير فيه.*

And that is when he would turn his wings of the tents of the world and strengthen these regarding the Hereafter; and there is no doubt with the descent of the Mercy upon a rememberer of the death with these attributes; and one who does not take a lesson with the death, and the scarcity of his means, and the abundance of his inabilities, and the length

¹⁷⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 30

¹⁷⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 31

of his stay in the grave, and his bewilderment regarding (the Day of) Judgment, then there is no good in him.

قال النبي صلى الله عليه واله: اذكروا هادم اللذات، فقيل: وما هو يا رسول الله؟ فقال: الموت، فما ذكره عبد على الحقيقة في سعة إلا ضاقت عليه الدنيا، ولا في شدة إلا اتسعت عليه،

The Prophet^{saww} said: 'Remember the demolisher of the pleasures. It was said, 'And what is it, O Rasool-Allah^{saww}? He^{saww} said: 'The death. A servant would not remember it upon the realities during an ease, except the world would be constricted upon him, nor during a difficulty except it would be enlarged upon him.

والموت أول منزل من منازل الآخرة، وآخر منزل من منازل الدنيا، فطوبى لمن أكرم عند النزول بأولها، وطوبى لمن أحسن مشايعته في آخرها، والموت اقرب الاشياء من بني آدم وهو يعده أبعد، فما أجراً الانسان على نفسه! وما أضعفه من خلق!

And the death is the first station from the stations of the Hereafter, and the last station from the stations of the world, therefore beatitude is for one who is honourable during the descent with its first (station), and beatitude is for one who improves his life in its last (station); and the death is the closest of the things from a son of Adam^{as} and he counts it as remote. So, how audacious is the human being upon himself! And how weak he is of creation!

وفي الموت نجاته المخلصين وهلاك المجرمين، ولذلك اشتاق من اشتاق إلى الموت وكره من كره. قال النبي صلى الله عليه واله: من أحب لقاء الله أحب الله لقاءه، ومن كره لقاء الله كره الله لقاءه.

And in the death there is salvation of the sincere ones and destruction of the criminals, and due to that he desires the one who desires to the death, and he abhors the one who abhors it. The Prophet^{saww} said: 'One who loves to meet Allah^{azwj}, Allah^{azwj} Loves to Meet him, and one who dislikes meeting Allah^{azwj}, Allah^{azwj} Dislikes Meeting him'.¹⁷⁷

33 - شى: عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: قلت له: أخبرني عن الكافر الموت خير له أم الحياة؟ فقال: الموت خير للمؤمن والكافر، قلت: ولم؟ قال: لأن الله يقول: "وما عند الله خير للابرار" ويقول: "ولا تحسبن الذين كفروا أنما نملي لهم خير لانفسهم إنما نملي لهم ليزدادوا إثماً ولهم عذاب مهين".

Muhammad Bin Muslim,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Inform me about the *Kafir*, is the death better for him or the life?' He^{asws} said: 'The death is better for the *Momin* and the *Kafir*'. I said, 'And why?' He^{asws} said: 'Because Allah^{azwj} is Saying: **and what is in the Presence of Allah is better for the righteous [3:198]**, and He^{azwj} is Saying: **And those who are committing Kufr should not reckon that Our Respiting to them is better for themselves. But**

¹⁷⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 32

rather, We are Respiting to them so they would increase in sin, and for them would be an abasing Punishment [3:178]’¹⁷⁸.

34 - سر: من كتاب أبي القاسم بن قولويه رحمه الله قال: قال أبو عبد الله عليه السلام: بلغ أمير المؤمنين عليه السلام موت رجل من أصحابه ثم جاء خبر آخر أنه لم يموت، فكتب إليه: بسم الله الرحمن الرحيم أما بعد فإنه قد كان أتاناً خبر ارتاع له إخوانك، ثم جاء تكذيب الخبر الأول، فأنعم ذلك إن سررنا، وإن السرور وشيك الانقطاع يبلغه عما قليل تصديق الخبر الأول،

From the book of Abu Al Qasim Bin Qawlawayah who said,

‘Abu Abdullah^{asws} said: ‘(The news) reached Amir Al-Momineen^{asws} of the death of a man from his companions, then came another news that he had not died, so he^{asws} wrote to him: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. However, there had come a news to us^{asws} which shocked your brethren, then came the falsification of the first news, and that conferred our joy, and that the joy is of imminent termination due to little ratification of the first news.

فهل أنت كائن كرجل قد ذاق الموت ثم عاش بعده فسأل الرجعة فاسعف بطلبته فهو متأهب بنقل ما سره من ماله إلى دار قراره، لا يرى أن له مالا غيره ؟

So, are you existing like a man who had tasted the death, then lived after it, so he asks for the return, so he is quick with seeking it, and he is ready with the transfer of what cheers him from his wealth to the house of his settlement, not seeing that for him there is wealth other than it?

واعلم أن الليل والنهار دائبان في نقص الاعمار وإنفاذ الاموال و طي الآجال، هيهات هيهات قد صبحا عادا وثمود وقرونا بين ذلك كثيرا فأصبحوا قد وردوا على رءسهم وقدموا على أعمالهم، والليل والنهار غضبان جديدان لا يلبثهما ما مرا به يستعدان لمن بقي يمثل ما أصابا من مضى،

And know that the night and the day are both constant in reducing the life-spans and the depletion of the wealth and the collapsing of the terms. Far be it! Far be it! Aad and Samoud had been patient, and there were many generations between that who have returned to their Lord^{azwj}, and proceeded upon their deeds. And the night and the day both renew the degrading whatever has passed with it, regaining from the remaining ones with the like of what they had hit the ones in the past.

واعلم أنما أنت نظير إخوانك وأشباهك مثلك كمثل الجسد قد نزعته قوته فلم يبق إلا حشاشة نفسه، ينتظر الداعي فنعود بالله مما نعظ به ثم نقصر عنه.

And know rather that you are a peer of your brethren and your kind. Your example is like an example of the body whose strength has been snatched and there does not remain except

¹⁷⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 33

for the sensitivity of his self, awaiting the caller. We seek Refuge with Allah^{azwj} from what we have been Preached with, then we were deficient from it".¹⁷⁹

35 - ضه: قال رسول الله صلى الله عليه واله: أكيس الناس من كان أشد ذكرا للموت.

Rasool-Allah^{saww} said: 'The cleverest of the people is one who was the most intense in remembrance of the death'.¹⁸⁰

36 - وقال أمير المؤمنين عليه السلام في خطبته: فإن الغاية أمامكم، وإن وراءكم الساعة تحذوكم، تخففوا تلحقوا فإنما ينتظر بأولكم آخركم .

And Amir Al-Momineen^{asws} said in a sermon of his^{asws}: 'Surely the peak is in front of you, and that behind you is the Hour (coming) challenging you. Lighten (your burdens), you will catch up, for rather your latter ones are being awaited by your former ones'.¹⁸¹

37 - وقال أيضا في خطبته: فما ينجو من الموت من يخافه، ولا يعطى البقاء من أحبه، ومن جرى في عنان أمله عشر به أجله، وإذا كنت في إقبال والموت في إقبال فما أسرع الملتقى ! الحذر الحذر ! فوالله لقد ستر حتى كأنه غفر.

And he^{asws} said as well in his^{asws} sermon: 'He would not escape from the death, the one who fears it, nor would he be given the remaining, one who loves it; and one who rolls around in the ribbons of his hopes, his term (death) would stumble him, and when he is at the back and the death is in the front, then how quickly would the two meet! The caution! The caution, for by Allah^{azwj}, He^{azwj} veiled to the extent as if He^{azwj} has forgiven'.¹⁸²

38 - وتبع أمير المؤمنين جنازة فسمع رجلا يضحك فقال: كأن الموت فيها على غيرنا كتب، وكأن الحق فيها على غيرنا وجب، وكأن الذي نرى من الاموات سفر عما قليل إلينا راجعون

Amir Al-Momineen^{asws} followed a funeral and he^{asws} heard a man laughing, so he^{asws} said: 'As if the death in it, has been Prescribed upon other than us, and as if the Truth in it is Obligated upon other than us, and as if that which we see from the deceased travelling from what is little to us of the returning.

نبؤهم أجدائهم ونأكل تراثهم، قد نسينا كل واعظ وواعظة، ورمينا بكل جائحة، وعجبت لمن نسي الموت وهو يرى الموت ! ومن أكثر ذكر الموت رضي من الدنيا باليسير .

Their ancestors had been given the news, and we eat their inheritances, and we have forgotten every preacher and preaching, and thrown off every disaster, and I^{asws} wonder at

¹⁷⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 4 H 34

¹⁸⁰ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 4 H 35

¹⁸¹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 4 H 36

¹⁸² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 4 H 37

the one who forgets the death and he sees the death! And one who frequently remembers the death and is (still) pleased from the world with the little".¹⁸³

39 - قال الصادق عليه السلام مكتوب في التوراة: نحن لكم فلم تبكوا، وشوقناكم فلم تشاقوا، أعلم القتالين أن الله سيفنا لا ينام وهو جهنم،

Al-Sadiq^{asws} said: 'It is written in the Torah: "We^{azwj} have bent you, but you are not crying, and We^{azwj} will Make you desirous but you are not yearning. Let the fighters know that Allah^{azwj} has a sword which does not sleep, and it is Hell.

أبناء الأربعين أوفوا للحساب، أبناء الخمسين زرع قد دنا حصاده، أبناء الستين ماذا قدمتم وماذا أخرتم؟ أبناء السبعين عدوا أنفسكم في الموتى، أبناء الثمانين تكتب لكم الحسنات ولا تكتب عليكم السيئات، أبناء التسعين أنتم اسراء الله في أرضه!

People of forty (years of age), be fulfilling for the Reckoning! People of fifty are a plantation whose harvest has approached! People of sixty, what is what which you sent forward and what is that you delayed? People of seventy are enemies of yourselves among the dead! People of eighty, the good deeds would be written for you and the evil deeds would not be written against you! People of ninety, you are captives of Allah^{azwj} in His^{azwj} earth!"

ثم قال: ما يقول كريم أسر رجلا؟ ماذا يصنع به؟ قلت: يطعمه ويسقيه ويفعل به، فقال: ما ترى الله صانعا بأسيره؟

Then he^{asws} said: 'What are they saying about a benevolent one captivating a man? What is he would do with him?' I said, 'He would feed him, and quench him and deal with him (properly)'. He^{asws} said: 'What do you see Allah^{azwj} Doing with His^{azwj} Captives?'¹⁸⁴

40 - تم: في كتاب محمد بن محمد بن الأشعث باسناده أن مولانا عليا عليه السلام قال: ما رأيت إيمانا مع يقين أشبه منه بشك على هذا الانسان، إنه كل يوم يودع إلى القبور، ويشيع، وإلى غرور الدنيا يرجع، وعن الشهوة والذنوب لا يقلع،

In the book of Muhammad Bin Muhammad Bin Al Ash'as, by his chain,

'Our Master Ali^{asws} said: 'I^{asws} did not see Eman along with certainty more resembling from it with doubt upon this human being. Surely every people are being called to the graves, and being escorted, and they return to the deception of the world, and they are not uprooting the sins.

فلو لم يكن لابن آدم المسكين ذنب يتوكفه ولا حساب يقف عليه إلا موت يبدد شمله ويفرق جمعه ويؤتم ولده لكان ينبغي له أن يحاذر ما هو فيه بأشد النصب والتعب،

If there did not happen to for the poor son of Adam^{as}, a sin stopping him nor any Reckoning pausing upon him except death scattering his camels and separating his collection (amassed

¹⁸³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 4 H 38

¹⁸⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 4 H 39

wealth) and orphaning his child, it would have been befitting for him that he be cautious of what he is (indulging) in with the intense swindling and tiredness.

ولقد غفلنا عن الموت غفلة أقوام غير نازل بهم، وركنا إلى الدنيا وشهواتها ركون أقوام قد أيقنوا بالمقام، و غفلنا عن المعاصي والذنوب غفلة أقوام لا يرجون حسابا ولا يخافون عقابا.

And we have been heedless from the death with a heedlessness of a people (that it) would not descend with them, and we incline towards the world and our desires with an inclination of a people who are certain with the staying; and our heedlessness about the (acts of) disobedience and the sins is a heedlessness of a people who are neither hoping for a Reckoning nor fearing a Punishment".¹⁸⁵

41 - جمع: قال النبي صلى الله عليه واله: أفضل الزهد في الدنيا ذكر الموت، وأفضل العبادة ذكر الموت، وأفضل التفكير ذكر الموت، فمن أثقله ذكر الموت وجد قبره روضة من رياض الجنة.

The Prophet^{saww} said: 'The most superior of the ascetism in the world is remembering the death, and the most superior of the (acts of) worship is remembering the death, and the most superior of the thinking is remembering the death. So, the one who is burdened by remembrance of the death would find his grave to be a garden from the Gardens of the Paradise'.¹⁸⁶

42 - وقال رجل لابي ذر رحمه الله: ما لنا نكره الموت ؟ قال: لانكم عمرتم الدنيا وخرستم الآخرة فتكرهون أن تنتقلوا من عمران إلى خراب، قيل له: فكيف ترى قدومنا على الله ؟ قال: أما المحسن فكالغائب يقدم على أهله، وأما المسيء فكالآبق يقدم على مولاه،

And a man said to Abu Zarr^{ra}, 'What is the matter with us disliking the death?' He^{ra} said, 'Because you have built the world and ruined the Hereafter, therefore you are disliking the transfer from a building to a ruin'. It was said to him^{ra}, 'How do you^{ra} see our advent to Allah^{azwj}?' He^{ra} said: 'As for the good doer, it is like the absentee proceeding to his family, and as for the evil doer, is it like an absconding (slave) proceeding to his master'.

قيل: فكيف ترى حالنا عند الله ؟ قال: أعرضوا أعمالكم على كتاب الله تبارك و تعالى: " إن الابرار لفي نعيم وإن الفجار لفي جحيم " قال الرجل: فأين رحمة الله ؟ قال: إن رحمة الله قريب من المحسنين.

It was said, 'How do you^{ra} see our state in the Presence of Allah^{azwj}?' He^{ra} said: 'Present your deeds unto the Book of Allah^{azwj} Blessed and Exalted: ***Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]***'. The man said, 'So, where is the Mercy of Allah^{azwj}?' He^{ra} said, 'The Mercy of Allah^{azwj} is close to the good doers'.¹⁸⁷

¹⁸⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 40

¹⁸⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 41

¹⁸⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 42

43 - كتاب الدرة الباهرة: قيل لامير المؤمنين عليه السلام: ما الاستعداد للموت ؟ فقال: أداء الفرائض واجتناب المحارم والاشتغال على المكارم، ثم لا يبالي أوقع على الموت أو وقع الموت عليه ؟ والله لا يبالي ابن أبي طالب أوقع على الموت أم وقع الموت عليه ؟.

The book 'Durrat Al Baahira' –

'It was said to Amir Al-Momineen^{asws}, 'What is the preparation for the death?' He^{asws} said: 'Fulfilling the Obligations, and shunning the Prohibition, and the inclusiveness upon the generosity, then he would not care whether he falls upon the death or the death falls upon him. By Allah^{azwj}! The son^{asws} of Abu Talib^{asws} does not care whether he^{asws} falls upon the death or the death falls upon him^{asws}.'¹⁸⁸

44 - دعوات الراوندي: قال رسول الله صلى الله عليه واله: لا يتمنين أحدكم الموت لفتن نزل به.

(The book) Da'waat of Al Rawandy –

'Rasool-Allah^{saww} said: 'Not one of you should wish for the death due to the suddenness of its descent'.¹⁸⁹

45 - وقال: لا تتمنوا الموت فإن هول المطلاع شديد، وإن من سعادة المرء أن يطول عمره، ويرزقه الله الانابة إلى دار الخلود.

And he^{saww} said: 'Do not be wishing for the death, for its commencement is severe, and that from the fortunacy of the person is that his age be long, and Allah^{azwj} Graces him penitence to the eternal abode'.¹⁹⁰

46 - وقال أمير المؤمنين عليه السلام: بقية عمر المرء لا قيمة له، يدرك بها ما قد فات، ويحيي ما مات.

And Amir Al-Momineen^{asws} said: 'The remaining age of the person, there is no price for it. He can catch up with what he has lost, and revive what has died'.¹⁹¹

¹⁸⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 43

¹⁸⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 44

¹⁹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 43

¹⁹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 4 H 44

(باب 5) * (ملك الموت واحواله واعوانه وكيفية نزعه للروح)

CHAPTER 5 – ANGEL OF DEATH, AND HIS STATES, AND HIS ASSISTANTS, AND MODALITY OF REMOVAL OF THE SOUL

* الايات، الانعام " 6 " وهو القاهر فوق عباده ويرسل عليكم حفظة حتى إذا جاء أحدكم الموت توفته رسلنا وهم لا يفرطون .61

The Verses – (Surah) Al Anaam: ***And He is the Omnipotent above His servants, and He Sends protectors over you, until when the death comes to one of you, Our messengers cause him to die, and they are not neglectful [6:61]***

الاعراف " 7 " حتى إذا جاءهم رسلنا يتوفونهم قالوا أين ما كنتم تدعون من دون الله قالوا ضلوا عنا وشهدوا على أنفسهم أنهم كانوا كافرين 37.

(Surah) Al A'raaf: ***until when Our messengers come to them causing them to die, they shall say, 'What were you calling upon from besides Allah?' They would say, 'They are lost from us', and they would be testifying against their own selves that they were Kafirs [7:37]***

يونس " 10 " ولكن اعبدا الله الذي يتوفيكم 104.

(Surah) Yunus^{as}: ***but I worship Allah, the One Who will Cause you to die [10:104]***

النحل " 16 " الذين تتوفيه الملائكة ظالمي أنفسهم 28

(Surah) Al Nahl: ***Those whom the Angels caused to die while they were unjust to themselves [16:28]***

وقال تعالى: " الذين تتوفيه الملائكة طيبين 32.

And the Exalted Said: ***Those whom the Angels cause to die in a good state: [16:32]***

التنزيل " 32 " قل يتوفيك ملك الموت الذي وكل بكم ثم إلى ربكم ترجعون 11.

(Surah) Al Tanzeel: ***Say: 'The Angel of death who is Allocated to you shall cause you to die, then to your Lord you will be returning' [32:11]***

الزمر " 39 " الله يتوفى الانفس حين موتها والتي لم تمت في منامها فيمسك الذي قضى عليها الموت ويرسل الاخرى إلى أجل مسمى 42.

(Surah) Al Zumar: **Allah Takes away the souls when they die, and those who do not die in their sleep. So, He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term. [39:42].**

1 - ج: في خبر الذنديق المدعي للتناقض في القرآن قال أمير المؤمنين عليه السلام في قوله تعالى: " الله يتوفى الانفس حين موتها " وقوله: " يتوفىكم ملك الموت، وتوفته رسلنا، وتتوفىهم الملائكة طيبين، والذين تتوفىهم الملائكة ظالمي أنفسهم: "

In a Hadeeth of the atheist, the claimant of the contradictions in the Quran, Amir Al Momineen^{asws} said regarding the Words of the Exalted: **Allah Takes away the souls when they die, [39:42]**, and His^{azwj} Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11], Our messengers come to them causing them to die, [7:37], whom the Angels cause to die in a good state saying: [16:32], the Angels caused to die while they were unjust to themselves [16:28],**

فهو تبارك وتعالى أجل وأعظم من أن يتولى ذلك بنفسه، وفعل رسله وملائكته فعله، لأنهم بأمره يعملون، فاصطفى جل ذكره من الملائكة رسلا وسفرة بينه وبين خلقه وهم الذين قال الله فيهم: " الله يصطفى من الملائكة رسلا ومن الناس "

'He^{azwj}, the Blessed and Exalted is more Majestic and more Magnificent that to do that Himself^{azwj}, and His^{azwj} Messengers work, and His^{azwj} Angels do it, because there are doing it by His^{azwj} Command. So, Majestic is His^{azwj} Mention, Chose Messengers from the Angels as Ambassadors to be between His^{azwj} and His^{azwj} creatures, and they are those for whom Allah^{azwj} Said: **Allah Chooses messengers from among the Angels and from the people [22:75].**

فمن كان من أهل الطاعة تولت قبض روحه ملائكة الرحمة، ومن كان من أهل المعصية تولى قبض روحه ملائكة النعمة، ولملك الموت أعوان من ملائكة الرحمة والنعمة يصدرون عن أمره، وفعلهم فعله، وكل ما يأتونه منسوب إليه،

So, the one who was from the obedient people, the Angels of Mercy would be in charge of the capture of his soul, and the one who was from the disobedient people, the Angels of Punishment would be in charge of the capture of his soul, and for the Angel of death there are assistants from the Angels of Mercy and the Punishment, implementing His^{azwj} Command, and their deed is his (Angel of death's) deed, and everything what they would be doing would be attributed to him.

وإذا كان فعلهم فعل ملك الموت، وفعل ملك الموت فعل الله لانه يتوفى الانفس على يد من يشاء، ويعطي ويمنع ويثيب ويعاقب على يد من يشاء، وإن فعل امثاله فعله، كما قال: " وما تشاؤون إلا أن يشاء الله ".

And when their deeds was a deed of the Angel of death, and the deed of the Angel of death would be the Deed of Allah^{azwj}, because He^{azwj} Causes for soul to die upon the hands of whoever He^{azwj} so Desires, and He^{azwj} Gives and Prevents, and Rewards and Punishes upon the hands of the ones He^{azwj} so Desires, and that the deed of His^{azwj} Trustee^{asws} is His^{azwj}

deed, just as Allah^{azwj} Said: **And you (Imams) are not desiring except if Allah so Desires. Surely Allah was always Knowing, Wise [76:30]**".¹⁹²

2 - فس: أبي، عن ابن أبي عمير، عن هشام، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لما أسري بي إلى السماء رأيت ملكا من الملائكة بيده لوح من نور لا يلتفت يمينا ولا شمالا مقبلا عليه، ثبه كهيئة الحزين، فقلت: من هذا يا جبرئيل؟ فقال: هذا ملك الموت، مشغول في قبض الأرواح، فقلت: ادني منه يا جبرئيل لأكلمه،

My father, from Ibn Abu Umeyr, from Hisham,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'When there was an ascension with me^{saww} to the sky, I^{saww} saw an Angel from the Angels, in front of him was a tablet of light, neither turning right nor left, (only) facing towards it, slumping like the body of a grieving one. I^{saww} said: 'Who is this one, O Jibrael^{as}? He^{as} said: 'This is the Angel of death, pre-occupied in capturing the souls. He^{saww} said: 'Take me near him, O Jibrael^{as}, so I^{saww} can talk to him!'

فأدناني منه فقلت له: يا ملك الموت أكل من مات أو هو ميت فيما بعد أنت تقبض روحه؟ قال: نعم، قلت: وتحضرهم بنفسك؟ قال: نعم، ما الدنيا كلها عندي فيما سخرها الله لي ومكنني منها إلا كدرهم في كف الرجل يقلبه كيف يشاء، وما من دار في الدنيا إلا وأدخلها في كل يوم خمس مرات، وأقول إذا بكى أهل البيت على ميتهم: لا تبكوا عليه فإن لي إليكم عودة وعودة حتى لا يبقى منكم أحد،

He^{as} took me^{saww} near him, and I^{saww} said to him: 'O Angel of death! Does one who dies get consumed, or he dies during what you capture his soul?' He said, 'Yes'. I^{saww} said: 'And you present yourself to them?' He said, 'Yes. The whole world is not in my presence, in what Allah^{azwj} Subdued it to me and Enabled me from it, except like a Dirham in the palm of the man, turning it however he so likes to, and there is no house in the world except and I enter it five times during every day, and I am saying when the people of the house cry over their deceased: 'Don't cry over him, for there is for me to you, a returning and a returning, until there does not remain anyone from you'.

قال رسول الله: كفى بالموت طامة يا جبرئيل! فقال جبرئيل: ما بعد الموت أطم وأعظم من الموت!

Rasool-Allah^{saww} said: 'Death suffices as a catastrophe, O Jibrael^{as}!' Jibrael^{as} said: 'What is after the death is more catastrophic and more grievous than the death!'.¹⁹³

3 - ن: بالاسانيد الثلاثة، عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لما أسري بي إلى السماء رأيت في السماء الثالثة رجلا قاعدا: رجل له في المشرق، ورجل في المغرب، وبيده لوح ينظر فيه، ويحرك رأسه، فقلت: يا جبرئيل من هذا؟ فقال: ملك الموت عليه السلام.

By the three chains,

¹⁹² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 1

¹⁹³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 2

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'When there was an ascension with me^{saww} to the sky, I^{saww} saw in the third sky a seated man, a leg of his being in the east, and a leg of his being in the west, and in his hand was a tablet he was looking into and moving his head. I^{saww} said: 'O Jibraeel^{as}! Who is this?' He^{as} said: 'The Angel of death, may peace be upon him'''.¹⁹⁴

4 - ن: بهذا الاسناد قال رسول الله صلى الله عليه واله: إذا كان يوم القيامة يقول الله عز وجل لملك الموت: يا ملك الموت وعزتي وجلالي وارتفاعي في علوي لا ذيقنك طعم الموت كما أذقت عبادي.

By this chain,

'Rasool-Allah^{saww} said: 'When it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic would be Saying to the Angel of death: "O Angel of death! By My^{azwj} Might and My^{azwj} Majesty, and the Loftiness in My^{azwj} Highness! I^{azwj} shall not Make you takes the death just as I^{azwj} Made My^{azwj} servants to taste it"''.¹⁹⁵

5 - ما: ابن الصلت، عن ابن عقدة، عن علي بن محمد، عن داود، عن الرضا عن آبائه عليهم السلام، عن النبي صلى الله عليه واله مثله.

Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad, from Dawood,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww} – similar to it'''.¹⁹⁶

6 - يد: القطان، عن ابن زكريا، عن ابن حبيب، عن أحمد بن يعقوب بن مطر، عن محمد بن الحسن بن عبد العزيز، عن أبيه، عن طلحة بن زيد، عن عبد الله بن عبيد، عن أبي معمر السعداني - في خبر من أتى أمير المؤمنين عليه السلام مدعياً للتناقض في القرآن - قال عليه السلام: أما قوله: "قل يتوفيكم ملك الموت الذي وكل بكم" وقوله: "الله يتوفى الانفس حين موتها" وقوله: "توفته رسلنا وهم لا يفرطون" وقوله: "الذين تتوفيه الملائكة ظالمي أنفسهم" وقوله: "الذين تتوفيه الملائكة طيبين يقولون سلام عليكم" فإن الله تبارك وتعالى يدبر الامور كيف يشاء، ويوكل من خلقه من يشاء بما يشاء،

Al Qatan, from Ibn Zakariya, from Ibn Habeeb, from Ahmad Bin Yaquoub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz, from his father, from Talha Bin Zayd, from Abdullah Bin Ubeyd, from Abu Ma'mar Al Sadany,

'In a Hadeeth of the one who came to Amir Al Momineen^{asws} claiming the contradiction in the Quran, he^{asws} said: 'As for His^{azwj} Words: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11], and His^{azwj} Words: Allah Takes away the souls when they die, [39:42], and His^{azwj} Words: Our messengers cause him to die, and they are not neglectful [6:61], and His^{azwj} Words: Our messengers cause him to die, and they are not neglectful [6:61], and His^{azwj} Words: Those whom the Angels cause to die in a good state saying: 'Peace be upon you! [16:32], Allah^{azwj} Blessed and Exalted Manages the affairs**

¹⁹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 3

¹⁹⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 4

¹⁹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 5

however He^{azwj} so Desires to, and He^{azwj} Allocated from His^{azwj} creatures, one He^{azwj} so Desires with whatever He^{azwj} so Desires.

أما ملك الموت فإن الله عزوجل يوكله بخاصته من يشاء من خلقه، ويوكل رسله من الملائكة خاصة بمن يشاء من خلقه تبارك وتعالى والملائكة الذين سماهم الله عزوجل وكلهم بخاصة من يشاء من خلقه،

As for the Angel of death, Allah^{azwj} Mighty and Majestic Allocates him in particular with one He^{azwj} so Desires from His^{azwj} creatures, and allocates His^{azwj} messengers from the Angels in particular with one He^{azwj} the Blessed and Exalted so Desires from His^{azwj} creatures, and the Angels those whom Allah^{azwj} Mighty and Majestic Named them and Allocates them in particular with one He^{azwj} so Desires from His^{azwj} creatures.

إنه تبارك وتعالى يدبر الامور كيف يشاء، وليس كل العلم يستطيع صاحب العلم أن يفسره لكل الناس، لان منهم القوي والضعيف، ولان منه ما يطاق حمله، ومنه ما لا يطاق حمله إلا من يسهل الله له حمله وأعانه عليه من خاصة أوليائه، وإنما يكفيك أن تعلم أن الله المحيي المميت، وأنه يتوفى الانفس على يدي من يشاء من خلقه من ملائكته وغيرهم.

The Blessed and Exalted Manages the affairs however He^{azwj} so Desires to, and every knowledge isn't such that the owner of the knowledge is able to interpret it for all the people, because from them is the strong one and the weak, and because from it is what its bearing is intolerable except by the one Allah^{azwj} Eases its bearing for him and Assist him upon it from the special ones of His^{azwj} Guardians^{asws}. It should suffice you to know that Allah^{azwj} Causes to live and die, and that He^{azwj} Causes the soul to die upon the hands of the one He^{azwj} so Desires from His^{azwj} creatures, from His^{azwj} Angels and others".¹⁹⁷

7 - شي: عن حمران قال: سألت أبا عبد الله عليه السلام عن قول الله: " إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون " قال: هو الذي سمي ملك الموت عليه السلام في ليلة القدر.

From Humran who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **and when their term comes, so they would not be able to delay it for a moment, nor bring it forward**' [10:49]. He^{asws} said: 'It is the one which is specified to the Angel of death, peace be upon him, during the Night of Pre-determination".¹⁹⁸

8 - جع: قال إبراهيم الخليل عليه السلام لملك الموت: هل تستطيع أن تريني صورتك التي تقبض فيها روح الفاجر ؟ قال: لا تطبق ذلك، قال: بلى، قال: فأعرض عني، فأعرض عنه ثم التفت فإذا هو برجل أسود، قائم الشعر، منتن الريح، أسود الثياب، يخرج من فيه ومناخره لهيب النار والدخان، فغشي على إبراهيم ثم أفاق، فقال: لو لم يلق الفاجر عند موته إلا صورة وجهك لكان حسبه.

¹⁹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 6

¹⁹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 7

Ibrahim^{as} the Friend (of the Beneficent) said to the Angel of death: 'Are you able to show me^{as} your image (with) during which you capture a soul of the immoral?' He said, 'You^{as} cannot endure that'. He^{as}: 'Yes I^{as} will'. He said, 'Then turn around from me'. So, he^{as} turned around, then turned (back), and he was with black legs, standing hair, stinky of smell, black clothes, flames of fire and smoke coming out from his mouth and his nostrils, and Ibrahim^{as} fell down unconscious. Then he^{as} woke up and he^{as} said: 'If the immoral one does not meet during his death except the image of your face, it would suffice him (as terror)'.¹⁹⁹

9 - نَحَج: من خطبة له عليه السلام ذكر فيها ملك الموت: هل تحس به إذا دخل منزلاً؟ أم هل تراه إذا توفي أحداً؟ بل كيف يتوفى الجنين في بطن أمه: أيلج عليه من بعض جوارحها؟ أم الروح أجابته بإذن ربها؟ أم هو ساكن معه في أحشائها؟ كيف يصف إلهه من يعجز عن صفة مخلوق مثله؟.

Nahj (Al Balagah) -

'From a sermon of his^{asws} mentioning the Angel of death in it: 'Can he (the Angel of death) be felt with when he enters a house? Or, do you see him when he causes someone to die? How he causes the foetus to die in the belly of its mother, does he emerge upon him from one of her limbs? Or they should responding to him by the Permission of its Lord^{azwj}? Or was he dwelling with him in her interior? How can he describe his God^{azwj}, one who is unable from describing a creature like him (Angel of death)?'.²⁰⁰

10 - كا: علي، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم قال: قال أبو عبد الله عليه السلام: ما من أهل بيت شعر ولا وبر إلا وملك الموت يتصفحهم في كل يوم خمس مرات.

Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'Abu Abdullah^{asws} said: 'There is none from the people of a house who are aware, nor of a town, except and the Angel of death scans them five times during every day'.²⁰¹

11 - كا: محمد بن يحيى: عن أحمد بن محمد، عن الحسين بن سعيد، عن الحسين بن علوان، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: سألته عن لحظة ملك الموت، قال: أما رأيت الناس يكونون جلوساً فتعتر بهم السكينة فما يتكلم أحد منهم؟ فتلك لحظة ملك الموت حيث يلحظهم.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Husayn Bin Alwan, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws}, the (the narrator) said, 'I asked him^{asws} about the glimpse of the Angel of death. He^{asws} said: 'But have you not seen the people who happened to be seated, and the silence troubles them so no one from them speak? That is a glimpse of the Angel of death when he notices them'.²⁰²

¹⁹⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 8

²⁰⁰ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 9

²⁰¹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 10

²⁰² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 11

12 - كا: علي، عن أبيه، عن عمرو بن عثمان، عن المفضل بن صالح، عن زيد الشحام قال: سئل أبو عبد الله عليه السلام عن ملك الموت يقال: الأرض بين يديه كالقصة يمد يده حيث يشاء، فقال: نعم.

Ali, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Zayd Al Shaham who said,

'Abu Abdullah^{asws} was asked about the Angel of death, it was said, 'The earth is in front of him like bowl, he extends his hands to wherever he likes to?' He^{asws} said: 'Yes'.²⁰³

13 - يه: قال الصادق عليه السلام: قيل لملك الموت عليه السلام: كيف تقبض الأرواح وبعضها في المغرب وبعضها في المشرق في ساعة واحدة؟ فقال: أدعوها فتجيبي. قال:

Al-Sadiq^{asws} said: 'It was said to the Angel of death, 'How do you capture the souls, and some of these are in the west and some of these are in the east, in one moment?' He said, 'I call these and they answer me'.

وقال ملك الموت عليه السلام: إن الدنيا بين يدي كالقصة بين يدي أحدكم، يتناول منها ما يشاء، والدنيا عندي كالدرهم في كف أحدكم يقلبه كيف شاء.

And the Angel of death said, 'The world is in front of me like the bowl is in front of one of you. He takes from it whatever he so desires to, and the world is in my presence is like the Dirham (coin) is in the palm of one of you, turning it however he so likes to'.²⁰⁴

14 - ل: ابن إدريس، عن أبيه، عن محمد بن أحمد، عن أبي عبد الله الرازي، عن ابن أبي عثمان، عن موسى بن بكر، عن أبي الحسن الأول عليه السلام قال: قال رسول الله صلى الله عليه واله: إن الله تبارك وتعالى اختار من كل شيء أربعة، اختار من الملائكة جبرئيل وميكائيل وإسرافيل وملك الموت عليهم السلام.

Ibn Idrees, from his father, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Musa Bin Bakr,

'From Abu Al-Hassan^{asws} the 1st having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Blessed and Exalted Chooses four from every thing - From the Angels He^{azwj} Chose Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and the Angel of death'.²⁰⁵

15 - يه: سئل الصادق عليه السلام عن قول الله عزوجل: "الله يتوفى الأنفس حين موتها" وعن قول الله عزوجل: "قل يتوفىكم ملك الموت الذي وكل بكم" وعن قول الله عزوجل: "الذين تتوفىهم الملائكة طيبين، والذين تتوفىهم الملائكة ظالمي أنفسهم" وعن قول الله عزوجل: "توفته رسلنا" وعن قول الله عزوجل: "ولو ترى إذ يتوفى الذين كفروا الملائكة" وقد يموت في الساعة الواحدة في جميع الآفاق ما لا يحصى إلا الله عزوجل فكيف هذا؟

²⁰³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 12

²⁰⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 13

²⁰⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 5 H 14

Al-Sadiq^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **Allah Takes away the souls when they die, [39:42]**, and about the Words of the Mighty and Majestic: **Say: 'The Angel of death who is Allocated to you shall cause you to die, [32:11]**, and about the Words of Allah^{azwj} Mighty and Majestic: **whom the Angels cause to die in a good state [16:32]**, and **the Angels caused to die while they were unjust to themselves [16:28]**, and about the Words of the Mighty and Majestic: **Our messengers cause him to die, [6:61]**, and about the Words of Allah^{azwj} Mighty and Majestic: **And if only you could see when the Angels cause to die those who commit Kufr. [8:50]**, and they have died in one moment in the entirety of the horizons what cannot be counted except by Allah^{azwj} Mighty and Majestic, so how is this?'

فقال: إن الله تبارك وتعالى جعل لملك الموت أعوانا من الملائكة يقبضون الارواح بمنزلة صاحب الشرطة له أعوان من الانس يعيئهم في حوائجهم فتتوفاهم الملائكة ويتوفاهم ملك الموت من الملائكة مع ما يقبض هو، ويتوفاه الله عزوجل من ملك الموت.

(He^{asws} said): 'Allah^{azwj} Blessed and Exalted Made assistants from the angels to be for the Angel of death, capturing the souls, being at the status of the captain of the police having assistants from the people, he would be sending them in their requirements. So, the Angels are causing them to die, and the Angel of death is causing them to die from the Angels with what he himself captures, and Allah^{azwj} Mighty and Majestic is Causing them to die, from the Angel of death'.²⁰⁶

16 - كا: أبو علي الاشعري، عن محمد بن عبد الجبار، عن ابن فضال، عن علي ابن عقبة، عن أسباط بن سالم مولى أبان قال: قلت لأبي عبد الله عليه السلام: جعلت فداك يعلم ملك الموت بقبض من يقبض؟ قال: لا إنما هي صكاك تنزل من السماء: اقبض نفس فلان بن فلان.

Abu Ali Al Ash'ary, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Ali Bin Aqabah, from Asbat Bin Salim, a slave of Aban who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Does the Angel of death know with the capture of the one he captures?' He^{asws} said: 'But rather, it is a deed descending from the sky: "Capture the soul of so and so!"'.²⁰⁷

17 - كا: محمد بن يحيى، عن الحسين بن إسحاق، عن علي بن مهزيار، عن علي ابن إسماعيل الميثمي، عن عبد الأعلى مولى آل سام قال: قلت لأبي عبد الله عليه السلام: قول الله عزوجل: "إنما نعد لهم عدا" قال: فما هو عندك؟ قلت: عدد الايام، قال: إن الآباء والامهات يحصون ذلك، لا ولكنه عدد الانفاس.

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Ibn Ismail Al Maysami, from Abdul A'ala, a slave of the family of Sam who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: **but rather We only Number out a number to them [19:84]**. He^{asws} said: 'So what is it in your presence?' I said,

²⁰⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 15

²⁰⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 16

'Number of the days. He^{asws} said: 'The fathers and the mothers are counting that. No, but it is the number of the breaths''²⁰⁸

18 - كا: علي، عن أبيه، عن بكر بن محمد الازدي، عن أبي عبد الله عليه السلام قال: " إن الموت الذي تفرون منه فإنه ملائكم " إلى قوله: " تعملون " قال: تعد السنين، ثم تعد الشهور، ثم تعد الايام، ثم تعد الساعات، ثم يعد النفس، فإذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون.

Ali, from his father, from Bakr Bin Muhammad al Azdy,

'From Abu Abdullah^{asws} having said: 'The death which you are fleeing from, it would be meeting you' – up to his^{asws} words: 'Count the years, then counts the months, then count the days, then count the hours, then count the breaths. **and when their term comes, so they would not be able to delay it for a moment, nor bring it forward**' [10:49]'²⁰⁹

²⁰⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 17

²⁰⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 5 H 18

(باب 6) * (سكرات الموت وشدائده وما يلحق المؤمن والكافر عنده) *

CHAPTER 6 – THE AGONY OF DEATH AND ITS DIFFICULTIES AND WHAT THE *MOMIN* AND THE *KAFIR* FACE DURING IT

الآيات، النساء " 4 " إن الذين توفيه الملائكة ظملي أنفسهم قالوا فيم كنتم قالوا كنا مستضعفين في الأرض قالوا ألم تكن أرض الله واسعة فتهاجروا فيها فأولئك مأويهم جهنم وساءت مصيرا 97.

The Verses – (Surah) Al Nisaa: *Those whom the Angels cause to die while they are being unjust to themselves, they are saying, 'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' So they, their abode is Hell, and it is an evil fate [4:97]*

الانفال " 8 " ولو ترى إذ يتوفى الذين كفروا الملائكة يضربون وجوههم وأدبارهم وذوقوا عذاب الحريق 50.

(Surah) Al Anfaal: *And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs and (saying): 'Taste the Punishment of burning!' [8:50]*

يونس " 10 " الذين آمنوا وكانوا يتقون * لهم البشري في الحياة الدنيا وفي الآخرة لا تبديل لكلمات الله ذلك هو الفوز العظيم 63 – 64.

(Surah) Yunus: *Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]*

الاحزاب " 33 " تحيتهم يوم يلقونه سلام 44.

(Surah) Al Ahzaab: *Their salutation on the Day that they meet Him shall be, Peace! [33:44]*

السجدة " 41 " إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون 30.

(Surah) Al Sajdah: *Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]*

محمد " 47 " فكيف إذا توفتهم الملائكة يضربون وجوههم وأدبارهم 27.

(Surah) Muhammad^{saww}: *But how would it be when the Angels cause them to die, striking their faces and their backs? [47:27]*

ق " 50 " وجاءت سكرة الموت بالحق ذلك ما كنت منه تحيد 19.

(Surah) Qaf: ***And the agony of death comes with the Truth. That is what you were fleeing from [50:19]***

الواقعة " 56 " فلولا إذا بلغت الحلقوم * وأنتم حينئذ تنظرون * ونحن أقرب إليه منكم ولكن لا تبصرون * فلولا إن كنتم غير مدينين * ترجعونها إن كنتم صادقين *

So why don't you, when it reaches the throats [56:83] And at that time you are looking on [56:84] And We are nearer to him than you are, but you are not seeing [56:85] Then don't you, if you are not indebted [56:86] Return it, if you were truthful? [56:87]

فأما إن كان من المقربين * فروح وريحان وجنة نعيم * وأما إن كان من أصحاب اليمين، فسلام لك من أصحاب اليمين *

So, if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma and a Blissful Garden [56:89] And if he is from companions of the right hand [56:90] (Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]

وأما إن كان من المكذبين الضالين * فنزل من حميم * وتصلية جحيم 83 - 94.

And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93] And arrive in the Blazing Fire [56:94]

المنافقين " 63 " وأنفقوا مما رزقناكم من قبل أن يأتي أحدكم الموت فيقول رب لولا أخرتني إلى أجل قريب فأصدق وأكن من الصالحين 10.

(Surah) Al Munafiqoun: ***And spend from what We Graced from before the death comes to one of you, so he would be saying, 'Lord! If only You could Delay me to a near term so I can give charity and become from the righteous ones!' [63:10]***

القيامة " 75 " كلا إذا بلغت التراقي * وقيل من راق * وظن أنه الفراق * والتفت الساق بالساق * إلى ربك يومئذ المساق 26 - 30.

Never! When it has already reached the morphosis (stage) [75:26] And it will be Said, 'Who can cure?' [75:27] And he would think it is the separation [75:28] And the leg will turn with the leg [75:29] To your Lord on that day shall be the returning [75:30]

الفجر " 89 " يا أيها النفس المطمئنة * ارجعي إلى ربك راضية مرضية * فادخلي في عبادي * وادخلي جنتي 27 - 30.

O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30].

1 - ل: ابن إدريس، عن أبيه، عن محمد بن سالم، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه واله: الناس اثنان: واحد أراح، وآخر استراح، فأما الذي استراح فالمؤمن إذا مات استراح من الدنيا وبلائها، وأما الذي أراح فالكافر إذا مات أراح الشجر والدواب وكثيرا من الناس.

Ibn Idrees, from his father, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The people are two (types) – One who gives rest and another who rests (himself). As for the one who rests, so it is the *Momin* when he dies, he rests from the world and its afflictions, and as for the one gives rest, so it is the *Kafir* when he dies, the trees, and the animals, and a lot from the people, get rest".²¹⁰

2 - مع: ما جيلويه، عن عمه، عن البرقي، عن أبيه، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله عليه السلام مثله.

Majaylawiya, from his uncle, from Al Barqy, from his father, from Ibn Abu Umeyr, from one of our companions,

'From Abu Abdullah^{asws} – similar to it".²¹¹

3 - جاء، ما: المفيد، عن الصدوق، عن ماجيلويه، عن عمه، عن البرقي، عن أبيه، ومحمد بن سنان معا، عن محمد بن عطية، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه واله: الموت كفارة لذنوب المؤمنين.

Al Mufeed, from Al Sadouq, from Majaylawiya, from his uncle, from Al Barqy, from his father and Muhammad Bin Sinan both together, from Muhammad Bin Atiya,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The death is an expiation for the sins of the Momineen".²¹²

4 - ما: المفيد، عن ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن ابن محبوب، عن حنان بن سدير، عن أبيه، قال: كنت عند أبي عبد الله عليه السلام فذكر عنده المؤمن وما يجب من حقه، فالتفت إلي أبو عبد الله عليه السلام فقال لي: يا أبا الفضل ألا أحدثك بحال المؤمن عند الله؟ فقلت: بلى فحدثني جعلت فداك،

Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Hanan Bin Sadeyr, from his father who said,

'I was in the presence of Abu Abdullah^{asws}, and it was mentioned in his^{asws} presence, the *Momin* and what is Obligated from his rights, so Abu Abdullah^{asws} turned towards me and he^{asws} said to me: 'O Abu Al Fazl! Shall I^{asws} narrate to you with the state of the *Momin* in the Presence of Allah^{azwj}? I said, 'Yes, narrate to me, may I be sacrificed for you^{asws}!'

فقال: إذا قبض الله روح المؤمن صعد ملكاه إلى السماء فقالا: يا رب عبدك ونعم العبد، كان سريعا إلى طاعتك، بطيئا عن معصيتك، وقد قبضته إليك، فما تأمرنا من بعده؟

²¹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 1

²¹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 2

²¹² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 3

He^{asws} said: 'When Allah^{azwj} Captures the soul of a Momin, his two Angels ascend it to the sky and they say, 'O Lord^{azwj}! Your^{azwj} servant, and he is the good servant. He was quick to Your^{azwj} obedience, delaying from disobeying You^{azwj}, and we have captured him to You^{azwj}. So, what is Your^{azwj} Command to us from after it?'

فيقول الجليل الجبار: اهبطا إلى الدنيا وكونا عند قبر عبدي ومجداني وسبحاني وهللاني وكبراني واكتبنا ذلك لعبدي حتى أبعثه من قبره.

So, the Majestic, the Subduer is Saying: "Both of you get down to the world and be at the grave of My^{azwj} servant, and extol My^{azwj} Glory and My^{azwj} Glorification, and My^{azwj} Holiness, and My^{azwj} Greatness, and write that to be for My^{azwj} servant until I^{azwj} Resurrect him from his grave".²¹³

5 - ما: المفيد، عن عمرو بن محمد الصيرفي، عن محمد بن همام، عن الفزاري، عن سعيد بن عمر، عن الحسن بن ضوء، عن أبي عبد الله عليه السلام قال: قال علي بن الحسين زين العابدين عليه السلام: قال الله عزوجل: ما من شيء أتردد عنه ترددي عن قبض روح المؤمن، يكره الموت وأنا أكره مساءته، فإذا حضره أجله الذي لا يؤخر فيه بعثت إليه بريجانتين من الجنة، تسمى إحداهما المسخية، والآخرى المنسية، فأما المسخية فتسخيه عن ماله، وأما المنسية فتنسيه أمر الدنيا.

Al Mufeed, from Amro Bin Muhammad al Sayrafi, from Muhammad Bin Hamam, from Al Fazary, from Saeed Bin Umar, from Al Hassan Bin Zou,

'From Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} Zayn Al-Abideen^{asws} said: 'Allah^{azwj} Mighty and Majestic Said: "There is none from a thing I^{azwj} Hesitate from it like My^{azwj} Hesitation from Capturing the soul of a Momin. He dislikes the death and I^{azwj} Dislike to Distress him. So, when his term (death) comes, which there is no delaying in it, I^{azwj} Send to him two aromas from the Paradise, one them named as Al-Maskhiyah, and the other Al-Mansiyah. As for Al-Maskhiya, so it softens him from his wealth (make it seem worthless), and as for Al-Mansiyah, it makes him forget the matters of the world".²¹⁴

6 - ن: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: قيل للصادق عليه السلام: صف لنا الموت، قال عليه السلام: للمؤمن كأطيب ريح يشمه فينعس لطيبه وينقطع التعب والالام كله عنه، ولللكافر كلسع الافاعي ولدغ العقارب أو أشد.

Al Mafassar, from Ahmad Bin Al Hassan Al Husayni,

'From Abu Muhammad Al-Askari^{asws}, form his^{asws} forefathers^{asws} having said: 'It was said to Al-Sadiq^{asws}, 'Describe the death to us'. He^{asws} said: 'For the *Momin* it is like an aromatic breeze he smells, so he drowns to its aroma and it cuts off all the tiredness and the pains from him; and for the *Kafir* it is like the bite of a snake or the sting of a scorpion, or severer'.

قيل: فإن قوما يقولون: إنه أشد من نشر بالمناشير! وقرض بالمقاريض! ورضخ بالاحجار! وتدوير قطب الارحية على الاحداق،

²¹³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 4

²¹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 5

It was said, 'But there are a people who are saying it is severer than being sawn by the saws and being cut by the scissors, and being pelted by the stones, and being ground by a stone of the millstone upon the body.

قال: كذلك هو على بعض الكافرين والفاجرين، ألا ترون منهم من يعاين تلك الشدائد؟ فذلكم الذي هو أشد من هذا لا من عذاب الآخرة فإنه أشد من عذاب الدنيا،

He^{asws} said: 'Like that it would be upon some of the *Kafirs* and the immoral ones. Do you not see from them one who witnesses those difficulties? So, that is which it severer from this, not (severer) than the Punishment of the Hereafter, but severer than the punishment of the world'.

قيل: فما بالنا نرى كافرا يسهل عليه النزع فينطفئ وهو يحدث ويضحك ويتكلم، وفي المؤمنين أيضا من يكون كذلك، وفي المؤمنين والكافرين من يقاسي عند سكرات الموت هذه الشدائد؟

It said, 'So what is the matter with us we see a *Kafir*, the pangs being eased upon him and he dies while discussing, and laughing and speaking, and in the Momineen as well one who happens like that, and in the Momineen and the *Kafirs* one who can be compared during the agony of death being with these difficulties?'

فقال: ما كان من راحة للمؤمن هناك فهو عاجل ثوابه، وما كان من شديدة فتمحيصه من ذنوبه ليرد الآخرة نقيًا، نظيفًا، مستحقًا لثواب الابد، لا مانع له دونه،

He^{asws} said: 'Whatever would be from a rest for the Momineen over here, so it is a hastening of his Rewards, and whatever would be from the difficulties, so it would be his purification from his sins to return to the Hereafter, pure, clean, deserving of the permanent Rewards, not a prevention for him besides it.

وما كان من سهولة هناك على الكافر فليوفى أجر حسناته في الدنيا ليرد الآخرة وليس له إلا ما يوجب عليه العذاب، وما كان من شدة على الكافر هناك فهو ابتداء عذاب الله له بعد نفاذ حسناته ذلكم بأن الله عدل لا يجور.

And whatever would be from the ease over here upon the *Kafir*, it is a fulfilment of a Recompense of his good deeds in the world to return him to the Hereafter, and it isn't for him except what Obligates upon him of the Punishment. And whatever would be from the difficulties of the *Kafir* over here, so it is a beginning of the Punishment of Allah^{azwj} to him after the termination of his good deeds. That is because Allah^{azwj} is Just, not tyrannous".²¹⁵

7 - مع: الهمداني، عن علي، عن أبيه، عن أبي محمد الانصاري - وكان خيرا - عن عمار الاسدي، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه واله: لو أن مؤمنا أقسم على ربه عزوجل أن لا يميته ما أماته أبدا، ولكن إذا حضر أجله بعث الله عزوجل إليه ريح: ريحا يقال له: المنسية، وريحاً يقال له: المسخية، فأما المنسية فإنها تنسيه أهله وماله، فأما المسخية فإنها تسخي نفسه عن الدنيا حتى يختار ما عند الله تبارك وتعالى.

²¹⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 6

Al Hamdany, from Ali, from his father, from Abu Muhammad Al Ansari – and he was good, from Amar Al Asady,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘If a *Momin* were to swear upon his Lord^{azwj} Mighty and Majestic that He^{azwj} should not Cause him to die, He^{azwj} would not Cause him to die, ever! But, when his term (death) presents, Allah^{azwj} Mighty and Majestic would Send two breezes to him – a breeze called Al Mansiyah, and a breeze called Al Maskhiyah. As for the Mansiyah, it would make him forget his family and his wealth, and as for Al Maskhiyah, it would soften his self from the world until he chooses what is in the Presence of Allah^{azwj} Blessed and Exalted’’.²¹⁶

8 - ل: الاربعمائة قال أمير المؤمنين عليه السلام: تمسكوا بما أمركم الله به، فما بين أحدكم وبين أن يغتبط ويرى ما يحب إلا أن يحضره رسول الله صلى الله عليه واله، وما عند الله خير وأبقى، وتأتيه البشارة من الله عزوجل فتقر عينه ويحب لقاء الله.

The four hundred (Hadeeth) –

‘Amir Al-Momineen^{asws} said: ‘Hold on with what Allah^{azwj} Commanded you with, for there isn’t between one of you and him being happy and sees what he loves, except that Rasool-Allah^{saww} would present to him; and what is in the Presence of Allah^{azwj} is better and more lasting, and he would be given the glad tidings from Allah^{azwj} Mighty and Majestic, so his eyes would be delighted, and he would love meeting Allah^{azwj}’’.²¹⁷

9 - مع: المفسر، عن أحمد بن الحسن الحسيني، عن الحسن بن علي الناصري، عن أبيه، عن أبي جعفر الجواد، عن آبائه عليهم السلام قال: قيل لأمير المؤمنين عليه السلام: صف لنا الموت،

Al Mufassar, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali Al Nasry, from his father,

‘From Abu Ja’far Al-Jawwad^{asws}, from his^{asws} forefathers^{asws}, ‘It was said to Amir Al-Momineen^{asws}, ‘Describe the death to us’.

فقال: على الخير سقطتم، هو أحد ثلاثة أمور يرد عليه: إما بشارة بنعيم الابد، وإما بشارة بعذاب الابد، وإما تخزين وتحويل وأمره مبهم، لا تدري من أي الفرق هو،

He^{asws} said: ‘Upon the All-Informed you will fall. It is one of the three matters returning upon it – Either glad tidings with the Bliss of the servant, or news of the Punishment of the servant, or he will be in grief, and intimidation, and his matter is vague, not knowing which sect he would be in.

فأما ولينا المطيع لامرنا فهو المبشر بنعيم الابد، وأما عدونا الخالف علينا فهو المبشر بعذاب الابد، وأما المبهمة أمره الذي لا يدري ما حاله فهو المؤمن المسرف على نفسه لا يدري ما يؤول إليه حاله، يأتيه الخبر مبهما مخوفا، ثم لن يسويه الله عزوجل بأعدائنا لكن يخرجهم من النار بشفاعتنا،

²¹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 7

²¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 8

As for the one in our^{asws} Wilayah, the obedient to our^{asws} orders, so he is the recipient with the permanent Bliss. And as for our^{asws} enemy, the adversary against us^{asws}, so he is the recipient of the news of the permanent Punishment. And, as for the one of the vague matter, he is the one who does not knowing what his state is, so he is the *Momin* having been extravagant upon himself, not knowing what his state would devolve to. The news would come to him, vague, scary. Then Allah^{azwj} Mighty and Majestic will never Equate him without our^{asws} enemies, so He^{azwj} would Extract him from the Fire by our^{asws} intervention.

فاعملوا وأطيعوا ولا تتكلموا ولا تستصغروا عقوبة الله عزوجل فإن من المسرفين من لا تلحقه شفاعتنا إلا بعد عذاب ثلاثمائة ألف سنة.

Therefore work, and be obedient, and do not speak and do not belittle the Punishment of Allah^{azwj} Mighty and Majestic, for from the extravagant ones is one who will not meet our^{asws} intercession except after Punishment for three hundred thousand years’.

وسئل الحسن بن علي بن أبي طالب عليه السلام: ما الموت الذي جهلوه؟ قال: أعظم سرور يرد على المؤمنين إذا نقلوا عن دار النكد إلى نعيم الابد، وأعظم ثبور يرد على الكافرين إذا نقلوا عن جنتهم إلى نار لا تبيد ولا تنفد.

And Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} was asked, ‘What is the death which they are ignorant of?’ He^{asws} said: ‘The great cheerfulness coming upon the Momineen when they are transferred from the house of misery to the eternal Bliss, and the great perdition coming upon the *Kafirs* when they are transferred from their paradise to a Fire will neither be extinguished nor be terminated’.

وقال علي بن الحسين عليهما السلام: لما اشتد الامر بالحسين بن علي بن أبي طالب عليه السلام نظر إليه من كان معه فإذا هو بخلافهم لانهم كلما اشتد الامر تغيرت ألوانهم وارتعدت فرائصهم ووجلّت قلوبهم، وكان الحسين صلوات الله عليه وبعض من معه من خصائصه تشرق ألوانهم، وتهدئ جوارحهم، وتسكن نفوسهم،

And Ali^{asws} Bin Al-Husayn^{asws} said: ‘When the matter intensified with Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}, he^{asws} looked at the ones who were with him^{asws}, and there he^{asws} was in their opposition, because they, every time the matter intensified, their colours changes, and their limbs shook, and their hearts feared. And it was so that Al-Husayn^{asws} and some of the ones with him^{asws} from his^{asws} special one, their colours brightened, and their limbs calmed down, and their selves were tranquil’.

فقال بعضهم لبعض: انظروا لا يبالي بالموت ! فقال لهم الحسين عليه السلام: صبرا بني الكرام ! فما الموت إلا قنطرة يعبر بكم عن البؤس والضراء إلى الجنان الواسطة والنعيم الدائمة، فأياكم يكره أن ينتقل من سجن إلى قصر؟ وما هو لاعدائكم إلا كمن ينتقل من قصر إلى سجن وعذاب،

Some of them said to the others, ‘Look at how he^{asws} does not care of the death!’ So, Al-Husayn^{asws} said: ‘Patience, honourable sons! What is the death except an arch of a bridge crossing with you from the evil and the harm to the resourceful Gardens and the perpetual Bliss, so which of you would dislike to be transferred from a prison to a castle? And it is not

for your enemies except like one who gets transferred from a castle to a prison and punishment.

إن أبي حدثني عن رسول الله صلى الله عليه واله أن الدنيا سجن المؤمن وجنة الكافر، والموت جسر هؤلاء إلى جناتهم، وجسر هؤلاء إلى جحيمهم، ما كذبت ولا كذبت.

My^{asws} father^{asws} narrated to me^{asws} from Rasool-Allah^{saww} that: 'The world is a prison for of a *Momin* and a paradise of the *Kafir*, and the death is a bridge of those to their Gardens and a bride of these to their Blazing Fires. Neither have I^{saww} been lied to nor am I^{saww} lying'.

وقال محمد بن علي عليه السلام: قيل لعلي بن الحسين عليه السلام: ما الموت؟ قال: للمؤمن كنز ثياب وسخة قملة، وفك قيود وأغلال ثقيلة، والاستبدال بأفخر الثياب وأطيبها روائح، وأوطئ المراكب، وأنس المنازل،

And Muhammad^{asws} Bin Ali^{asws} said: 'It was said to Ali^{asws} Bin Al-Husayn^{asws}, 'What is the death?' He^{asws} said: 'For the *Momin* is like the removal of dirty, lousy clothes, and the removal of heavy chains and shackles, and the replacement with the prideworthy, aromatic perfumed clothes, and luxurious rides and comfortable houses.

وللكافر كخلع ثياب فاخرة، والنقل عن منازل أنيسة، والاستبدال بأوسخ الثياب وأحشنها، وأوحش المنازل وأعظم العذاب.

And for the *Kafir* (it is) like taking off the pride-worthy clothes and being transferred from comfortable houses, and the replacement with the thickest and coarsest of the clothes, and desolate houses, and huge Punishments'.

وقيل لمحمد بن علي عليه السلام: ما الموت؟ قال: هو النوم الذي يأتيكم كل ليلة، إلا أنه طويل مدته، لا ينتبه منه إلا يوم القيامة، فمن رأى في نومه من أصناف الفرح ما لا يقادر قدره ومن أصناف الاهوال ما لا يقادر قدره فكيف حال فرح في النوم ووجل فيه؟ هذا هو الموت فاستعدوا له.

And it was said to Muhammad^{asws} Bin Ali^{asws}, 'What is the death?' He^{asws} said: 'It is the sleep which tends to come to you every night, except that it would be of a prolonged duration, not waking up from it except on the Day of Judgment. So, the one who sees in his dream from the varieties of happiness what you are unable to measure it, and from the varieties of the horrors what you are unable to measure it, then how would is the state of happiness during the sleep and the fear during it? This, it is the death, therefore prepare for it'.²¹⁸

10 - مع: المفسر، عن أحمد بن الحسن الحسيني، عن أبي محمد العسكري، عن آبائه عليهم السلام قال: دخل موسى بن جعفر عليه السلام على رجل قد غرق في سكرات الموت وهو لا يجيب داعياً فقالوا له: يا بن رسول الله وددنا لو عرفنا كيف الموت وكيف حال صاحبنا؟

Al Mufasar, from Ahmad Bin Al Hassan Al Husayni,

²¹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 9

'From Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Musa Bin Ja'far^{asws} went to a man who was drowning in the agony of death and he was not answering any caller. So, they said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Guide us, if we can understand, how is the death and how is the state of our companion?'

فقال: الموت هو المصفاة تصفي المؤمنين من ذنوبهم فيكون آخر ألم يصيبهم كفارة آخر وزر بقي عليهم، وتصفي الكافرين من حسناتهم فيكون آخر لذة أو راحة تلحقهم هو آخر ثواب حسنة تكون لهم،

He^{asws} said: 'The death, it is the cleanser cleaning the *Momin* from his sins and it would happen to the last pain hitting them being an expiation of a last burden remaining upon them, and a cleaner of the *Kafirs* from their good deeds, and it would happen to be a last pleasure or rest facing them, it being the last reward of a good deed happening to be for them.

وأما صاحبكم هذا فقد نخل من الذنوب نخلا وصفي من الآثام تصفية، وخلص حتى نقي كما ينقى الثوب من الوسخ، وصلاح لمعاشرتنا أهل البيت في دارنا دار الابد.

And, as for this companion of yours, so the sins are being picked from him with a picking, and is being cleansed from the sins with a cleansing, and he would be purified until he is pure, just as the purification of the clothes from the filth and crossing over to our^{asws} community of the People^{asws} of the Household, into our^{asws} house, the house of perpetuity".²¹⁹

11 - مع: بهذا الاسناد، عن محمد بن علي عليه السلام قال: مرض رجل من أصحاب الرضا عليه السلام فعاده فقال: كيف تجدك؟ قال: لقيت الموت بعدك - يريد ما لقيه من شدة مرضه - فقال: كيف لقيته؟ فقال: أليما شديدا، فقال: ما لقيته إنما لقيت ما ينذر بك به، ويعرفك بعض حاله،

By this chain,

'From Muhammad^{asws} Bin Ali^{asws} having said: 'A man from the companions of Al-Reza^{asws} fell ill, so he^{asws} consoled him and said: 'How do you find yourself?' He said, 'I shall meet the death after you^{asws} - intending what he was facing from the intensity of his illness. So, he^{asws} said: 'How would you meet it?' He said, 'Severely painful'. He^{asws} said: 'You will not meet it, rather you will meet what you have been warned with, and you will realise one of its states.

إنما الناس رجلان: مستريح بالموت، ومستراح به منه، فجدد الايمان بالله وبالولاية تكن مستريحا، ففعل الرجل ذلك، والحديث طويل أخذنا منه موضع الحاجة.

But rather, the people are two (types of) men - one at rest with the death, and one whom (others) are at rest from him with it, therefore renew the Eman with Allah^{azwj} and with the

²¹⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 10

Wilayah to become at rest'. So, the man did that, and the Hadeeth is lengthy and we have taken from it the necessary subject".²²⁰

12 - مع: بهذا الاسناد، عن علي بن محمد عليه السلام قال: قيل لمحمد بن علي بن موسى صلوات الله عليه: ما بال هؤلاء المسلمين يكرهون الموت؟ قال: لانهم جهلوه فكرهوه ولو عرفوه وكانوا من أولياء الله عزوجل لاحبوه ولعلموا أن الآخرة خير لهم من الدنيا.

And by this chain,

'From Ali^{asws} Bin Muhammad^{asws} having said: 'It was said to Muhammad^{asws} Bin Ali^{asws} Bin Musa^{asws}, 'What is the matter with these Muslims disliking the death?' He^{asws} said: 'Because they ignored it and are disliking it, and had they recognise it and had become from the friends of Allah^{azwj} Mighty and Majestic, they would have loved it, and would have known that the Hereafter is better for them than the world'.

ثم قال عليه السلام: يا أبا عبد الله ما بال الصبي والمجنون يمتنع من الدواء المنقي لبدنه والنافي للآلام عنه؟ قال: لجهلهم بنفع الدواء،

Then he^{asws} said: 'O Abu Abdullah^{asws}! What is the matter with the child and the insane preventing from the medication, the purifying for his body and the beneficial for the pains from it?' He^{asws} said: 'Due to their ignorance with the benefits of the medication'.

قال: والذي بعث محمدا بالحق نبيا إن من استعد للموت حق الاستعداد فهو أنفع له من هذا الدواء لهذا المتعالج، أما إنهم لو عرفوا ما يؤدي إليه الموت من النعيم لاستدعوه وأحبوه أشد ما يستدعي العاقل الحازم الدواء لدفع الآفات واجتلاب السلامة.

He^{asws} said: 'By the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}! One who prepares for the death as is a right of the preparation, it would be more beneficial for him than this medication for this healing. But, if they had understood what the death is leading towards, from the Bliss, they would have called it, and would have loved it intensely, what the intellectual calls for the austere medication to repel the afflictions and grab the safety".²²¹

13 - مع: بهذا الاسناد عن الحسن بن علي عليه السلام قال: دخل علي بن محمد عليه السلام على مريض من أصحابه وهو يبكي ويجزع من الموت، فقال له: يا عبد الله تخاف من الموت لانك لا تعرفه،

By this chain from Al-Hassan^{asws} Bin Ali^{asws} having said: 'Ali^{asws} Bin Muhammad^{asws} went to a patient from his^{asws} companions and he was crying and panicking from the death. He^{asws} said to him: 'O servant of Allah^{azwj}! You are fearing from the death because you do not understand it.

²²⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 11

²²¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 12

أرأيتك إذا اتسخت وتقذرت وتأذيت من كثرة القذر والوسخ عليك وأصابك قروح وجرب وعلمت أن الغسل في حمام يزيل ذلك كله أما تريد أن تدخله فتغسل ذلك عنك ؟ أو تكره أن تدخله فيبقى ذلك عليك ؟ قال: بلى يا بن رسول الله،

What is your view when you become dirty and filthy and hurt from a lot of the filth and the dirt upon you, and are hit by sores and scabies, and you know that the washing in the bathroom would remove all of that. Would you not want to enter it and wash that away from you? Or would you dislike entering it, and that would remain upon you?' He said, 'Yes, O son^{asws} of Rasool-Allah^{saww}!'

قال: فذلك الموت هو ذلك الحمام، وهو آخر ما بقي عليك من تمحيص ذنوبك و تنقيتك من سيئاتك، فإذا أنت وردت عليه وجاورته فقد نجوت من كل غم وهم و أذى، ووصلت إلى كل سرور وفرح، فسكن الرجل ونشط واستسلم وغمض عين نفسه ومضى لسبيله.

He^{asws} said: 'So, that is the death, it is that bathroom, and it is the last of what remains upon you from the cleansing of your sins, and purification from your evil deeds. So, when you receive it and become its neighbour, so you have been rescued from every sorrow and worry and hurt, and would arrive to every joy and happiness'. The man calmed down, and became active and surrendered (to his fate), and closed his eyes himself, and went on his way'.

وسئل الحسن بن علي بن محمد عليه السلام عن الموت ما هو ؟ فقال: هو التصديق بما لا يكون.

And Al-Hassan^{asws} Bin Ali^{asws} Bin Muhammad^{asws} was asked about the death, 'What is it?' He^{asws} said: 'It is the ratification of has not happened yet'.

حدثنا أبي، عن أبيه، عن جده، عن الصادق عليه السلام قال: إن المؤمن إذا مات لم يكن ميتا، فإن الميت هو الكافر، إن الله عزوجل يقول: " يخرج الحي من الميت ويخرج الميت من الحي " يعني المؤمن من الكافر والكافر من المؤمن.

My^{asws} father^{asws} narrated to me^{asws} from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Al-Sadiq^{asws} having said: 'When the *Momin* dies he does not become a dead, for the dead one, he is the *Kafir*. Allah^{azwj} Mighty and Majestic is Saying: **And Who Extracts the living from the dead, and Extracts the dead from the living? [10:31]** – meaning the *Momin* from the *Kafir*, and the *Kafir* from the *Momin*'.²²²

14 - ل: الاربعمئة عن أمير المؤمنين عليه السلام قال: ما من الشيعة عبد يقارف أمرا نهيناه عنه فيموت حتى يتلى ببليّة تمحص بها ذنوبه، إما في مال، وإما في ولد، وإما في نفسه حتى يلقي الله عزوجل وماله ذنب، وإنه ليبقى عليه الشيء من ذنوبه فيشدد به عليه عند موته.

The four hundred (Hadeeth) from Amir Al-Momineen^{asws} having said: 'There is no servant from the Shias who draws closer to a matter we^{asws} have Prohibited him from, and he dies, until he is Tried with a Trial, to cleanse his sins with it, either regarding wealth, or regarding

²²² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 13

a child, or what is within himself, until he meets Allah^{azwj} Mighty and Majestic and there would be not sin for him, and if there were to remain the thing from his sins, there would be difficulties with him upon him during his death".²²³

15 - ع: أبي، عن علي بن محمد ما جيلويه، عن الكوفي، عن محمد بن سنان، عن المفضل قال: قال أبو عبد الله عليه السلام: يا مفضل إياك والذنوب، وحذرهما شيعتنا، فوالله ما هي إلى أحد أسرع منها إليكم، إن أحذركم لتصيبه المعرة من السلطان وما ذاك إلا بذنوبه، وإنه ليصيبه السقم وما ذاك إلا بذنوبه، وإنه ليحبس عنه الرزق وما هو إلا بذنوبه، وإنه ليشدد عليه عند الموت وما هو إلا بذنوبه، حتى يقول من حضره: لقد غم بالموت،

My father, from Ali Bin Muhammad Majaylawiya, from Al Kufy, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Abu Abdullah^{asws} said: 'O Mufazzal! Beware of the sins, caution our^{asws} Shias of these, for by Allah^{azwj}, it is not quicker to anyone that it would be to you (Shias). If the dishonour from the ruling authorities were to hit one of you, and that would not be except due to his sins, and it the illness were to hit him, and that would not be except due to his sins, and it the sustenance is Withheld from it, and it would not be except due to his sins, and whatever difficulties befall upon him during the death, and it would not be except due to his sins', until the ones in his^{asws} presence were saying, 'He^{asws} has made us gloomy with the death'.

فلما رأى ما قد دخلني قال: أتدري لم ذاك يا مفضل؟ قال: قلت: لا أدري جعلت فداك، قال: ذاك والله إنكم لا تؤاخذون بها في الآخرة وعجلت لكم في الدنيا.

So, when he^{asws} saw what had entered into me, he^{asws} said: 'Do you know why that is so, O Mufazzal?' I said, 'I don't know, may I be sacrificed for you^{asws}!' He^{asws} said: 'By Allah^{azwj}! That is something you would not be seized with in the Hereafter, hastened with you in the world'.²²⁴

16 - مع: أبي، عن سعد، عن ابن يزيد، عن يحيى بن المبارك، عن علي بن الصلت، عن أبي عبد الله عليه السلام قال: كنا معه في جنازة فقال بعض القوم: بارك الله لي في الموت وفيما بعد الموت، فقال له أبو عبد الله عليه السلام: فيما بعد الموت فضل، إذا بورك لك في الموت فقد بورك لك فيما بعده.

My father, from Sa'ad, from Ibn Yazeed, from Yahya Al Mubarak, from Ali Bin Al Salt,

'From Abu Abdullah^{asws}, he (the narrator) said, 'We were with him^{asws} in a funeral, and one of the people said, 'May Allah^{azwj} Bless me during the death and during what is after the death'. Abu Abdullah^{asws} said to him: 'During what is after the death is an extra. When there is Blessing for you during the death, so there would be Blessing for you in what is after it'.²²⁵

²²³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 14

²²⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 15

²²⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 16

17 - ع: علي بن حاتم، عن القاسم بن محمد، عن حمدان بن الحسين، عن الحسين ابن الوليد، عن عمران بن الحجاج، عن عبد الرحمن، عن أبي عبد الله عليه السلام قال: قلت لاي علة إذا خرج الروح من الجسد وجد له مسا، وحيث ركبتم لم يعلم به؟ قال: لانه نما عليها البدن.

Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Ibn al Waleed, from Imran Bin Al Hajjaj, from Abdul Rahman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'For which reason, when the soul exits from the body, a feeling is found for it, and when it was instilled, he did not (even) know of it?' He^{asws} said: 'Because the body grew upon it'.²²⁶

18 - ن، ل: ابن الوليد، عن سعد، عن أحمد بن حمزة الاشعري، عن ياسر الخادم قال: سمعت الرضا عليه السلام يقول: إن أوحش ما يكون هذا الخلق في ثلاثة مواطن: يوم يولد ويخرج من بطن امه فيرى الدنيا، ويوم يموت فيعابن الآخرة وأهلها، ويوم يبعث فيرى أحكاما لم يرها في دار الدنيا،

Ibn Al Waleed, from Sa'ad, from Ahmad Bin Hamza Al Ashary, from Yasar Al Khadim wo said,

'I heard Al-Reza^{asws} saying: 'The most terrified what these people can be is in three places – the day he was born and came out from the belly of his mother and he sees the world; and the day he dies and he witnesses the Hereafter and its people; and the day he is resurrected and he sees Judgments he did not see in the house of the world.

وقد سلم الله عزوجل على يحيى عليه السلام في هذه الثلاثة المواطن وآمن روعته فقال: "وسلام عليه يوم ولد ويوم يموت ويوم يبعث حيا" وقد سلم عيسى بن مريم عليه السلام على نفسه في هذه الثلاثة المواطن فقال: "والسلام علي يوم ولدت ويوم أموت ويوم أبعث حيا".

And Allah^{azwj} Mighty and Majestic had Sent Greetings upon Yahya^{as} in these three times and Settled his^{as} fear, so He^{azwj} Said: **And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]**. And Isa^{as} Bin Maryam^{as} has send Peace upon himself^{as} in these three times, so he^{as} Said: **And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]**'.²²⁷

19 - ل: أبي، عن سعد، عن الاصبهاني، عن المنقري عن عبد الرزاق، عن معمر عن الزهري قال: قال علي بن الحسين عليهما السلام: أشد ساعات ابن آدم ثلاث ساعات: الساعة التي يعابن فيها ملك الموت، والساعة التي يقوم فيها من قبره، والساعة التي يقف فيها بين يدي الله تبارك وتعالى فإما إلى الجنة وإما إلى النار.

My father, from Sa'ad, from al Asbahany, from Al Minqary, from Abdul Razaq, from Ma'mar, from al Zuhry who said,

²²⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 17

²²⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 18

'Ali^{asws} Bin Al-Husayn^{asws} said: 'The most difficult times of the son of Adam^{as} are three – the time in which he witnesses the Angel of death, and the time in which he would be standing from his grave, and the time in which he would pause in front of Allah^{azwj} Blessed and Exalted, so either he would go to the Paradise or he would go to the Fire'.

ثم قال: إن نجوت يابن آدم عند الموت فأنت أنت وإلا هلكت، وإن نجوت يابن آدم حين توضع في قبرك فأنت أنت وإلا هلكت، وإن نجوت حين يحمل الناس على الصراط فأنت أنت وإلا هلكت، وإن نجوت حين يقوم الناس لرب العالمين فأنت أنت وإلا هلكت.

Then he^{asws} said: 'If you are safe during the death, O son of Adam^{as}, then you are who you are, or else you are destroyed; and if you are safe when you are placed in your grave, O son of Adam^{as}, then you are who you are, or else you are destroyed; and if you are safe when the people are carried upon the Bridge, then you are who you are, or else you are destroyed; and if you are safe when the people are standing to the Lord^{azwj} of the worlds, then you are who you are, or else you are destroyed.

ثم تلا: " ومن ورائهم برزخ إلى يوم يبعثون " قال: هو القبر، وإن لهم فيه لمعيشة ضنكا، والله إن القبر لروضة من رياض الجنة، أو حفرة من حفر النار.

Then he^{asws} recited: ***And behind them is purgatory up to the Day they would be Resurrected [23:100].*** He^{asws} said: 'It is the grave, and that for them in it is ***a straitened life [20:124].*** By Allah^{azwj}! The grave is either a garden from the Gardens of the Paradise or a pit from the pits of the Fire'.

ثم أقبل على رجل من جلسائه فقال له: قد علم ساكن السماء ساكن الجنة من ساكن النار فأى الرجلين أنت ؟ وأي الدارين دارك ؟.

Then he^{asws} turned towards a man from his^{asws} gatherers and said to him: 'The inhabitant of the sky has known dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?'²²⁸

20 - لي: أبي، عن سعد، عن النهدي، عن ابن محبوب، عن جميل بن صالح، عن محمد بن مسلم، عن أبي جعفر عليه السلام أنه سئل عن قول الله عزوجل: " وقيل من راق " قال: ذاك قول ابن آدم إذا حضره الموت، قال: هل من طبيب ؟ هل من دافع ؟

My father, from Sa'ad, from Al Nahdy, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having been asked about the Words of Allah^{azwj} Mighty and Majestic: ***And it will be Said, 'Who can cure?' [75:27].*** He^{asws} said: 'That is the word of a son of Adam^{as} when the death presents. He said, 'Is there any doctor? Is there one who can repel?'

قال: " وظن أنه الفراق " يعني فراق الاهل والاحبة عند ذلك،

²²⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 19

He^{asws} said: **And he would think it is the separation [75:28]**, meaning separation of the family members and the beloved one during that’.

قال: " والتفت الساق بالساق " قال: التفت الدنيا بالآخرة،

He said, **‘And the leg will turn with the leg [75:29]’**. He^{asws} said: ‘Turning of the world with the Hereafter’.

قال: " إلى ربك يومئذ المساق " إلى رب العالمين يومئذ المصير.

He said, **‘To your Lord on that day shall be the returning [75:30]’**. (He^{asws} said): ‘To the Lord^{azwj} of the world on that day would be the destination’.²²⁹

21 - كا: علي، عن أبيه، عن عمرو بن عثمان، عن المفضل بن صالح، عن جابر عن أبي جعفر عليه السلام مثله.

Ali, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’far^{asws} – similar to it’.²³⁰

22 لي، ن: الطالقاني، عن ابن عقدة، عن علي بن الحسن بن فضال، عن أبيه عن الرضا عليه السلام، عن آبائه عليهم السلام قال: لما حضرت الحسن بن علي عليهما السلام الوفاة بكى فقيل: يا بن رسول الله أتبكي ومكانك من رسول الله صلى الله عليه واله مكانك الذي أنت به وقد قال فيك رسول الله صلى الله عليه واله ما قال، وقد حججت عشرين حجة ماشيا، وقد قاسمت ربك مائة ثلاث مرات حتى النعل والنعل؟

Al Talaqany, from Ibn Aqadah, from Ali Bin Al Hassan Bin Fazal, from his father,

‘From Al Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘When the expiry presented to Al Hassan^{asws} Bin Ali^{asws}, he^{asws} cried, so it was said, ‘O son^{asws} of Rasool Allah^{sawww}! You^{asws} are crying and you position from Rasool Allah^{sawww} is your^{asws} position which you^{asws} are with, and Rasool Allah^{sawww} has said what he^{sawww} said, and you^{asws} have performed twenty Hajj, walking, and your^{asws} Lord^{azwj} has Distributed your^{asws} wealth thirty times, to the extent of the slipper and the slipper?’

فقال عليه السلام: إنما أبكي لخصمتين: لمول المطلع، وفراق الراحبة.

So, he^{asws} said: ‘But rather, I^{asws} cry for two characteristics – for the emerging terror, and separation of the beloved ones’.²³¹

23 ين: النضر، عن ابن سنان، عن سمع أبا جعفر عليه السلام مثله، وفيه: وقد حججت عشرين حجة راكبا، وعشرين حجة ماشيا. وما في رواية الصدوق أظهر.

²²⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 20

²³⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 21

²³¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 22

Al-Nazar, from Ibn-Sinan,

~~'From the one who heard Abu Ja'far ^{asws} similar to it, and in it: 'And you ^{asws} have performed twenty Hajj, riding, and twenty Hajj, walking'. And in a report of Al-Sadouq is clearer".²³²~~

24 - سن: ابن فضال، عن ابن فضيل، عن أبي حمزة الثمالي قال: سمعت أبا عبد الله عليه السلام يقول: قال الله تبارك وتعالى: ما ترددت عن شيء أنا فاعله كترددني عن المؤمن، فإني أحب لقاءه ويكره الموت، فأزويه عنه، ولو لم يكن في الأرض إلا مؤمن واحد لاكتفيت به عن جميع خلقي، وجعلت له من إيمانه أنسا لا يحتاج معه إلى أحد.

Ibn Fazal, from Ibn Fazeyl, from Abu Hamza Al Sumaly who said,

'I heard Abu Abdullah ^{asws} saying: 'Allah ^{azwj} Blessed and Exalted Said: 'I ^{azwj} do not Hesitate from anything I ^{azwj} Do like My ^{azwj} Hesitation from the Momin, for I ^{azwj} Love Meeting him and he dislikes the death, and I ^{azwj} Impede him from it. And, if there does not happen to be in the earth except for one Momin, I ^{azwj} shall Suffice with him from the entirety of My ^{azwj} creatures, and Make a comfort to be for him from his Eman, with it he would not be needy to anyone".²³³

25 - سن: ابن فضال، عن أبي جميلة، عن محمد الحلبي قال: قال أبو عبد الله عليه السلام: قال الله تبارك وتعالى: ليأذن بحرب مني مستدل عبدي المؤمن، وما ترددت عن شيء كترددني في موت المؤمن، إني لأحب لقاءه ويكره الموت فأصرفه عنه، وإنه ليدعوني في أمر فأستجيب له لما هو خير له، ولو لم يكن في الدنيا إلا واحد من عبيدي مؤمن لاستغنيت به عن جميع خلقي، ولجعلت له من إيمانه أنسا لا يستوحش فيه إلى أحد.

Ibn Fazal, from Abu Jameela, from Muhammad Al Halby who said,

'Abu Abdullah ^{asws} said: 'Allah ^{azwj} Blessed and Exalted Said: "Let him be proclaimed with a war from Me ^{azwj} an equator to My ^{azwj} Momin servant; and I ^{azwj} do not hesitate from anything like My ^{azwj} Hesitation regarding the death of a Momin. I ^{azwj} Love to Meet him and he dislikes the death, so I ^{azwj} Turn it away from him, and let him supplicate to Me ^{azwj} regarding a matter so I ^{azwj} can Answer it for him to what is better for him. And if there does not happen to be in the world except for one Momin from My ^{azwj} servant, I ^{azwj} shall Suffice with him from the entirety of My ^{azwj} creatures, and I ^{azwj} shall Make comfort to be for him from his Eman, he would not be lonely in it to anyone".²³⁴

26 - سن: أبي، عن حدثه، عن أبي سلام النحاس، عن محمد بن مسلم قال: قال أبو عبد الله عليه السلام: والله لا يصف عبد هذا الأمر فتطعمه النار، قلت: إن فيهم من يفعل ويفعل! فقال: إنه إذا كان ذلك ابتلى الله تبارك وتعالى أحدهم في جسده فإن كان ذلك كفارة لذنوبه وإلا ضيق الله عليه في رزقه، فإن ذلك كفارة لذنوبه وإلا شدد الله عليه عند موته حتى يأتي الله ولا ذنب له، ثم يدخله الجنة.

My father, from the one who narrated it, from Abu Salam Al Nahas, from Muhammad Bin Muslim who said,

²³² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 23

²³³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 24

²³⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 25

'Abu Abdullah^{asws} said: 'By Allah^{azwj}! No servant described with this matter (Wilayah) would be consumed by the Fire'. I said, 'Among them is one who does and keeps on doing!' He^{asws} said: 'When it would be that, Allah^{azwj} Blessed and Exalted would Try one of them regarding his body and that would happen to be an expiation for his sins, or else Allah^{azwj} would Constrict his sustenance upon him for that to be an expiation for his sins, or else Allah^{azwj} would Make difficulties to be upon him during his death until he comes to Allah^{azwj} and there would be no sins to him, then he would enter the Paradise''.²³⁵

27 - سن: ابن محبوب، عن محمد بن القاسم، عن داود بن فرقد، عن يعقوب بن شعيب قال: لابي عبد الله عليه السلام: رجل يعمل بكذا وكذا - فلم أدع شيئا إلا قلته - وهو يعرف هذا الامر، فقال: هذا يرجي له والناصب لا يرجي له، وإن كان كما تقول لا يخرج من الدنيا حتى يسلط الله عليه شيئا يكفر الله عنه به، إما فقرا وإما مرضا.

Ibn Mahboub, from Muhammad Bin Al Qasim, from Dawood Bin Farqad, from Yaqoub Bin Shuayb,

'He (the narrator) said to Abu Abdullah^{asws}, 'A man is doing such and such - and I did not leave anything except I said it - and he recognises this matter (Wilayah)'. He^{asws} said: 'This one, there is hope for him, and the Nasibi, there is no hope for him, and even if it was as you are saying it, he would not exit from the world until Allah^{azwj} would Make something to overcome upon him for Allah^{azwj} to Expiate from him with it, either poverty or sickness''.²³⁶

28 - جع: قال رسول الله صلى الله عليه واله: فوالذي نفس محمد بيده لو يرون مكانه و يسمعون كلامه لذهلوا عن ميتهم ولبكوا على نفوسهم، حتى إذا حمل الميت على نعشه رفرق روحه فوق النعش، وهو ينادي: يا أهلي ويا ولدي لا تلعبن بكم الدنيا كما لعبت بي فجمعت المال من حله وغير حله، ثم خلفته لغيري فالمهناً له والتبعة علي، فاحذروا مثل ما حل بي.

Rasool-Allah^{saww} said: 'By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! If they were seeing his position and hearing his speech, they would be amazed from their deceased and they would be crying upon themselves, to the extent that when the dead one is carried upon his coffin, his soul flutters above his coffin, and he is calling out, 'O my wife, and O my children! Do not let the world play with you just as it played with me, so I amassed the wealth from its Permissible means and non-Permissible means, then I left it behind for others, so the well-being is for him and the exhaustion is upon me, therefore be cautioned of what is released with me'.

وقيل: ما من ميت يموت حتى يتراءى له ملكان الكاتبان عمله فإن كان مطيعا قالوا له: جزاك الله عنا خيرا، فرب مجلس صدق أجلسنا، وعمل صالح قد أحضرنا،

And it was said, 'There is none from a dying one dying until the two recording Angels show him his deeds, so if he is an obedient one, they say to him, 'May Allah^{azwj} Recompense you goodly on our behalf, for sometimes we sat in truthful gathering and have attended righteous deeds'.

²³⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 26

²³⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 27

وإن كان فاجرا قالوا: لا جزاك الله عنا خيرا فرب مجلس سوء قد أجلسنا، وعمل غير صالح قد أحضرنا، وكلام قبيح قد أسمعنا.

And if he was an immoral one, they say, 'May Allah^{azwj} not Recompense you goodly on our behalf, for sometimes we had sat in evil gatherings, and had attended non-righteous deeds, and we had to hear ugly speeches'.²³⁷

29 - وقال النبي صلى الله عليه واله: إذا رضي الله عن عبد قال: يا ملك الموت اذهب إلى فلان فأنتي بروحه، حسبي من عمله، قد بلوته فوجدته حيث احب،

And the Prophet^{saww} said: 'When Allah^{azwj} is Pleased from a servant, He^{azwj} Says: "O Angel of death! Go to so and so and come to Me^{azwj} with his soul. It is enough from his deeds, and I^{azwj} have Tried him and Found him where I^{azwj} Love!"

فينزل ملك الموت و معه خمسمائة من الملائكة معهم قضبان الرياحين واصول الزعفران، كل واحد منهم يشره ببشارة سوى بشارة صاحبه، ويقوم الملائكة صفين لخروج روحه، معهم الريحان فإذا نظر إليهم إبليس وضع يده على رأسه ثم صرخ، فيقول له جنوده: مالك يا سيدنا؟ فيقول: أما ترون ما اعطي هذا العبد من الكرامة؟ أين كنتم عن هذا؟ قالوا: جهدنا به فلم يطعنا.

So, the Angel of death descends and with him are five hundred from the Angels, with them being branches of basil (perfume) and roots of the saffron, each one of them giving glad tidings to him besides the glad tidings of his companion. And the Angel stand in two rows for the exit of his soul, with them being the perfumes, so when Iblees^{la} looks at them, places his^{la} upon his^{la} head, then shrieks, and his^{la} army says to him^{la}, 'What is the matter, O our master^{la}?' He^{la} says, 'Are you not seeing what this servant has been Given from the honours? Where were you from this (to spoil it for him)?' They say, 'We struggled with him but he did not obey us'.²³⁸

30 - كنز: أبو طاهر المقلد بن غالب، عن رجاله بإسناده المتصل إلى علي بن أبي طالب عليه السلام: وهو ساجد يبكي علا نحيبه وارتفع صوته بالبكاء، فقلنا: يا أمير المؤمنين لقد أمرضنا بكأوك وأمضنا وشجانا، (1) وما رأيك قد فعلت مثل هذا الفعل قط،

(The book) Kunz – Abu Tahir Al Maqlad Bin Ghalib, from his men,

'By his chain connected to Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} was crying in *Sajdah* with loud wailing, and his^{asws} was raised with the crying, so we said, 'O Amir Al-Momineen^{asws}! Your^{asws} crying has made us distressed, and we are tormented and gloomy, and we have not seen you^{asws} to have done the like of this deed, at all!'

فقال: كنت ساجدا أدعوا ربي بدعاء الخيرات في سجدي فغلبي عيني فرأيت رؤيا هالتي وأقلقتني، رأيت رسول الله صلى الله عليه واله قائما وهو يقول: يا أبا الحسن طالت غيبتك فقد اشتقت إلى رؤياك، وقد أنجز لي ربي ما وعدني فيك.

²³⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 28

²³⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 29

He^{asws} said: 'I^{asws} was in *Sajdah* calling my^{asws} Lord^{azwj} with a supplication of the goodly matter in my^{asws} *Sajdah*, and my^{asws} eyes were overcome and I^{asws} saw a dream concerning me^{asws}. I^{asws} saw Rasool-Allah^{saww} standing and he^{saww} was saying: 'O Abu Al-Hassan^{asws}! Your^{asws} absence is prolonged so I^{saww} was desirous to your^{asws} dreams, and my^{saww} Lord^{azwj} has Detailed to me^{saww} what He^{azwj} has Promised me^{saww} regarding you^{asws}.'

فقلت يا رسول الله وما الذي أنجز لك في؟ قال: أنجز لي فيك وفي زوجتك وابنيك وذريتك في الدرجات العلى في عليين،

I^{asws} said: 'O Rasool-Allah^{saww}! And what is that which He^{azwj} Detailed to you^{saww} regarding me^{asws}?' He^{saww} said: 'He^{azwj} Detailed to me^{saww} regarding you^{asws}, and regarding your^{asws} wife^{asws}, and your^{asws} two sons^{asws}, and your^{asws} offspring regarding the lofty ranks in Illiyeen'.

قلت: بأبي أنت وامي يا رسول الله فشيئتنا؟ قال: شيئتنا معنا، وقصورهم بخذاء قصورنا، ومنازلهم مقابل منازلنا، قلت: يا رسول الله فما لشيئتنا في الدنيا؟ قال: الامن والعافية،

I said, 'May my^{asws} father^{asws} and my^{asws} mother^{asws} be sacrificed for you^{saww}, O Rasool-Allah^{saww}! What about our^{asws} Shias?' He^{saww} said: 'Our^{asws} Shias would be with us, and their castles would be facing our^{asws} castles, and their houses would be facing our^{asws} houses'. I^{asws} said: 'O Rasool-Allah^{saww}! So, what is for our^{asws} Shias in the world?' He^{saww} said: 'The safety and the health'.

قلت: فما لهم عند الموت؟ قال: يحكم الرجل في نفسه ويؤمر ملك الموت بطاعته، قلت: فما لذلك حد يعرف؟ قال: بلى، إن أشد شيئتنا لنا حبا يكون خروج نفسه كشرب أحدكم في يوم الصيف الماء البارد الذي ينتقع به القلوب وإن سائرهم ليموت كما يغبط أحدكم على فراشه كأقر ما كانت عينه بموته.

I^{asws} said: 'So what is for them during the death?' He^{saww} said: 'The man would order within himself and the Angel of death has been Commanded with obeying him'. I^{asws} said: 'Is there a known limit for that?' He^{saww} said: 'Yes. Our^{asws} Shias with the most intense of love for us^{asws}, the exit of his soul would happen to be like one of you drinks the cold water on a summer's day, which the hearts would benefit with, and that the rest of them would be dying just as one of you is joyful upon his bed like being delighted at what he had seen of his death'²³⁹.

31 - فر: أبو القاسم العلوي معننا عن أبي بصير قال: قلت لأبي عبد الله عليه السلام جعلت فداك يستكره المؤمن على خروج نفسه؟ قال: فقال: لا والله، قال: قلت: وكيف ذاك، قال: إن المؤمن إذا حضرته الوفاة حضر رسول الله صلى الله عليه وآله وأهل بيته: أمير المؤمنين علي بن أبي طالب وفاطمة والحسن والحسين وجميع الأئمة عليهم الصلاة والسلام، - ولكن أكنوا عن اسم فاطمة - ويحضره جبرئيل وميكائيل وإسرافيل وعزرائيل عليهم السلام،

Abu Al Qasim Al Alawy, from Abu Baseer who said,

²³⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 30

'I said to Abu Abdullah^{asws}! May I be sacrificed for you^{asws}! Does the *Momin* dislike it upon the exit of his soul?' He^{asws} said: 'No, by Allah^{azwj}'. I said, 'And how is that?' When the expiry presents to the Momin, Rasool-Allah^{saww} and the People^{asws} of his^{saww} Household are present – Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the entirety of the Imams^{asws}, but they^{asws} would be tekonymed from a name of (Syeda) Fatima^{asws} – and Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and Izraeel^{as} would be present'.

قال: فيقول أمير المؤمنين علي بن أبي طالب عليه السلام: يا رسول الله إنه كان ممن يحبينا ويتولانا فأحبه، قال فيقول رسول الله صلى الله عليه وآله: يا جبرئيل إنه ممن كان يحب عليا وذريته فأحبه،

He (the narrator) said, 'Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} would be saying: 'O Rasool-Allah^{saww}! He was from the ones who loved us^{asws} and was in our^{asws} Wilayah, so I^{asws} love him'. And Rasool-Allah^{saww} would be saying: 'O Jibraeel^{as}! He was from the one who had loved Ali^{asws} and his^{asws} offspring, so I^{saww} love him'.

وقال جبرئيل لميكائيل وإسرافيل عليهم السلام مثل ذلك، ثم يقولون جميعا لملك الموت: إنه ممن كان يحب محمدا وآله ويتولى عليا وذريته فارفق به

And, Jibraeel^{as} would say to Mikaeel^{as}, and Israfeel^{as} similar to that. Then they^{as} would all be saying to the Angel of death: 'He was from the ones who had loved Muhammad^{saww} and his^{saww} Progeny^{asws}, and was in the Wilayah of Ali^{asws} and his^{asws} offspring, therefore be kind with him'.

قال فيقول ملك الموت: والذي اختاركم وكرمكم واصطفى محمدا صلى الله عليه وآله بالنبوة، وخصه بالرسالة لانا أرفق به من والد رفيق، وأشفق عليه من أخ شفيق،

The Angel of death would be saying: 'By the One^{azwj} Who Chose you^{asws} all and Honoured you^{asws}, and Chose Muhammad^{saww} with the Prophet-hood and Specialised him^{saww} with the Message because I^{as} would be kinder with him than a kind father, and more sympathetic to him than a sympathetic brother'.

ثم قام إليه ملك الموت فيقول: يا عبد الله أخذت فكاك رقتك؟ أخذت رهان أمانك؟ فيقول: نعم، فيقول الملك: فبماذا؟ فيقول: بحبي محمدا وآله، وبولايتي علي بن أبي طالب وذريته،

Then the Angel of death stands to him and is saying: 'O servant of Allah^{azwj}! Shall I^{as} liberate your neck? Shall I^{as} take a pledge of your security?' He is saying, 'Yes'. So, the Angel is saying: 'With what?' He says, 'For the sake of Muhammad^{saww} and his^{saww} Progeny^{asws}, and for the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} offspring'.

فيقول: أما ما كنت تحذر فقد آمنك الله منه، وأما ما كنت ترحو فقد أتاك الله به، افتح عينيك فانظر إلى ما عندك،

He says: 'As for what you were cautious of, Allah^{azwj} has Secured you from it, and as for what adversities you had, Allah^{azwj} has Come to you with it. Open your eyes and look at what is in your presence!'

قال: فيفتح عينيه فينظر إليهم واحدا واحدا، ويفتح له باب إلى الجنة فينظر إليها، فيقول له: هذا ما أعد الله لك، وهؤلاء رفقاؤك، أفتحب اللحاق بهم أو الرجوع إلى الدنيا؟

He^{asws} said: 'So, he opens his eye and looks at them^{asws}, one by one, and a door to the Paradise is opened for him and looks into it, and he (Angel) says to him: 'This is what Allah^{azwj} has Prepared for you, and they^{asws} are your friends. Would you like to adhere with them^{asws}, or the return to the world?'

قال: فقال أبو عبد الله عليه السلام: أما رأيت شخوصه ورفع حاجبيه إلى فوق من قوله: لا حاجة لي إلى الدنيا ولا الرجوع إليها؟ ويناديه مناد من بطنان العرش يسمعه ويسمع من بحضرته: يا أيتها النفس المطمئنة إلى محمد ووصية والائمة من بعده ارجعي إلى ربك راضية بالولاية، مرضية بالتواب، فادخلي في عبادي مع محمد وأهل بيته وادخلي جنتي غير مشوبة.

He (the narrator) said, 'Abu Abdullah^{asws} said: 'But, don't you see his concentrating and raising his eyebrows to above, from his words, 'There is no need for me to the world, nor the return to it? And a Caller would Call from the interior of the Throne, him and the ones^{asws} in his presence would hear it: **'O you the contented soul! [89:27]**, to Muhammad^{saww} and the successor^{asws} and the Imams^{asws} from after him^{saww}, **Return to your Lord, being well-pleased**, - with the Wilayah, **he being Well-Pleased [89:28]**, with the Rewards, **So, enter (to be) among My servants [89:29]**, with Muhammad^{saww} and his^{saww} Family^{asws}, **And enter into My Garden [89:30]**, without any exertion".²⁴⁰

32 - فر: محمد بن عيسى بن زكريا الدهقان، معتنعا عن محمد بن سليمان الديلمي، عن أبيه قال: سمع الإفريقي يقول: سألت أبا عبد الله عليه السلام عن المؤمن: أيستكره على قبض روحه؟ قال: لا والله، قلت: وكيف ذاك؟ قال: لانه إذا حضره ملك الموت جزع، فيقول له ملك الموت: لا تجزع فوالله لانا أبر بك وأشفق من والد رحيم لو حضرك، افتح عينيك وانظر،

Muhammad Bin Isa Bin Zakariya al Dahqan, both together from Muhammad Bin Suleyman Saylami, from his father who said, 'I heard Al Aqarquqy saying,

'I asked Abu Abdullah^{asws} about the Momin, 'Does he dislike it upon the capture of his soul?' He^{asws} said: 'No, by Allah^{azwj}!' I said, 'And how is that?' He^{asws} said: 'Because he panics when the Angel of death presents to him, and the Angel of death says to him: 'Do not panic, for by Allah^{azwj}, I^{as} shall be kinder with you and more sympathetic than a merciful parent, if they were present. Open your eyes and look!'

قال: ويتهلل له رسول الله وأمير المؤمنين علي بن أبي طالب والحسن والحسين والائمة من بعدهم والزهاء عليهم الصلاة والسلام،

²⁴⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 31

He^{asws} said: 'There appear to him, Rasool-Allah^{saww}, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from after them^{asws}, and Al-Zahra^{asws}.

قال: فينظر إليهم فيستبشر بهم، فما رأيت شخوصه؟ قلت: بلى، قال: فإنما ينظر إليهم

He^{asws} said: 'So, he looks at them^{asws} and is overjoyed with them^{asws}. Do you not see him concentrating?' I said, 'Yes'. He^{asws} said: 'He is rather looking at them^{asws}'.

قال: قلت: جعلت فداك قد يشخص المؤمن الكافر، قال: ويحك إن الكافر يشخص منقلبا إلى خلفه لأن ملك الموت إنما يأتيه ليحمله من خلفه، والمؤمن أمامه، وينادي روحه مناد من قبل رب العزة من بطنان العرش فوق الافق الاعلى ويقول:

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! The *Kafir* tends to impersonate the Momin'. He^{asws} said: 'Woe be unto you! The *Kafir* impersonates overturning to his creation, because the Angel of death, rather would come to him attacking from behind him, and the Momin, from his front, and his soul would be Called out from the direction of the Lord^{azwj} of Mighty from the interior of the Throne, above the high horizon, and he would be saying:

يا أيتها النفس المطمئنة إلى محمد وآله - صلوات الله عليهم - ارجعي إلى ربك راضية مرضية، فادخلي في عبادي وادخلي جنتي، فيقول ملك الموت: إني قد امرت أن اخبرك الرجوع إلى الدنيا والمضي، فليس شيء أحب إليه من إسلا ل روحه.

'O you the contented soul! [89:27], to Muhammad^{saww} and his^{saww} Progeny^{asws}, Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30], I am Commanded that I give you the choice of the return to the world and the past'. So, there wouldn't be anything more beloved to him than the outflow of his soul''²⁴¹.

33 - نهج: لا ينزجر من الله بذاجر، ولا يتعظ منه بواعظ، وهو يرى المأخوذین على الغرة حيث لا إقالة ولا رجعة كيف نزل بهم ما كانوا يجهلون، وجاءهم من فراق الدنيا ما كانوا يأمنون، وقدموا من الآخرة على ما كانوا يوعدون،

Nahj (Al-Balagah): 'He (the Angel of death) is not deterred from Allah^{azwj} by a deterrer, nor taking any advice from an adviser, and he sees the seized ones upon the suddenness where neither is there any dismissal nor any return. How it has befallen with them what they were ignoring, and there came to them from the separation of the world what they were feeling secure of, and proceeded to the Hereafter upon what they were Promised.

فغير موصوف ما نزل بهم، اجتمعت عليهم سكرة الموت وحسرة الفوت، ففترت لها أطرافهم، و تغيرت لها ألوانهم، ثم ازداد الموت فيهم ولوجا فحيل بين أحدهم وبين منطقته، وإنه لبين أهله ينظر ببصره ويسمع بأذنه على صحة من عقله وبقاء من لبه، ويفكر فيم أفنى عمره؟ وفيهم أذهب دهره؟

²⁴¹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 32

It is indescribable what descends with them. There gathers upon them the agony of death and regret of the loss, so their limbs are broken to it and their complexion changes to it. Then the death increases the penetration into them, so it becomes a barrier between one of them and his speaking, although his family are clear to him. He looks with his eyes, and hears with his ears, being upon healthiness of his intellect and remaining of his mind, and he thinks regarding what he finished his life? And regarding what his time passed?

ويتذكر أموالاً جمعها أغمض في مطالبتها، وأخذها من مصراحتها ومشتبهاتها، قد لزمته تبعات جمعها، وأشرف على فراقها، تبقى لمن وراءه ينعمون بما فيكون المهناً لغيره، والعبء على ظهره،

And he recalls the wealth he amassed, having closed his eyes during seeking it and taking it from its allowable and suspicious means, both of these having necessitated consequences for him. And he prepares for its separation and its remaining for the ones he leaves behind him to be enjoying with it for the award is for other and the burden is upon his back.

والمرء قد غلقت رهونه بها، يعرض يده ندامة على ما اصحر له عند الموت من أمره، ويزهد فيما كان يرغب فيه أيام عمره، ويتمنى أن الذي كان يغبطه بها ويحسده عليها قد حازها دونه،

And the person's pledge is locked with it. He bites his hand in regret upon what appears to him from his matters during the death, and he becomes ascetic regarding what he had been desirous during the days of his life, and he wishes that the one who had backbit him with it and envied him over it would have amassed it instead.

فلم يزل الموت يبالغ في جسده حتى خالط سمعه، فصار بين أهله لا ينطق بلسانه ولا يسمع بسمعه، يردد طرفه بالنظر في وجوههم، يرى حركات ألسنتهم ولا يسمع رجوع كلامهم،

So, the death does not cease to permeate in his body until it mingles with his hearing, and he becomes unable to speak with his tongue nor hear with his hearing, scanning his eyes with looking into their faces. He sees the movements of their tongues and cannot hear their speeches.

ثم ازداد الموت التياطا فقبض بصره كما قبض سمعه، وخرجت الروح من جسده فصار جيفة بين أهله، قد أوحشوا من جانبه، وتباعدوا من قربه، لا يسعد باكيا ولا يجيب داعيا، ثم حملوه إلى مخط من الأرض، وأسلموه فيه إلى عمله، وانقطعوا عن زورته حتى إذا بلغ الكتاب أجله.

Then the death increases the sway and captures his sight just as it had captured his hearing, and the soul departs from his body and he becomes a carcass between his family members and they would desert from his side and distance themselves from being close to him, neither being helped by a wailer nor answering a caller. Then they would carry him to a small hole from the ground, and they submit him into it to his deeds, and they terminate from visiting him until when the writing reaches its term".²⁴²

²⁴² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 33

34 - كا: العدة، عن سهل، عن محمد بن الفضيل، عن أبي حمزة قال: سمعت أبا جعفر عليه السلام يقول: إن آية المؤمن إذا حضره الموت يبيض وجهه أشد من بياض لونه، ويرشح جبينه، ويسيل من عينيه كهيفة الدموع فيكون ذلك خروج نفسه، وإن الكافر تخرج نفسه سيلا من شدة، كزبد البعير، أو كما تخرج نفس البعير.

The number (of reporters), from Sahl, from Muhammad Bin Al Fazeyl, from Abu Hamza who said,

'I heard Abu Ja'far^{asws} saying: 'A sign of the *Momin* when the death present, it would whiten his face more intensely than the whiteness of his colour, and his forehead sweats, and it flows from his eyes as if these are the tears, and that would happen to be the exit of his soul; and that the *Kafir*, his soul exits from the side of his mouth like the foam of the camel, or just as the soul of the camel comes out".²⁴³

35 - كا: علي، عن أبيه، عن محمد بن عيسى، عن يونس، عن إدريس القمي قال: سمعت أبا عبد الله عليه السلام يقول: إن الله عزوجل يأمر ملك الموت فيرد نفس المؤمن ليهون عليه ويخرجها من أحسن وجهها فيقول الناس: لقد شدد على فلان الموت، وذلك تهوين من الله عزوجل عليه.

Ali, from his father, from Muhammad Bin Isa, from Yunus, from Idrees Al Qummy who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Commands the Angel of death to return the soul of a believer as an ease upon him and extract it from the best of its aspects, and the people would be saying, 'The death has been difficult upon so and so, and that would be an ease from Allah^{azwj} Mighty and Majestic upon him".

وقال: يصرف عنه إذا كان ممن سخط الله عليه، أو ممن أبغض الله أمره أن يجذب الجذبة التي بلغتكم بمثل السفود من الصوف المبلول، فيقول الناس: لقد هون على فلان الموت.

And he said, 'It would be turned away from him, when it was from the ones Allah^{azwj} is Wrathful upon, or from the ones Allah^{azwj} Hates. He^{azwj} Commands him that he pulls with a (violent) pulling, reaching you like the skewer (being pulled) from the wet wool, and the people are saying, 'The death has been easy upon so and so".²⁴⁴

36 - فس: في قوله تعالى: "إن الذين قالوا ربنا الله ثم استقاموا" أي على ولاية أمير المؤمنين عليه السلام "تنزل عليهم الملائكة" قال: عند الموت "ألا تخافوا ولا تحزنوا وأبشروا بالجنة التي كنتم توعدون نحن أولياؤكم في الحياة الدنيا" قال: كنا نحرسكم من الشياطين "وفي الآخرة" أي عند الموت "ولكم فيها ما تشتهي أنفسكم ولكم فيها ما تدعون" يعني في الجنة "نزلا من غفور رحيم".

Regarding the Words of the Exalted: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast*** – i.e. upon the Wilayah of Amir Al Momineen^{asws}, ***the Angels would descend unto them*** – during the death, (***saying***): ***'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life***

²⁴³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 34

²⁴⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 35

of the world - we used to protect you from the satans^{la}, **and in the Hereafter** – i.e. during the death, **and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31]** – meaning in the Paradise, **Being a hospitality from the Forgiving, Merciful [41:32]**".²⁴⁵ (P.s. – This is not a Hadeeth)

37 - كا: علي، عن عبد الله بن المغيرة، عن السكوني، عن أبي عبد الله عليه السلام قال: إن الميت إذا حضره الموت أوثقه ملك الموت ولولا ذلك ما استقر.

Ali, from Abdullah Bin Al Mugheira, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'The dying one, when the death presents to him, the Angel of death binds him, and had it not been for that, he would not settle down".²⁴⁶

38 - يه: سئل رسول الله صلى الله عليه واله: كيف يتوفى ملك الموت المؤمن؟ فقال: إن ملك الموت ليقف من المؤمن عند موته موقف العبد الذليل من المولى فيقوم هو وأصحابه لا يدنو منه حتى يبدأ بالتسليم ويشره بالجنة.

Rasool-Allah^{saww} was asked, 'How does the Angel of death cause the *Momin* to die?' He^{saww} said: 'The Angel of death pauses from the *Momin* during his death like the humble slave does from the master. He and his companions are standing, not going near him until he (the *Momin*) initiates with the submission, and he (the Angel) gives him the glad tidings of the Paradise".²⁴⁷

39 - لى: بإسناده عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه واله: من صام من رجب أربعة وعشرين يوماً فإذا نزل به ملك الموت تراءى له في صورة شاب، عليه حلة من ديباج أخضر، على فرس من أفراس الجنان، وبيده حرير أخضر ممسك بالمسك الأذفر، وبيده قدح من ذهب مملوء من شراب الجنان، فسقاه إياه عند خروج نفسه يهون عليه سكرات الموت، ثم يأخذ روحه في تلك الحرير فيفوح منها رائحة يستنشقها أهل سبع سموات فيظل في قبره ريان حتى يرد حوض النبي صلى الله عليه واله.

By his chain from Abu Saeed Al Khudry who said,

'Rasool-Allah^{saww} said: 'One who Fasts twenty-four days of Rajab, so when the Angels of death descends with him, he would see him in an image of a youth, upon him being a garment of green brocade, upon a horse from the horses of the Paradise, and in his hand would be green silk perfumed with the strong musk, and in his hand being a golden goblet from the drink of the Gardens. He then quenches him during the exit of his soul to ease the agony of death upon him. Then he takes his soul in that silk, and the inhabitants of the seven skies would be smelling its aroma from it, and he would remain in his grave well-quenched until he returns to the Fountain of the Prophet^{saww}".²⁴⁸

²⁴⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 36

²⁴⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 37

²⁴⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 38

²⁴⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 39

40 - ما: المفيد، عن الجعابي، عن ابن عقدة، عن أحمد بن سلمة، عن إبراهيم بن محمد، عن الحسن بن حذيفة، عن أبي عبد الله عليه السلام قال: مرض رجل من أصحاب سلمان رحمه الله فافتقده فقال: أين صاحبكم؟ قالوا: مريض، قال: امشوا بنا نعوده، فقاموا معه فلما دخلوا على الرجل إذا هو يجود بنفسه، فقال سلمان: يا ملك الموت ارفق بولي الله، فقال ملك الموت بكلام سمعه من حضر: يا أبا عبد الله إني أرفق بالمؤمنين، ولو ظهرت لاحد لظهرت لك.

Al Mufeed, from Ja'aby, from Ibn Aqada, from Ahmad Bin Salma, from Ibrahim Bin Muhammad, from Al Hassan Bin Muzayfa,

'From Abu Abdullah^{asws} having said: 'A man from the companions of Salman^{ra} fell ill, so he^{ra} missed him, and he^{ra} said, 'Where is your companion?' They said, 'Sick'. He^{ra} said: 'Walk with us to console him'. They arose with him^{ra}, and when they came to the man, and he was trying to save himself. Salman^{ra} said, 'O Angel of death! Be kind with a friend of Allah^{azwj}!' The Angel of death said with a speech the ones present heard: 'O servant of Allah^{azwj}! I am most kind with the Momineen, and if I were to appear to anyone, I would appear to you'.²⁴⁹

(P.s. – This is not a Hadeeth)

41 - وقد جاء الحديث من آل محمد عليهم السلام أنهم قالوا: الدنيا سجن المؤمن، والقبر بيته، والجنة مأواه، والدنيا جنة الكافر، والقبر سجنه، والنار مأواه.

And the Hadeeth has come from the Progeny^{asws} of Muhammad^{saww}, they^{asws} said: 'The world is a prison for the Momin, and the grave is his house, and the Paradise is his shelter (abode), and the world is a garden for the *Kafir*, and the grave is his prison, and the Fire is his shelter (abode)'.²⁵⁰

42 - وروي عنهم عليهم السلام أنهم قالوا: الخير كله بعد الموت، والشر كله بعد الموت. ولا حاجة بنا مع نص القرآن بالعواقب إلى الاخبار، وقد ذكر الله جزاء الصالحين فبينه، وذكر عقاب الفاسقين ففصله، وفي بيان الله وتفصيله غنى عما سواه انتهى.

It is reported from them^{asws}, they^{asws} said: 'The goodness, all of it is after the death, and the evil, all of it is after the death; and there is no need for us^{asws} for a text of the Quran with the consequences to the Ahadeeth, and Allah^{azwj} has already Mentioned the Recomense of the righteous ones and explained it, and Mentioned the Punishment of the mischief-makers and Detailed it; and in the Explanation of Allah^{azwj} and His^{azwj} Detailing is needlessness from what is besides it to end up to'.²⁵¹

43 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن سليمان بن داود، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام قوله عزوجل: "فلولا إذا بلغت الحلقوم" إلى قوله: "إن كنتم صادقين" فقال إنها إذا بلغت الحلقوم أرى منزله في الجنة فيقول: ردوني إلى الدنيا حتى أخبر أهلي بما أرى، فيقال له: ليس إلى ذلك سبيل.

²⁴⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 40

²⁵⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 41

²⁵¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 42

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'The Words of the Mighty and Majestic, ***So why don't you, when it reaches the throats [56:83]*** – up to His^{azwj} Words: ***Return it, if you were truthful? [56:87]***. He^{asws} said: 'It, when it does reach the throats, he sees his house in the Paradise, and he is saying, 'Return me to the world until I inform my family of what I see'. It is said to him: 'There isn't any way to that'.²⁵²

44 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن الهيثم بن واقد، عن رجل، عن أبي عبد الله عليه السلام قال: دخل رسول الله صلى الله عليه واله على رجل من أصحابه وهو يجود بنفسه فقال: يا ملك الموت ارفق بصاحبي فإنه مؤمن، فقال: أبشر يا محمد فإني بكل مؤمن رفيق،

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Haysam Bin Waqad, from a man,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} went to a man and he was trying to save himself, so he^{saww} said: 'O Angel of death! Be kind with my^{saww} companion, for he is a Momin'. He said: 'Receive glad tidings, O Muhammad^{saww}, that I am kind with every Momin.

واعلم يا محمد إني أقبض روح ابن آدم فيجزع أهله فأقوم في ناحية من دارهم فأقول: ما هذا الجزع فوالله ما تعجلناه قبل أجله، وما كان لنا في قبضه من ذنب، فإن تحتسبه وتصبروا تؤجروا، وإن تجزعوا تأثموا وتوزروا،

And know, O Muhammad^{saww} that I tend to capture the soul of a son of Adam^{as} and his family panics, so I stand in a corner of their house and I am saying: 'What is this panic for? By Allah^{azwj}, I did not hasten it before his term. There was no sin for us in capturing him. Therefore, if you were to withhold it and are patient, you will be Rewarded, and if you were to panic, you would be sinning and burdening (yourselves).

واعلموا أن لنا فيكم عودة ثم عودة، فالخذر الخذر ! إنه ليس في شرقها ولا في غربها أهل بيت مدر ولا وبر إلا وأنا أنصفهم في كل يوم خمس مرات، ولانا أعلم بصغيرهم وكبيرهم منهم بأنفسهم، ولو أردت قبض روح بعوضة ما قدرت عليها حتى يأمرني ربي بها.

And know that there is an appointment for us regarding you all, then (another) appointment, so the caution! The caution! There isn't any family in its east nor in its west, neither a town nor a valley, except and I scan them five times during every day, and we are more knowing of their small ones and their old ones from them, than they themselves are. And if I want to capture the soul of a mosquito, I would not be able upon it until my Lord^{azwj} Commands me for it'.

فقال رسول الله صلى الله عليه واله: إنما يتصفهم في مواقيت الصلاة، فإن كان ممن يواظب عليها عند مواقيتها لقنه شهادة أن لا إله إلا الله، وأن محمدا رسول الله، ونحى عنه ملك الموت إبليس.

²⁵² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 43

Rasool-Allah^{saww} said: 'But rather, he scans them during the timings of the *Salat*, so if he was from the ones who perseveres upon it during its (Prescribed) timings, he would indoctrinate him with the testimony that there is no god except Allah^{azwj}, and that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}, and the Angel of death would dislodge Iblees^{la} away from him"²⁵³.

45 - كا: علي، عن أبيه، عن ابن محبوب، عن الفضل بن صالح، عن جابر، عن أبي جعفر عليه السلام مثله بأدني تغيير.

Ali, from his father, from Ibn Mahboub, from Al Mufazzal Bin Salih, from Jabir,

'From Abu Ja'far^{asws}, similar to it, and I have a change (in it)"²⁵⁴.

46 - كا: علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال، إن أمير المؤمنين صلوات الله عليه اشتكى عينه فعاده النبي صلى الله عليه وآله فإذا هو يصيح، فقال له النبي أجزعاً أم وجعاً؟ فقال: يا رسول الله ما وجعت وجعاً قط أشد منه!

Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'Amir Al Momineen^{asws} complained of his^{asws} eyes, so the Prophet^{saww} consoled him, and he^{asws} screamed. The Prophet^{saww} said to him^{asws}: 'Is it panic or pain?' He^{asws} said: 'O Rasool Allah^{saww}! I^{asws} have not experience a pain severer than it!'

فقال: يا علي إن ملك الموت إذا نزل لقبض روح الكافر نزل معه سفود من نار فتنع روحه به فتصيح جهنم، فاستوى علي عليه السلام جالساً فقال: يا رسول الله أعد علي حديثك فقد أنساني وجعاً ما قلت،

He^{saww} said: 'O Ali^{asws}! When the Angel of death descends to capture the soul of a *Kafir*, he descends and with him is a skewer of fire, and he snatches his soul with it, and Hell shrieks'. So, Ali^{asws} sat up straight and said: 'O Rasool Allah^{saww}! Repeat your^{saww} Hadeeth unto me^{asws}, for my^{asws} pain made me^{asws} forget what you^{saww} said'.

ثم قال: هل يصيب ذلك أحداً من امتك؟ قال: نعم حاكم جائر، وأكل مال اليتيم ظلماً، وشاهد زور.

Then he^{asws} said: 'Would anyone from your^{saww} community experience that?' He^{saww} said: 'Yes, a tyrannous rule, and a consumer of the wealth of an orphan unjustly, and a testifier of falsity"²⁵⁵ - (does not add anything except for the confusion!!)

47 - كا: علي بن محمد، عن بعض أصحابنا، عن علي بن الحكم، عن ربيع بن محمد، عن عبد الله بن سليمان العامري، عن أبي عبد الله عليه السلام قال: إن عيسى بن مريم عليه السلام جاء إلى قبر يحيى بن زكريا عليهما السلام وكان سأل ربه أن يحييه له، فدعاه فأجاباه وخرج إليه من القبر، فقال له: ما تريد مني؟

²⁵³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 44

²⁵⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 45

²⁵⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 6 H 46

Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Abdullah Bin Saleym Al Amiry,

~~'From Abu Abdullah^{asws} having said: 'Isa^{as} Bin Maryam^{as} came to the grave of Yahya^{as} Bin Zakariya^{as}, and he^{as} had asked his Lord^{azwj} to Revive him^{as} for him^{as}. He^{as} called out to him, and he^{as} responded and came out to him^{as} from the grave, and said to him^{as}: 'What do you want from me^{as}?''~~

~~فقال له: أريد أن تؤنسني كما كنت في الدنيا، فقال له: يا عيسى ما سكنت عني حرارة الموت وأنت تريد أن تعيدني إلى الدنيا وتعود علي حرارة الموت، فتركه فعاد إلى قبره.~~

~~So, he^{as} said to him^{as}: 'I^{as} wanted you^{as} to comfort me^{as} just as you^{as} did in the world''. He^{as} said to him^{as}: 'O Isa^{as}! The heat of death has yet to settle from me^{as}, and you^{as} want to return me^{as} to the world and the heat of the death to be repeated upon me?' He^{as} left him^{as} and returned to his^{as} grave''.²⁵⁶ A prophet is not a momin?~~

48 - كا: علي، عن أبيه، عن ابن محبوب، عن أبي أيوب، عن يزيد الكناسي عن أبي جعفر عليه السلام قال: إن فتية من أولاد ملوك بني إسرائيل كانوا متعبدين، وكانت العبادة في أولاد ملوك بني إسرائيل، وأنهم خرجوا يسيرون في البلاد ليعتبروا فمروا بقبر على ظهر الطريق قد سقى عليه السافي، ليس يتبين منه إلا رسمه، فقالوا: لو دعونا الله الساعة فينشر لنا صاحب هذا القبر فساءلناه كيف وجد طعم الموت ؟

Ali, from his father, from Ibn Mahboub, from Abu Ayoub, from Yazeed Al Kunasy,

'From Abu Ja'far^{asws} having said: 'Youths from the children of the kings of the children of Israel were worshippers, and the worship was among the children of the kings of the children of Israel; and they went out in the country in order to learn lessons, and they passed by a grave upon the surface of the road, and the sand had covered upon it, nothing was clear from it except for its outline. They said, 'If we could supplicate to Allah^{azwj} at the moment for Him^{azwj} to Resurrect for us the occupant of this grave, so we can question him how he found the taste of death?'

فدعوا الله، وكان دعاؤهم الذي دعوا الله به: أنت إلهنا يا ربنا، ليس لنا إله غيرك، والبديع الدائم، غير الغافل، الحي الذي لا يموت، لك في كل يوم شأن، تعلم كل شيء بغير تعليم، انشر لنا هذا الميت بقدرتك.

So, they supplicated to Allah^{azwj}, and the supplication which they supplicated to Allah^{azwj} with, was: 'You^{azwj} are our God, O our Lord^{azwj}! There isn't any god for us apart from You^{azwj}, and the Permanent Creator, not heedless, the living Who will not be dying, there is a state of Glory for You^{azwj} during every day. You^{azwj} Know all things without a teaching. Resurrect this dead one for us by Your^{azwj} Power'.

²⁵⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 47

قال: فخرج من ذلك القبر رجل أبيض الرأس و اللحية ينفذ رأسه من التراب فزعا، شاخصا بصره إلى السماء، فقال لهم: ما يو قفكم على قبري ؟ فقالوا: دعوناك لنسألك كيف وجدت طعم الموت ؟ فقال لهم: لقد سكنت في قبري تسعة وتسعين سنة، ما ذهب عني ألم الموت وكربه، ولا خرج مرارة طعم الموت من حلقي،

He^{asws} said: 'There came out from the grave, a man of white hair and beard, shaking his head from the dust, panicking and casting his sight towards the sky, and he said to them, 'What is your pausing at my grave for?' They said, 'We called you to ask you how you found the taste of death to be?' He said to them, 'I have settled in my grave for ninety-nine years (but) the pain and the trouble of the death has yet to go away from me, nor has the bitterness of death come out from my throat'.

فقالوا له: مت يوم مت وأنت على ما نرى أبيض الرأس واللحية ؟ قال: لا، ولكن لما سمعت الصيحة: " اخرج " اجتمعت تربة عظامي إلى روحي، فبقيت فيه فخرجت فزعا، شاخصا بصري، مهطعا إلى صوت الداعي، فابيض لذلك رأسي ولحيتي.

They said to him, 'You died the day you died upon what we see of the whiteness of the head and beard?' He said, 'No, but (it is) due to what I heard of the scream: 'Come out!' The dust of my bones gathered to my soul and I remained in it and came out panicking, concerned of sight, frightened to the voice of the caller, therefore, due to that, my head and my beard whitened".²⁵⁷

49 - محص: عن منصور، عن معاوية، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه واله: قال الله تعالى: ما من عبد أريد أن ادخله الجنة إلا ابتليته في جسده، فإن كان ذلك كفارة لذنوبه وإلا سلطت عليه سلطانا، فإن كان ذلك كفارة لذنوبه وإلا ضيق عليه في رزقه، فإن كان ذلك كفارة لذنوبه وإلا شددت عليه عند الموت متى ؟ يأتييني ولا ذنب له ثم أدخله الجنة،

Muhammad, from Mansour, from Muawiya,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} the Exalted Said: "There is none from a servant I^{azwj} Want to enter the Paradise except I^{azwj} Try him regarding his body, so if that was an expiation for his sins or else I^{azwj} Make a ruling authority to overcome upon him, so if that was an expiation for his sins, or else I^{azwj} Straiten his sustenance upon him, so if that was an expiation for his sins, or else I^{azwj} Make difficulties to be upon him during the death, until he comes to Me^{azwj}, and there is no sin to him, then I^{azwj} would Enter him into the Paradise.

وما من عبد أريد أن ادخله النار إلا صححت له جسمه، فإن كان ذلك تمام طلبته عندي وإلا آمنت خوفه من سلطانه فإن كان ذلك تمام طلبته عندي وإلا وسعت عليه رزقه، فإن كان ذلك تمام طلبته عندي وإلا يسرت عليه عند الموت حتى يأتييني ولا حسنة له ثم أدخله النار. أقول: سيأتي مثله بأسانيد في باب شدة ابتلاء المؤمن وباب علة ابتلائه.

There is none from a servant I^{azwj} Want to Enter into the Paradise except I^{azwj} Grant him health in his body, so if that was the complete of his seeking with Me^{azwj}, or else I^{azwj} Grant

²⁵⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 48

him security for his fear from his ruling authority, so if that was complete of his seeking with Me^{azwj}, or else I^{azwj} Expand his sustenance upon him, so if that was complete of his seeking with Me^{azwj}, or else I^{azwj} Make ease to be upon him during the death until he comes to Me^{azwj}, and there would be no good deeds for him, then I^{azwj} would Enter him into the Fire!"²⁵⁸

50 - ما: الغضائري، عن علي بن محمد العلوي، عن الحسن بن علي بن صالح الصوفي، عن أحمد بن الحسن الحسيني، عن الحسن بن علي، عن أبيه، عن محمد بن علي بن موسى، عن أبيه، عن جده عليهم السلام قال: قيل للصديق جعفر بن محمد عليه السلام: صف لنا الموت، قال: للمؤمن كأطيب طيب يشمه فينعس لطيبه وينقطع التعب والالام عنه، والكافر كلسع الافاعي ولدغ العقارب وأشد.

Al Ghazairy, from Ali Bin Muhammad Al Alawy, from Al Hassan Bin Ali Bin Salih Al Sowfy, from Ahmad Bin Al Hassan Al Husayni, from Al Hassan Bin Ali, from his father, from Muhammad Bin Ali Bin Musa, from his father, from his grandfather having said:

'It was said to Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, 'Describe the death to us'. He^{asws} said: 'For the *Momin* it is like an aromatic perfume he smells, and he is comforted to its aroma, and it terminates the tiredness and the pains from him; and (for) the *Kafir* it is like the bite of a snake, and sting of the scorpion, and severer"²⁵⁹

51 - ما: جماعة، عن أبي الفضل، عن عبد الله بن محمد بن قيس، عن أبي الحسن الثالث، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: الناس اثنان: رجل أراح، ورجل استراح، فأما الذي استراح فالمؤمن استراح من الدنيا ونصبها، وافضي إلى رحمة الله وكرمه ثوابه، وأما الذي أراح فالفاجر أراح منه الناس والشجر والدواب و افضي إلى ما قدم.

A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Qays,

'From Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The people are two (types) – A man who gives rest and a man who rests. As for the one who rests, it is the *Momin* resting from the world and its deception, and is led to the Mercy of Allah^{azwj} and His^{azwj} Honourable rewards. And as for the one who gives rest, it is the immoral one, they get rest from him, the people, and the trees, and the animals, and he is led to what he had sent forward"²⁶⁰

52 - دعوات الراوندي: روي بأن المحتضر يحضره صف من الملائكة عن يمينه عليهم ثياب خضر، وصف عن يساره عليهم ثياب سود، ينتظر كل واحد من الفريقين في قبض روحه، والمريض ينظر إلى هؤلاء مرة وإلى هؤلاء اخرى، ويبعث الله ملكا إلى المؤمن يبشره، ويأمر ملك الموت أن يتراءى له في أحسن صورة،

(The book) Da'waat of Al Rawandy –

'It is reported that the dying one, a row from the Angels present to him on his right, upon them being green clothes, and a row on his left, upon them being black clothes. Each one of

²⁵⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 49

²⁵⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 50

²⁶⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 51

the two parties await the capture of his soul, and the sick one looks at these at times and to those at other (times), and Allah^{azwj} Sends and Angel to the *Momin* to give him glad tidings, and Commands the Angel of death that he shows himself to him in a beautiful image.

فإذا أخذ في قبض روحه وارتقى إلى ركبته شفع إلى جبرئيل وقد أمره الله أن ينزل إلى عبده أن يرحص له في توديع أهله وولده، فيقول له: أنت مخير بين أن أمسح عليك جناحي، أو تنظر إلى ميكائيل، فيقول: أين ميكائيل؟ فإذا به وقد نزل في جوق من الملائكة فينظر إليه ويسلم عليه،

So, when he is seized in the capture of his soul and rises upon to his knees, he seeks intercession to Jibraeel^{as}, and Allah^{azwj} would have Commanded him^{as} and he^{as} descends to His^{azwj} servant, and allow for him to bid farewell to his wife and his children, and he^{as} is saying to him: 'You are given a choice between my wiping my wings upon you, or you wait for Mikaeel^{as}'. He says, 'Where is Mikaeel^{as}?' There he would be, having descended among a group of the Angels, so he looks at him^{as} and greets upon him^{as}.

فإذا بلغت الروح إلى بطنه وسرته شفع إلى ميكائيل أن يمهلها فيقول له: أنت مخير بين أن أمسح عليك جناحي، أو تنظر إلى الجنة، فيختار النظر إلى الجنة فيتضاحك، ويأمر الله ملك الموت أن يرفق به،

When the soul reaches to his belly and his navel he seeks intercession to Mikaeel^{as} that he respites him, and he^{as} says to him: 'You are given a choice that I^{as} wipe my wings upon you or you look at the Paradise'. So, he chooses the looking at the Paradise, and he laughs, and Allah^{azwj} Commands the Angel of death to be kind with him.

فإذا فارقت روحه تبعه الملكان اللذان كانا موكلين به يكيان ويترحمان عليه، ويقولان: رحم الله هذا العبد كم أسمعنا الخير، وكم أشهدنا على الصالحات، وقالوا: يا ربنا إنا كنا موكلين به وقد نقلته إلى جوارك فما تأمرنا؟

So, when his soul separates, both the Angels who had been allocated with him, follow him crying and seeking Mercy upon him, and they say: 'May Allah^{azwj} have Mercy on this servant, how many times we heard the good, and how many times we witnessed upon the righteous deeds'. And they both say: 'O our Lord^{azwj}! We were allocated with him, and we have transferred him to be in Your^{azwj} vicinity, so what do You^{azwj} Command us?'

فيقول تعالى: تلزمان قبره وترحمان عليه وتستغفران له إلى يوم القيامة، فإذا كان يوم القيامة أتياه بمركب فأركباه ومشيا بين يديه إلى الجنة وخدماه في الجنة.

The Exalted Says: "Be with his grave, and seek Mercy to be upon him, and seek Forgiveness for him up to the Day of Judgment. When it will be the Day of Judgment, bring him a ride and make him ride it, and walk in front of him up to the Paradise, and serve him in the Paradise!"²⁶¹ (P.s. – This is not a Hadeeth)

²⁶¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 6 H 52

(باب 7) * (ما يعاين المؤمن والكافر عند الموت وحضور الائمة عليهم السلام) * * (عند ذلك وعند الدفن، وعرض الاعمال عليهم صلوات الله عليهم) *

CHAPTER 7 – WHAT IS WITNESSED BY THE *MOMIN* AND THE *KAFIR* DURING THE DEATH, AND PRESENCE OF IMAMS^{asws} DURING THAT, AND DURING THE BURIAL, AND PRESENTATION OF THE DEEDS TO THEM^{asws}

1 - م: إن المؤمن الموالي لمحمد وآله الطيبين، والمتخذ لعلي بعد محمد إمامه الذي يحتذي مثاله، وسيدته الذي يصدق أقواله ويصوب أفعاله ويطع ببطاعته من يندبه من أطائب ذريته لامور الدين وسياسته،

(Imam Hassan Al-Askari^{asws} said): 'The *Momin* in the Wilayah of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the taker to Ali^{asws}, after Muhammad^{saww}, as his Imam^{asws} - who is his role model, his example (to follow), and his chief whose words he ratifies, and considers his^{asws} deeds as correct, and obeys him^{asws} with an obedience to the ones who despotise him^{asws} - from the goodly ones of his^{asws} offspring for the affairs of the Religion and his social affairs.

إذا حضره من أمر الله تعالى ما لا يريد ونزل به من قضائه ما لا يصد، وحضره ملك الموت وأعوانه وجد عند رأسه محمدا رسول الله، ومن جانب آخر عليا سيد الوصيين، وعند رجله من جانب الحسن سبط سيد النبيين، ومن جانب آخر الحسين سيد الشهداء أجمعين،

When there presents to him from a matter of Allah^{azwj} which cannot be repelled (death), and there descends with him from His^{azwj} Ordainment what cannot be blocked, and the Angel of death and his aides present (themselves) to him, he would find by his head, Muhammad^{saww} Rasool^{saww} of Allah^{azwj} on one side, and on another side, Ali^{asws} chief of the successors^{asws}, and by his legs on one side would be Al-Hassan^{asws}, grandson^{asws} of the chief of the Prophets^{as}, and from another side would be Al-Husayn^{asws}, chief of the martyrs altogether.

وحواله بعدهم خيار خواصهم ومحبيهم، الذين هم سادة هذه الامة بعد ساداتهم من آل محمد، ينظر العليل المؤمن إليهم فيخاطبهم - بحيث يحجب الله صوته عن آذان حاضريه كما يحجب رؤيتنا أهل البيت ورؤية خواصنا عن أعينهم ليكون إيمانهم بذلك أعظم ثوابا لشدة المحنة عليهم - .

And around him, after them^{asws}, would be their^{asws} special ones, and those that love them, the ones who are the chiefs of this community - after their chiefs from the Progeny^{asws} of Muhammad^{saww}. So, the ailing *Momin* would look at them, and he would address them with a discussion, the sound of which Allah^{azwj} would Veil from the ears of the ones present with him - just as He^{azwj} would Veil our^{asws} sighting, the People^{asws} of the Household, and sighting of our^{asws} special ones, from their eyes, in order for their *Emans* to be (deserving) of greater Rewards due to the intensity of the test upon them.

فيقول المؤمن: بأبي أنت وامي يا رسول رب العزة، بأبي أنت وامي يا وصي رسول رب الرحمة، بأبي أنتما وامي يا شبلي محمد وضرغاميه، يا ولديه، وسبطيه، يا سيدي شباب أهل الجنة المقربين من الرحمة والرضوان،

The *Momin* would be saying, 'By my father and my mother being (sacrificed) you^{saww}, O Rasool-Allah^{saww}! By my father and my mother Being (sacrificed) for you^{saww} O successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of the Mercy! By my father and my mother being (sacrificed) for you^{asws} two, O cubs of Muhammad^{saww} and his^{saww} lions! And, O his^{saww} son^{asws} and his^{asws} grandsons^{asws}! And, O chiefs of the inhabitants of the Paradise, the ones of the Proximity to the Mercy and the (Divine) Pleasure!

مرحباً بكم معاشر خيار أصحاب محمد وعلي وولديهما، ما كان أعظم شوقي إليكم! وما أشد سروري الآن بلقائكم! يا رسول الله هذا ملك الموت قد حضرني ولا أشك في جلالي في صدره لمكانك ومكان أخيك. فيقول رسول الله صلى الله عليه واله: كذلك هو،

Welcome to you^{asws}, of best of the companions of Muhammad^{saww} and Ali^{asws} and their^{asws} children. How great was my desire to (see) you all! And how intense is my joy today by meeting you! O Rasool-Allah^{saww}! This is the Angel of death who has presented to me, and there is no doubt in my chest of your^{saww} position and the position of your^{saww} brother^{asws} from me'. So Rasool-Allah^{saww} would be saying: 'Like that, it is!'

فأقبل رسول الله صلى الله عليه واله على ملك الموت فيقول: يا ملك الموت استوص بوصية الله في الاحسان إلى مولانا وخادمنا ومحبننا ومؤثرنا،

Then Rasool-Allah^{saww} would face towards the Angel of death, and he^{saww} would be saying: 'O Angel of death! Act in accordant with the Advice of Allah^{azwj} – regarding the goodness to our^{asws} friends, and our^{asws} servants, and those that love us^{asws}, and preferred us^{asws} .

فيقول له ملك الموت: يا رسول الله مره أن ينظر إلى ما أعد الله له في الجنان،

So, the Angel of death would be saying to him^{saww}: 'O Rasool-Allah^{saww}! Order him to look at what Allah^{azwj} has Prepared for him in the Gardens'.

فيقول له رسول الله صلى الله عليه واله: لينظر إلى العلو فينظر إلى ما لا يحيط به الالباب، ولا يأتي عليه العدد والحساب.

So Rasool-Allah^{saww} would be saying to him: 'Look at the heights (above)! So he would look at what the gateways would be surrounded with – and neither can a number be ascribed to it nor a counting.

فيقول ملك الموت: كيف لا أرفق بمن ذلك ثوابه، وهذا محمد وأعزته زواره؟ يا رسول الله لولا أن الله جعل الموت عقبة لا يصل إلى تلك الجنان إلا من قطعها لما تناولت روحه، ولكن لخادمك ومحبك هذا اسوة بك وبسائر أنبياء الله ورسله و أوليائه الذين اذيقوا الموت لحكم الله تعالى.

So the Angel of death would be saying, 'How can I not be kind with the one with that (kind of) Rewards, and this here Muhammad^{saww} and his^{saww} family^{asws} are visiting him? O Rasool-Allah^{saww}! Had Allah^{azwj} not Made the death as an obstacle – there cannot arrive to those Gardens except the ones I cut off (take his soul), I would not take his soul, but for this servant of yours^{saww}, the one who loves you^{asws}, is the same with you^{saww} – and with the rest of the Prophets^{as} of Allah^{azwj} and His^{saww} Rasool^{saww} and His^{azwj} friends – those ones (also) tasted the death by the Decision of Allah^{azwj} the Exalted'.

ثم يقول محمد: يا ملك الموت هاك أخانا قد سلمناه إليك فاستوص به خيرا، ثم يرتفع هو ومن معه إلى روض الجنان وقد كشف من الغطاء والحجاب لعين ذلك المؤمن العليل فيراهم المؤمنين هناك بعد ما كانوا حول فراشه

Then Muhammad^{saww} would be saying: 'O Angel of death! Here is our^{asws} brother whom we^{asws} submit to you, therefore be good with him'. Then he^{saww} and the ones with him^{saww} rise to go to the environment of the Gardens, and the coves and the veils are removed for the eyes of that ailing *Momin*, and the *Momin* sees them^{asws} over there after their^{asws} having been around his bed.

فيقول: يا ملك الموت الوحي الوحي، تناول روحي ولا تلبثني ههنا، فلا صبر لي عن محمد وأعزته، وألحقني بهم،

So, he would be saying, 'O Angel of death! Quickly! Quickly take my soul, and do not make me remain over here, for there is no patience for me from (being away from) Muhammad^{saww} and his^{saww} family, and join me up with them^{asws}'.

فعند ذلك يتناول ملك الموت روحه فيسلها كما يسلم الشعرة من الدقيق، وإن كنتم ترون أنه في شدة فليس هو في شدة بل هو في رخاء ولذة،

Thus, during that, the Angel of death takes his soul and makes it flow out like the hair from the flour, and even if you are seeing him to be in difficulties, but he isn't in difficulty, but he is in ease and pleasure.

فإذا ادخل قبره وجد جماعتنا هناك. وإذا جاءه منكر ونكير قال أحدهما للآخر: هذا محمد وعلي والحسن والحسين وخيار صحابتهم بحضرة صاحبنا فلتتضع لهما

So when he enters his grave, he would find our^{asws} community over there. And when Munkar and Nakeer (two questioning Angels) come, one of them would say to the other, 'This is Muhammad^{saww}, and this is Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the best of their^{asws} companions in the presence of our companion (the deceased *Momin*), so let us be revering to them'.

فيأتيان فيسلمان على محمد سلاما مفردا، ثم يسلمان على علي سلاما مفردا، ثم يسلمان على الحسنين سلاما يجمعانهما فيه، ثم يسلمان على سائر من معنا من أصحابنا،

So they come and greet upon Muhammad^{saww}, with a complete salutation, individualised. Then they greet upon Ali^{asws} with a complete greeting, individualised. Then they greet upon

Al-Hassan^{asws} and Al-Husayn^{asws} with a complete greeting for both of them^{asws} together. Then they^{asws} greet upon the rest of the ones from our^{asws} companions.

ثم يقولون: قد علمنا يا رسول الله زيارتك في خاصتك لخادمك ومولاك، ولولا أن الله يريد إظهار فضله لمن بهذه الحضرة من الملائكة ومن يسمعنا من ملائكته بعدهم لما سألناه، ولكن أمر الله لا بد من امتثاله،

Then they are saying, 'We have known, O Rasool-Allah^{saww}, of your^{saww} visitation among your^{saww} special ones to your^{saww} servant and your^{saww} friend, but Allah^{azwj}'s Command is inevitable from being complied with'.

ثم يسألانه فيقولان: من ربك؟ وما دينك؟ ومن نبيك؟ ومن إمامك؟ وما قبلتك؟ ومن شيعتك؟ ومن إخوانك؟

Then they question him and they would be saying, 'Who is your Lord^{azwj}?' and, 'What is your Religion?', and 'Who is your Prophet^{saww}?' and 'Who is your Imam^{asws}?' and 'What is your Qiblah?', and 'Who are your Shias (adherents)', and 'Who are your brethren?'

فيقول: الله ربي، ومحمد نبيي، وعلي وصي محمد إمامي، والكعبة قبلتي، و المؤمنون الموالون لمحمد وعلي وآلهما وأوليائهما المعادون لأعدائهما إخواني،

So he would be saying, 'Allah^{azwj} is my Lord^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Ali^{asws} the successor^{asws} of Muhammad^{saww} is my Imam^{asws}, and the Kaaba is my Qiblah, and the *Momineen*, the befrienders of Muhammad^{saww} and Ali^{asws} and their^{asws} friends, and the ones inimical to their^{asws} enemies, are my brethren.

أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، وأن أخاه عليا ولي الله، وأن من نصبهم للامامة من أطائب عترته وخيار ذريته خلفاء الامة وولاة الحق والقوامون بالصدق،

And I testify that, there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}, and that his^{saww} brother Ali^{asws} is a Guardian of Allah^{azwj}, and that the ones appointed for the Imamate from the goodly ones of his^{asws} descendants and the best ones of his^{asws} offspring are the Caliphs of the community and the rightful rulers, and the care takers with the truthfulness'.

فيقولان: على هذا حييت، وعلى هذا مت، وعلى هذا تبعث إن شاء الله تعالى، وتكون مع من تتولاه في دار كرامة الله ومستقر رحمته.

And he (the questioning Angel) would be saying, 'Upon this you lived, and upon this you died, and upon this you would be Resurrected, if Allah^{azwj} the Exalted so Desires, and you would happen to be with the ones you befriended – in the House of Prestige of Allah^{azwj}, and the stability of His^{azwj} Mercy'.

قال رسول الله صلى الله عليه واله: وإن كان لأوليائنا معاديا ولاعدائنا مواليا ولاضدادنا بألقابنا ملقباً فإذا جاءه ملك الموت لنزع روحه مثل الله عزوجل لذلك الفاجر سادته الذين اتخذهم أرباباً من دون الله، عليهم من أنواع العذاب ما يكاد نظره إليهم يهلكه ولا يزال يصل إليه من حر عذابهم ما لا طاقة له به،

Rasool-Allah^{saww} said: 'And if he was an enemy to our^{asws} friends, and a friend to our^{asws} enemies, and entitles our^{asws} adversaries with our^{asws} titles, so when the Angel of death comes to snatch is soul, Allah^{azwj} Mighty and Majestic would Resemble for that wicked one – his chiefs, those whom he took as lords from besides Allah^{azwj}. Upon them would be a variety of the Punishments, such that he would be almost destroyed if they (even) look at them. And the heat of their Punishments would not cease to arrive to him, what he would not have the strength for him (to endure) it.

فيقول له ملك الموت: يا أيها الفاجر الكافر تركت أولياء الله إلى أعدائه، فاليوم لا يغنون عنك شيئاً، ولا تجد إلى مناص سبيلاً،

So the Angel of death would be saying to him, 'O you mischief maker, the *Kafir*! You neglected the Guardian^{asws} of Allah^{azwj} to (prefer) his^{asws} enemy, so today nothing would avail you, nor will you (be able to) find an alternative way (to escape)'.

فيرد عليه من العذاب ما لو قسم أدناه على أهل الدنيا لاهلكهم، ثم إذا دلي في قبره رأى باباً من الجنة مفتوحاً إلى قبره يرى منه خيراتاً، فيقول له منكر ونكير: انظر إلى ما حرمت من تلك الخيرات،

Then the Punishment would come upon him – what, if the least of it were to be apportioned upon the inhabitants of the world, it would destroy them. Then, when he is laid into his grave, he sees a door from the Paradise as opened up to his grave. He would see from it, its goodness, and Munkar and Nakeer would be saying to him, 'Look are what is Prohibited unto you from those goodness's'.

ثم يفتح له في قبره باب من النار يدخل عليه منه من عذابها فيقول: رب لا تقم الساعة يا رب لا تقم الساعة.

There would be opened up for him in his grave, a door from the Fire, the Punishment entering to him from it. He would be saying, 'O Lord^{azwj}! Do not Establish the Hour! O Lord^{azwj}! Do not Establish the Hour!'²⁶²

2 - م: قوله عزوجل " الذين يظنون أنهم ملاقوا ربهم " الذين يقدرُونَ أنهم يلقون ربهم اللقاء الذي هو أعظم كراماته، وإنما قال: يظنون لأنهم لا يرون بماذا يختم لهم، والعاقبة مستورة عنهم " وأنهم إليه راجعون " إلى كراماته، ونعيم جنانه، لايمانهم وخشوعهم، لا يعلمون ذلك يقيناً لأنهم لا يأمنون أن يغيروا ويبدلوا،

(Imam Hassan Al-Askari^{asws} said): 'The Words of the Mighty and Majestic: **Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]** They are appreciation the worth of their meeting their Lord^{azwj}, the meeting which is the greatest of His^{azwj} Prestige; and rather He^{azwj} Said **are thinking**, because they are not knowing with that ending for them and the result is veiled from them **and they would be**

²⁶² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 1

returning to Him [2:46] – to His^{azwj} Prestige and the Bliss of His^{azwj} Gardens. Due to their Eman (faith) and their humbleness, they do not know that with certainty, because they are not secure that it could be altered and replaced.

قال رسول الله صلى الله عليه واله: لا يزال المؤمن خائفا من سوء العاقبة، لا يتيقن الوصول إلى رضوان الله حتى يكون وقت نزع روحه وظهور ملك الموت له.

Rasool-Allah^{saww} said: 'The *Momin* does not cease to be fearing from the evil consequences, nor is he convinced of the arrival to the Pleasure of Allah^{azwj} – until it happens to be the time of snatching of his soul and the appearance of the Angel of death to him.

وذلك أن ملك الموت يرد على المؤمن وهو في شدة علة، وعظيم ضيق صدره، بما يخلف من أمواله، ولما هو عليه من اضطراب أحواله في معاملته وعياله، وقد بقيت في نفسه مرارتها وحسراتها، واقتطع دون أمانيه فلم ينلها،

And that is that the Angel of death comes unto the *Momin* – and he is in the severity of his illness and great constriction of his chest with what he is leaving behind from his wealth, and due to what he is upon from the severity of the desperation of his state – in his affairs and his dependants, and there remains within himself the impact of its regret, and the cutting off of his wishes and he did not attain these.

فيقول له ملك الموت: مالك تجرع غصصك؟ قال: لا اضطراب أحوالي واقتطاعك لي دون آمالي،

So, the Angel of death is saying to him, 'What is the matter with you ruminating angrily?' So, he is saying, 'Due to the desperation of my state, and your cutting off to me to be without my wealth and my aspirations'.

فيقول له ملك الموت: وهل يحزن عاقل من فقد درهم زائف واعتياض ألف ضعف الدنيا؟ فيقول: لا،

So, the Angel of death is saying to him, 'And would a sensible one grieve from the loss of a fake Dirham and being compensated by a thousand thousand (million) fold multiple of the world?' So, he is saying, 'No'.

فيقول ملك الموت: فانظر فوقك، فينظر فيرى درجات الجنة وقصورها التي يقصر دونهها الاماني، فيقول ملك الموت: تلك منازلك ونعمك وأموالك و أهلك وعيالك، ومن كان من أهلك ههنا وذريتك صالحا فهم هناك معك، أفترضي به بدلا مما هناك؟ فيقول: بلى والله.

So the Angel of death is saying, 'Then look above you!'. So he looks and he sees levels of the Gardens and its castles which his own aspirations fell short of, and the Angel of death is saying, 'Those are your houses and your bounties – and your wealth, and your family, and your dependants, and the ones who were from your family over here and your righteous offspring, so they would be there with you over there. Are you (now) please with it in exchange from what is over here?' So he is saying, 'Yes, by Allah^{azwj}!'

ثم يقول: انظر فينظر فيرى محمدا وعليا والطيبين من آلها في أعلا عليين، فيقول: أو تراهم؟ هؤلاء ساداتك وأئمتك، هم هناك جلاسك وأناسك، أفما ترضى بهم بدلا ممن تفارق ههنا؟ بلى وربي،

Then he is saying, 'Look!' So he looks and he sees Muhammad^{saww}, and Ali^{asws}, and the goodly ones from their^{asws} Progeny^{asws} in the lofty Illiyeen. Then he is saying to him, 'Do you see them^{asws}? They are your Masters^{asws} and your^{asws} Imams^{asws}. They^{asws}, over there, would be your companions and your comforters. So are you not pleased with them^{asws} in exchange from what you are being separated from over here?' So he would be saying, 'Yes, by my Lord^{azwj}!'

فذلك ما قال الله تعالى: "إن الذين قالوا ربنا الله ثم استقاموا تتنزل عليهم الملائكة ألا تخافوا ولا تحزنوا" فما أمامكم من الاهوال كفيتموها، ولا تحزنوا "على ما تخلفونه من الذراري والعيال، فهذا الذي شاهدتموه في الجنان بدلا منهم، وابشروا بالجنة التي كنتم توعدون هذه منازلكم و هؤلاء ساداتكم أناسكم وجلاسكم.

So that is what Allah^{azwj} Mighty and Majestic Says: Those that are saying, '**Our Lord is Allah^{azwj}!** Then they are steadfast – the Angels would be descending unto them saying, '**Do not be fearing nor be grieving [41:30]** – for whatever is in front of you from the states, so you would be sufficed (with) these, and do not be grieving upon what you are leaving behind from the offspring and the dependants, and the wealth, for this, which you are witnessing to be in the Gardens, is in exchange from them **and receive glad tidings of the Paradise which you were Promised [41:30]**. These are your dwelling, and they^{asws} are your Masters^{asws} and your comforters, and your companions'.²⁶³

3 – ين: القاسم، عن كليب الاسدي قال: قلت لابي عبد الله عليه السلام: جعلني الله فداك، بلغنا عنك حديث، قال: وما هو؟ قلت: قولك: إنما يغتبط صاحب هذا الامر إذا كان في هذه – وأومأت بيدك إلى حلقك –

Al Qasim, from Kaleyb Al Asady who said,

'I said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! A Hadeeth has reached us from you^{asws}'. He^{asws} said: 'And what is it?' I said, 'Your^{asws} words: 'But rather, the one of this matter (Wilayah) would be happy when he would be in this' – and you^{asws} gestured by your^{asws} hand to your^{asws} throat'.

فقال: نعم، إنما يغتبط أهل هذا الامر إذا بلغت هذه – وأومأ بيده إلى حلقه – أما ما كان يتخوف من الدنيا فقد ولى عنه وأمامه رسول الله صلى الله عليه واله وعلي والحسن والحسين، صلوات الله عليهم.

He^{asws} said: 'Yes. But rather the people of this matter (Wilayah) would be happy when he reaches this', and he^{asws} gestured by his^{asws} hand to his^{asws} throat, and whatever he used to fear from the world, so it would have turned around from it, and in front of him would be Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.²⁶⁴

²⁶³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 2

²⁶⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 3

4 - ين: النضر، عن يحيى الحلبي، عن أيوب قال: سمعت أبا عبد الله عليه السلام يقول: إن أشد ما يكون عدوكم كراهية لهذا الامر حين تبلغ نفسه هذه - وأوماً بيده إلى حنجرتة -

Al Nazar, from Yahya Al Halby, from Ayoub who said,

'I heard Abu Abdullah^{asws} saying: 'The most intensely abhorrent what your enemy can happen to be to this matter (Al-Wilayah) is when his soul reaches this here' – and he^{asws} gestured by his^{asws} hand to his^{asws} larynx.

ثم قال: إن رجلاً من آل عثمان كان سبابة لعلی عليه السلام فحدثني مولاة له كانت تأتيها قالت: لما احتضر قال: مالي ولهم؟

Then he^{asws} said: 'A man from the family of Usman was pointing (accusing) the father^{asws} of Ali^{asws}. So, a maid of his who used to come to us^{asws}, narrated to me^{asws} saying, 'When he was dying, he said, 'What is it to do with me and them?'

قلت: جعلني الله فداك ماله قال هذا ؟

I (the narrator) said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! What is the matter with him saying this?'

فقال: لما اري من العذاب، أما سمعت قول الله تبارك وتعالى: " فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً " ؟ هيهاهه هيهاهه ! لا والله حتى يكون ثبات الشئ في القلب وإن صلى وصام.

So he^{asws} said: 'When he saw from the Punishment. But rather, have you not heard the Words of Allah^{azwj} Blessed and Exalted **But no! By your Lord! They are not believing until they make you a judge regarding what they are quarrelling between them, then not find any objection within themselves from what you judge and they accept submissively [4:65]?** Far be it! Far be it! No, by Allah^{azwj}, until this thing which is affirmed in the heart, dies, and even if he was to pray *Salat* and Fast'.²⁶⁵

5 - شى: عن عبد الرحيم قال: قال أبو جعفر عليه السلام: إنما أحدكم حين يبلغ نفسه ههنا ينزل عليه ملك الموت فيقول: أما ما كنت ترجو فقد أعطيت، وأما كنت تخافه فقد أمنت منه، ويفتح له باب إلى منزله من الجنة، ويقال له: انظر إلى مسكنك في الجنة، وانظر هذا رسول الله وعلي والحسن والحسين عليهما السلام رفقاؤك، وهو قول الله: " الذين آمنوا وكانوا يتقون لهم لهم البشرى في الحياة الدنيا وفي الآخرة ".

From Abdul Raheem who said,

'Abu Ja'far^{asws} said: 'But rather one of you, when his soul reaches over here, the Angel of death would descend upon him and he would be saying: 'As for whatever you had been wishing for, you have been given it, and as for what you used to fear, so you are secured from it'. And a door to his house from the Paradise is opened up for him, and it is said to him: 'Look at your dwelling in the Paradise, and look, this is Rasool-Allah^{saww}, and Ali^{asws}, and

²⁶⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 4

Al Husayn^{asws}, your friends'. And it is the Word of Allah^{azwj}: ***'Those who are believing and they were fearing [10:63] For them is the glad tiding in the life of the world and in the Hereafter. [10:64]'***²⁶⁶

6 - شى: عن أبي حمزة الشامي قال: قلت لابي جعفر عليه السلام: ما يصنع بأحدنا عند الموت؟ قال: أما والله يا أبا حمزة ما بين أحدكم وبين أن يرى مكانه من الله ومكانه منا إلا أن يبلغ نفسه ههنا - ثم أهوى بيده إلى نحره - ألا ابشرك يا أبا حمزة؟ فقلت: بلى جعلت فداك،

From Abu Hamza Al Sumaly who said,

'I said to Abu Ja'far^{asws}, 'What would be done with one of us during the death?' He^{asws} said: 'But, by Allah^{azwj}, O Abu Hamza! There is nothing between one of you and him seeing his place from Allah^{azwj} and his place from us^{asws} except his soul reaching over here' - then he^{asws} gestured by his^{asws} hand to his throat. 'Shall I^{asws} give you glad tidings, O Abu Hamza?' I said, 'Yes, may I be sacrificed for you^{asws}!'

فقال: إذا كان ذلك أتاه رسول الله صلى الله عليه واله وعلي عليه السلام معه، يقعد عند رأسه، فقال له - إذا كان ذلك - رسول الله صلى الله عليه واله: أما تعرفني؟ أنا رسول الله هلم إلينا، فما أمامك خير لك مما خلفت، أما ما كنت تخاف فقد أمنت، وأما ما كنت ترجو فقد هجمت عليه، أيتها الروح اخرجي إلى روح الله ورضوانه،

He^{asws} said: 'When it will be that, Rasool-Allah^{saww} would come to him and Ali^{asws} would be with him, sitting by his head. When it will be that, Rasool-Allah^{saww} would say to him: 'But, do you recognise me^{saww}? I^{saww} am Rasool-Allah^{saww}, come to us^{asws}, for whatever is in front of you is better for you than what is behind you. As for what you were fearing, you are safe from it, and was for what you were wishing for, you have come upon it. O you soul! Come out to a Spirit of Allah^{azwj} and His^{azwj} Pleasure!'

ويقول له علي عليه السلام: مثل قول رسول الله صلى الله عليه واله.

And Ali^{asws} would be saying to him like the words of Rasool-Allah^{saww}.

ثم قال: يا أبا حمزة؟ ألا اخبرك بذلك من كتاب الله؟ قول الله: "الذين آمنوا وكانوا يتقون" الآية.

Then he^{asws} said: 'O Abu Hamza! Shall I^{asws} inform you with that from the Book of Allah^{azwj}? The Words of Allah^{azwj}: ***Those who are believing and they were fearing [10:63] - the Verse***'.²⁶⁷

Al Bin Muhammad al Zubeyr, from Muhammad Bin Ali Bin Mahdy, from Muhammad Bin Ali Bin Amro, from his father, from Jameel Bin Salih, from Abu Khalid al Kabaly, from Al Asbagh Bin Nubata who said,

²⁶⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 5

²⁶⁷ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 6

7 - جا: علي بن محمد بن الزبير، عن محمد بن علي بن مهدي، عن محمد بن علي بن عمرو عن أبيه، عن جميل بن صالح، عن أبي خالد الكابلي، عن الأصمغ بن نباتة قال: دخل الحارث الهمداني على أمير المؤمنين علي عليه السلام في نفر من الشيعة وكنة فيهم، فجعل الحارث يتشد في مشيته ويخبط الأرض بمحجنه وكان مريضاً، فأقبل عليه أمير المؤمنين عليه السلام - وكانت له منه منزلة - فقال: كيف تجدك يا حارث؟

'Al-Haris Al-Hamdany came to Amir Al-Momineen Ali^{asws} among a number of the Shias, and I was among them. Haris went on to waver in his walking and digging the ground with his stick, and he was ill. Amir Al-Momineen^{asws} turned towards him - and for him there was a status from him^{asws} - and he^{asws} said: 'How do you find yourself, O Haris?'

فقال: نال الدهر يا أمير المؤمنين مني، وزادني أوباً غليلاً اختصام أصحابك بابك، قال: وفيهم خصومتهم؟ قال: فيك وفي الثلاثة من قبلك، فمن مفرط منهم غال، ومقتصد تال، ومن متردد مرتاب، لا يدري أيقدم أم يحجم؟!

He said, 'The time has taken its tool from me, O Amir Al-Momineen^{asws}, and increased me in an aspect of the hatred of the disputing of your^{asws} companions at your^{asws} door'. He^{asws} said: 'And regarding who are they disputing?' He said, 'Regarding you^{asws} and regarding the three ones before you. So, from them one who is excessive, is an exaggerator, and one moderate is a lagger, and one hesitating is suspicious, not knowing whether to go ahead or stop?'

فقال: حسبك يا أخا همدان، ألا إن خير شيعتي النمط الاوسط، إليهم يرجع الغالي، وبهم يلحق التال،

He^{asws} said: 'Enough of you, O brother of Hamdan. Indeed! The best of my^{asws} Shias are the united, the moderate ones. The exaggerator would return to them, and the lagger would catch up with them'.

فقال له الحارث: لو كشفت - فذاك أبي وامي - الرين عن قلوبنا وجعلتنا في ذلك على بصيرة من أمرنا،

Al Haris said to him^{asws}, 'If you^{asws} could uncover - may my father and my mother be sacrificed for you^{asws} - the rust from our hearts and make us to be upon an insight regarding that from our matter'.

قال: قدك فإنك امرؤ ملبوس عليك، إن دين الله لا يعرف بالرجال بل بآية الحق، فاعرف الحق تعرف أهله.

He^{asws} said: 'You are limited, for you are a person, there is confusion upon you. The Religion of Allah^{azwj} cannot be recognise by the men, but by the signs of the Truth, therefore recognise the Truth and you will recognise its people.

يا حارث إن الحق أحسن الحديث والصادع به مجاهد، وبالحق اخبرك فارعي سمعك، ثم خبر به من كانت له حصانة من أصحابك،

O Haris! The Truth is the best of the Hadeeth and the speaker with it is a Holy warrior, and with the truth I shall inform you, therefore lend me^{asws} your hearing, then inform with it the ones from your companions who has a protection for him.

ألا إني عبد الله، وأخو رسوله، وصديقه الاول قد صدقته وآدم بين الروح والجسد، ثم إني صديقة الاول في امتكم حقا فنحن الاولون، ونحن الآخرون، ونحن خاصته يا حارث وخالصته

Indeed! I^{asws} am a servant of Allah^{azwj}, and a brother of Rasool-Allah^{saww}, the first one to have ratified him^{saww} while Adam^{as} was between the soul and the body, then I^{asws} am the first truthful in your community truly. Thus, we^{asws} are the former ones, and we^{asws} are the latter ones, and we^{asws} are the special one, O Haris, and His^{azwj} sincere one.

وأنا صفوه ووصيه وولي، وصاحب نحوه وسره، أوتيت فهم الكتاب، وفصل الخطاب وعلم القرون والاسباب، واستودعت ألف مفتاح يفتح كل مفتاح ألف باب، يفضي كل باب إلى ألف عهد، وايدت واتخذت وامددت بليلة القدر نفلا، وإن ذلك ليجري لي ولمن تحفظ من ذريتي ما جرى الليل والنهار حتى يرث الله الارض ومن عليها،

And I^{asws} am His^{azwj} Elite and His^{azwj} Guardian^{asws}, and in charge of His^{azwj} Whisperings and His^{azwj} Secrets. I^{asws} have been Given the understanding of the Book, and the decisive sermon, and knowledge of the generations and the lineages, and have been deposited with a thousand keys, each key opening a thousand doors, each door leading to a thousand covenants, and I^{asws} am assisted, and take hold of, and extend the fate in the Night of Pre-determination, and that flows for me^{asws} and for the one who protects, from my^{asws} offspring, what the nights and the days flow with until Allah^{azwj} Makes to inherit the earth and the ones upon it.

وابشرك يا حارث لتعرفني عند الممات، وعند الصراط، وعند الخوض، وعند المقاسمة.

And I^{asws} give you glad tidings, O Haris, for you to recognise me^{asws} during the death, and at the Bridge, and at the Fountain, and at the distribution’.

قال الحارث، وما المقاسمة ؟

Al Haris said, ‘And what is the distribution?’

قال: مقاسمة النار اقسامها قسمة صحيحة، أقول: هذا وليي فاتركيه، وهذا عدوي فخذه.

He^{asws} said: ‘The distribution of the Fire. I^{asws} will distribute it with a correct apportionment. I^{asws} shall be saying: ‘This is my^{asws} friend, leave him, and this one is my^{asws} enemy, seize him’.

ثم أخذ أمير المؤمنين عليه السلام بيد الحارث فقال: يا حارث أخذت بيدك كما أخذ رسول الله صلى الله عليه واله بيدي، فقال لي - وقد شكوت إليه حسد قريش والمنافقين لي - إنه إذا كان يوم القيامة أخذت بجبل الله وبحجزته - يعني عصمته - من ذي العرش تعالى، وأخذت أنت يا علي بحجزتي، وأخذ ذريتك بحجزتك وأخذ شيعتكم بحجزكم،

Then Amir Al-Momineen^{asws} grabbed a hand of Al Haris and he^{asws} said: ‘O Haris! I^{asws} grabbed your^{asws} hand just as Rasool-Allah^{saww} had grabbed my^{asws} hand and said to me - and I^{asws} had complained of the jealousy of the Quraysh and the hypocrites towards me:

'When it will be the Day of Judgment, I^{saww} will hold on to the Rope of Allah^{azwj} and with His^{azwj} 'Middle' – meaning His^{azwj} Protection, One^{azwj} with the Throne of the Exalted, and you O Ali^{asws}, would be holding on to my^{saww} mid-part, and your^{asws} offspring would grab your^{asws} mid-part, and your^{asws} Shias would grab your^{asws} mid-part.

فماذا يصنع الله بنبيه؟ وما يصنع نبيه بوصيه؟

So, what is that Allah^{azwj} would Do with His^{azwj} Prophet^{saww}? And what would His^{azwj} Prophet^{saww} do with his^{saww} successor^{asws}?

خذها إليك يا حارث قصيرة من طويلة، أنت مع من أحببت ولك ما اكتسبت - يقولها ثلاثاً - فقام الحارث يجرد رداءه ويقول: ما ابالي بعدها متى لقيت الموت أو لقيني.

Take it to yourself, O Haris, short (summary) from long (lengthy Hadeeth). You would be with the ones you love, and for you would be what you earned' – saying it thrice. Al Haris stood up dragging his cloak, and he was saying, 'I do not care after it when I meet the death or it meets me'.

قال جميل بن صالح: وأنشدني أبو هاشم السيد الحميري رحمه الله فيما تضمنه هذا الخبر: قول علي لحارث عجب * كم ثم اعجوبة له حملا يحار همدان من يمت يربي * من مؤمن أو منافق قبلا يعرفني طرفه وأعرفه * بنعته واسمه وما عملا وأنت عند الصراط تعرفني * فلا تخف عثرة ولا زللا أسقيك من بارد على ظمأ * تحاله في الخلاوة العسلا أقول للنار حين توقف للعرض * دعيه لا تقتلي الرجال دعيه لا تقريه إن له * حبلا بجبل الوصي متصلا

Jameel Bin Salih said, 'And Abu Hashim Al Seyyid Al Humeyri prosed regarding what this Hadeeth included, *'The words of Ali^{asws} Al Haris are strange: How many then are the wonders for him, O Haris Hamdan? One who dies would see me^{asws}, from a Momin or a hypocrite, facing him. He would recognise me^{asws} in a blink, and I^{asws} would recognise him by his intention, and his name, and what he had done. And you would recognise me at the Bridge, therefore neither fear a stumble nor a slip. I^{asws} will quench you from a cold (spring) upon thirst, being sweeter in its sweetness than the honey. I^{asws} shall say to the Fire when you pause for the presentation: 'Leave him, do not fight the man. Leave him, do not go near him. There is a rope for him, connected with a rope of the successor^{asws}'*.²⁶⁸

8 - فس: أبي، عن ابن أبي عمير، عن ابن سنان، عن أبي عبد الله عليه السلام قال: ما يموت موال لنا مبغض لأعدائنا إلا ويحضره رسول الله صلى الله عليه واله وأمير المؤمنين والحسن والحسين صلوات الله عليهم فيرونه وييشرونه، وإن كان غير موال لنا يراهم بحيث يسؤوه والدليل على ذلك قول أمير المؤمنين عليه السلام لحارث الحمداي: يحار همدان من يمت يربي * من مؤمن أو منافق قبلا.

My father, from Ibn Abu Umeyr, from Ibn Sinan,

²⁶⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 7

'From Abu Abdullah^{asws} having said: 'One who is a friend to us^{asws}, a hater of our^{asws} enemies, would not be dying except and there would present to him, Rasool-Allah^{saww}, and Amir Al-Momineen^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}. They would appear to him and give him glad tidings. And if he was other than a friend to us^{asws}, he would see them where they^{asws} would dislike him, and the evidence upon that are the words of Amir Al-Momineen^{asws} to Haris Al-Hamdany: 'O Haris Hamdan! One who dies would see me^{asws} facing him, from a *Momin* or a hypocrite''.²⁶⁹

9 - ما: المفيد، عن المراغي، عن محمد بن صالح السبيعي، عن صالح بن أحمد، عن عيسى بن عبد الرحمن، عن الحسن بن الحسين العري، عن يحيى بن علي، عن أبان بن تغلب، عن أبي داود الانصاري، عن الحارث الهمداني قال: دخلت على أمير المؤمنين علي بن أبي طالب عليه السلام فقال: ما جاء بك؟ فقلت: حيي لك يا أمير المؤمنين، فقال: يا حارث أتحيي؟ قلت: نعم والله يا أمير المؤمنين،

Al Mufeed, from Al Maragy, from Muhammad Bin Salih Al Sabaie, from Salih Bin Ahmad, from Isa Bin Abdul Rahman, from Al Hassan Bin Al Husayn Al Arny, from Yahya Bin Ali, from Aban Bin Taghlab, from Abu Dawood Al Ansary, from Al Haris Al Hamdany who said,

'I went to Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} said: 'What have you come for?' He said, 'Love for you^{asws}, O Amir Al-Momineen^{asws}'. He^{asws} said: 'O Haris, do you love me^{asws}? I said, 'Yes, by Allah^{azwj}, O Amir Al-Momineen^{asws}'.

قال: أما لو بلغت نفسك الحلقوم رأيتني حيث تحب، ولو رأيتني وأنا أذود الرجال عن الحوض ذود غريبة الابل لرأيتني حيث تحب، ولو رأيتني وأنا مار على الصراط بلواء الحمد بين يدي رسول الله صلى الله عليه واله لرأيتني حيث تحب.

He^{asws} said: 'But, if your soul reaches the throat, you would see me^{asws} where you will love it, and if only you could see me^{asws} and I^{asws} am driving away the men from the Fountain, like the driving away a strange camel, you would see me^{asws} where you will love it, and if you could see me^{asws} and I^{asws} passing upon the Bridge with the Flag of Praise in front of Rasool-Allah^{saww}, you would see me^{asws} where you will love it''.²⁷⁰

10 - ع: أبي، عن سعد، عن ابراهيم بن مهزيار، عن أخيه علي، عن فضالة، عن معاوية بن وهب، عن يحيى بن سابور قال: سمعت أبا عبد الله عليه السلام يقول في الميت تدمع عينه عند الموت فقال: ذلك عند معاينة رسول الله صلى الله عليه واله يرى ما يسره،

My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his brother Ali, from fazalat, from Muawiya Bin Wahab, from Yahya Bin Sabour who said,

'I heard Abu Abdullah^{asws} saying regarding the dying one, his eyes sheds tears during the death: 'That is during witnessing Rasool-Allah^{saww}, he sees what cheers him'.

قال: ثم قال: أما ترى الرجل إذا يرى ما يسره فتدمع عينه ويضحك؟.

²⁶⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 8

²⁷⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 9

He (the narrator) said, 'Then he^{asws} said: 'But, do you not see the man when he sees what cheers him, so his eyes shed tears and he laughs?''.²⁷¹

11 - فس: " يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية " قال: إذا حضر المؤمن الوفاة نادى مناد من عند الله يا أيتها النفس المطمئنة ارجعي راضية بولاء علي مرضية بالثواب، فادخلي في عبادي وادخلي جنتي، فلا يكون له همه إلا اللحق بالنداء.

O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28]. He said, 'When the expiry presents to the Momin, a Caller Calls out from the Presence of Allah^{azwj}: "O you the contented soul! Return, pleased with the Wilayah of Ali^{asws}, being pleased with the Rewards, and enter to be among My^{azwj} servants and enter into My^{azwj} Paradise!" So, there would not happen to be any aim for him except to adhere (respond) with the call'.²⁷²

12 - ل: الاربعمئة قال أمير المؤمنين عليه السلام: تمسكوا بما أمركم الله به، فما بين أحدكم وبين أن يغتبط ويرى ما يحب إلا أن يحضره رسول الله صلى الله عليه واله، وما عند الله خير وأبقى، وتأتيه البشارة من الله عزوجل فتقر عينه ويحب لقاء الله.

The four hundred (Hadeeth) – 'Amir Al-Momineen^{asws} said: 'Hold on with what Allah^{azwj} has Commanded you with, for there is nothing between one o you and him being happy and seeing what he loves, except that Rasool-Allah^{saww} would present to him; and whatever is in the Presence of Allah^{azwj} is better and more lasting, and he would be Given the glad tidings from Allah^{azwj} Mighty and Majestic, and his eyes would be delighted and he would love meeting Allah^{azwj}'.²⁷³

13 - ير: أحمد بن الحسين، عن أبيه، عن عبد الكريم بن يحيى الحثعمي، عن بريد بن معاوية العجلي قال: قلت لأبي جعفر عليه السلام: " اعملوا فسيرى الله عملكم ورسوله والمؤمنون " فقال: مامن مؤمن يموت ولا كافر فيوضع في قبره حتى يعرض عمله على رسول الله صلى الله عليه واله وعلى علي عليه السلام فهلهم جرا إلى آخر من فرض الله طاعته على العباد.

Ahmad Bin Al Husayn, from his father, from Abdul Kareem Bin Yahya Al Khas'amy, from Bureyd Bin Muawiya Al Ajaly who said,

'I said to Abu Ja'far^{asws}, **"Work, for Allah will See your work and (so will) His Rasool and the Momineen [9:105].** He^{asws} said: 'There is none from a Momin who is dying, nor a Kafir, and it placed in his grave, until his deeds are presented unto Rasool-Allah^{saww} and unto Ali^{asws}, and so on up to the last one^{asws}, whose obedience Allah^{azwj} has Obligated upon the servants'.²⁷⁴

14 - سن: أبي، عن حمزة بن عبد الله، عن جميل بن دراج، عن كليب بن معاوية الاسدي قال: قال أبو عبد الله عليه السلام: ما بين من وصف هذا الامر وبين أن يغتبط ويرى ما تقر به عينه إلا أن تبلغ نفسه هذه، فيقال: أما ما كنت ترجو فقد قدمت

²⁷¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 10

²⁷² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 11

²⁷³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 12

²⁷⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 13

عليه، وأما ما كنت تتخوف فقد أمنت منه، وإن إمامك لامام صدق أقدم على رسول الله صلى الله عليه واله و علي والحسن والحسين عليهم السلام.

My father, from Hamza Bin Abdullah, from Jameel Bin Darraj, from Kaleyb Bin Muawiya Al Asady who said,

‘Abu Abdullah^{asws} said: ‘There is nothing between the one who described (to be upon) this matter (Wilayah), and his happiness, and him seeing what his eyes would be delighted with, except his soul reaching this (throat), and it would be said, ‘As for what you were wishing for, you go ahead upon it, and as for what you were fearing, you are secured from it, and in front of you is the truthful Imam^{asws}. Go ahead towards Rasool-Allah^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}’²⁷⁵.

15 - سن: ابن فضال، عن علي بن عقبة، عن عبد الله بن الوليد النخعي قال: سمعت أبا عبد الله عليه السلام يقول: أشهد على أبي عبد الله عليه السلام أنه كان يقول: ما بين أحدكم وبين أن يغتبط ويرى ما تقر به عينه إلا أن تبلغ نفسه هذه - وأوماً بيده إلى حلقه - وقد قال الله تبارك وتعالى: " ولقد أرسلنا رسلاً من قبلك وجعلنا لهم أزواجاً وذرية " فنحن والله ذرية رسول الله صلى الله عليه واله.

Ibn Fazal, from Ali Bin Aqaba, from Abdullah Bin Al Waleed Al Nakhaie who said,

‘I heard Abu Abdullah^{asws} saying: ‘I^{asws} testify upon my^{asws} father^{asws} that he^{asws} had said: ‘There is nothing between one of you and happiness, and him seeing what his eyes would be delighted with, except his soul reaching this’ – and he^{asws} gestured by his^{asws} hand to his^{asws} throat- : ‘And Allah^{azwj} Blessed and Exalted has Said: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**, so by Allah^{azwj}, we^{asws} are the offspring of Rasool-Allah^{saww}’²⁷⁶.

16 - سن: أبي، عن النضر، عن يحيى الحلبي، عن شجرة أخي بشير النبال قال: قال أبو عبد الله عليه السلام: ما بين أحدكم وبين أن يعاين ما تقر به عينه إلا أن تبلغ نفسه هذه - وأوماً بيده إلى حلقه.

My father, from Al Nazar, from Yahya Al Halby, from Shajarah, brother of Bashir Al Nabal who said,

‘Abu Abdullah^{asws} said: ‘There is nothing between one of you and his witnessing what his eyes would be delighted with, except his soul reaching this’ – and he^{asws} gestured by his^{asws} hand to his^{asws} throat’²⁷⁷.

17 - سن: ابن فضال، عن حماد بن عثمان، عن عبد الحميد بن عواض قال: سمعت أبا عبد الله عليه السلام يقول: إذا بلغت نفس أحدكم هذه قيل له: أما ما كنت تحزن من هم الدنيا وحزنها فقد أمنت منه، ويقال له: أمامك رسول الله وعلي وفاطمة عليهم السلام.

Ibn Fazal, from Hamad Bin Usman, from Abdul Hameed Bin Awaz who said,

²⁷⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 14

²⁷⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 15

²⁷⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 16

'I heard Abu Abdullah^{asws} saying: 'When the soul of one of you reaches this, (throat), it is said to him: 'As for what you were grieving from a worry of the world and its grief, so you are (now) secured from it', and it is said to him: 'In front of you is Rasool-Allah^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}'.²⁷⁸

18 - سن: أبي، عن النضر بن سويد، عن يحيى الحلبي، عن عبد الحميد الطائي قال: قال أبو عبد الله عليه السلام: إن أشد ما يكون عدوكم كراهة لهذا الأمر إذا بلغت نفسه هذه - وأشار بيده إلى حلقه - وأشد ما يكون أحدكم اغتباطاً بهذا الأمر إذا بلغت نفسه هذه - وأوماً بيده إلى حلقه - فينقطع عنه أهوال الدنيا وما كان يحاذر منها ويقال: أمامك رسول الله وعلي وفاطمة،

My father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abdul Hameed Al Tai'e who said,

'Abu Abdullah^{asws} said: 'The most intensely abhorrent what your enemy would happen to be to this matter (Wilayah), is when his soul reaches here' - and he^{asws} gestured by his^{asws} hand to his^{asws} throat - 'And the most intensely happy of what one of you would happen to be with this matter (Wilayah) is when his soul reaches this' - and he^{asws} gestured by his^{asws} hand to his^{asws} throat - so it would terminate from him the horrors of the world and whatever he had been cautious from, and it would be said: 'In front of you is Rasool-Allah^{saww}, and Ali^{asws} and (Syeda) Fatima^{asws}'.

ثم قال: أما فاطمة فلا تذكرها.

Then he^{asws} said: 'As for (Syeda) Fatima^{asws}, do not mention her^{asws}'.²⁷⁹

19 - سن: ابن فضال، عن محمد بن فضيل، عن ابن أبي يعفور قال: قال لي أبو عبد الله عليه السلام: قد استحييت مما اردد هذا الكلام عليكم: ما بين أحدكم وبين أن يغتبط إلا أن تبلغ نفسه هذه - وأهوى بيده إلى حنجرته - يأتيه رسول الله صلى الله عليه واله وعلي عليه السلام فيقولان له: أما ما كنت تخاف فقد آمنك الله منه، وأما ما كنت ترجو فأمامك

Ibn Fazal, from Muhammad Bin Fazeyl, from Ibn Abu Yafour who said,

'Abu Abdullah^{asws} said to me: 'I^{asws} am embarrassed from having to repeat this speech to you all: 'There is nothing between one of you and being happy, except the reaching of his soul here' - and he^{asws} gestured by his^{asws} hand to his larynx - 'Rasool-Allah^{saww} and Ali^{asws} would come to him and would be saying to him: 'As for what you were fearing, Allah^{azwj} has Secured you from it, and as for what you were wishing, it is in front of you'.²⁸⁰

20 - سن: ابن فضال، عن علي بن عقبة، عن أبيه قال: دخلنا على أبي عبد الله عليه السلام أنا والمعلی بن خنيس فقال: يا عقبة لا يقبل الله من العباد يوم القيامة إلا هذا الذي أنتم عليه، وما بين أحدكم وبين أن يرى ما تقر به عينه إلا أن تبلغ نفسه هذا - وأوماً بيده إلى الوريد -

²⁷⁸ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 17

²⁷⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 18

²⁸⁰ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 19

Ibn Fazal, from Ali Bin Aqaba, from his father who said,

'We went to Abu Abdullah^{asws}, I and Al-Moalla Bin Khunays, and he^{asws} said: 'O Aqaba! Allah^{azwj} will not Accept from the servants on the Day of Judgment except this (Wilayah) which you are upon, and there is nothing between one of you and him seeing what his eyes would be delighted with except his soul reaching this' – and he^{asws} gestured by his^{asws} hand to the (jugular) veil.

قال: ثم اتكأ وغمز إلي المعلى أن سله فقلت: يا بن رسول الله إذا بلغت نفسه هذه فأني شيء يرى ؟ – فردد عليه بضعة عشر مرة أي شيء يرى ؟ – فقال في كلها: يرى، لا يزيد عليها، ثم جلس في آخرها فقال: يا عقبه قلت: لبيك و سعديك،

He (the narrator) said, 'Then he^{asws} reclined, and Al-Moala winked at me that I ask him^{asws}, so I said, 'O son^{asws} of Rasool-Allah^{saww}! When his soul reaches this, which thing would he see?' I repeated unto him^{asws}, about ten time, 'Which thing would he see?', and he^{asws} said during each of these, 'He will see', not increasing upon it. Then he^{asws} sat up during the last of it, and he^{asws} said: 'O Aqabah!' I said, 'At your^{asws} service, and your^{asws} assistance'.

فقال: أبئت إلا أن تعلم ؟ فقلت: نعم يا بن رسول الله، إنما ديني مع دمي فإذا ذهب دمي كان ذلك، وكيف بك يا بن رسول الله كل ساعة ؟ وبكيت، فرق لي فقال: يراها والله، قلت: بأبي أنت وامي من هما ؟ فقال: ذاك رسول الله صلى الله عليه واله و علي عليه السلام، يا عقبه لن تموت نفس مؤمنة أبدا حتى تراهما،

He^{asws} said: 'Are you refusing except that I^{asws} teach?' I said, 'Yes, O son^{asws} of Rasool-Allah^{saww}! But rather, my Religion is with my blood, so when my blood goes that would happen, and how can I be with you^{asws} every time O son^{asws} of Rasool-Allah^{saww}?' And I cried, and he^{asws} was sympathetic to me, and he^{asws} said: 'By Allah^{azwj}! He would see them^{asws} both'. I said, 'May my father and my mother be (sacrificed) for you^{asws}, who are the two?' He^{asws} said: 'That would be Rasool-Allah^{saww} and Ali^{asws}, O Aqabah! A soul of a *Momin* will never die until he sees them^{asws} both'.

قلت: فإذا نظر إليهما المؤمن أيرجع إلى الدنيا ؟ قال: لا بل يمضي أمامه، فقلت له: يقولان شيئا جعلت فداك ؟ فقال: نعم يدخلان جميعا على المؤمن فيجلس رسول الله صلى الله عليه واله عند رأسه، وعلي عند رجله، فيكب عليه رسول الله صلى الله عليه واله فيقول: يا ولي الله أبشر أنا رسول الله، إني خير لك مما تترك من الدنيا،

I said, 'So, when the *Momin* looks at them^{asws}, would he return to the world?' He^{asws} said: 'No, but he would go in front of him'. I said to him^{asws}, 'May I be sacrificed for you^{asws}! Will they be saying anything?' He^{asws} said: 'Yes. They^{asws} come over to the Momin, and Rasool-Allah^{saww} sit by his head, and Ali^{asws} by his legs, and Rasool-Allah^{saww} would turn to him and would be saying: 'O friend of Allah^{azwj}! Receive glad tidings! I^{saww} am Rasool-Allah^{saww}. I^{saww} give a choice to you from what you left from the world'.

ثم ينهض رسول الله فيقوم عليه علي صلوات الله عليهما حتى يكب عليه فيقول: يا ولي الله ابشر أنا علي بن أبي طالب الذي كنت تحبني أما لانفعلك،

Then Rasool-Allah^{saww} would arise and Ali^{asws} would stand up to him until he^{asws} turns towards him and would be saying: 'O friend of Allah^{azwj}! Receive glad tidings! I^{asws} am Ali^{asws} Bin Abu Talib^{asws} whom you were loving. It will benefit you'.

ثم قال أبو عبد الله عليه السلام: أما إن هذا في كتاب الله عزوجل، قلت: أين هذا جعلت فداك من كتاب الله؟ قال: في سورة يونس قول الله تبارك وتعالى ههنا: "الذين آمنوا وكانوا يتقون لهم البشرى في الحياة الدنيا وفي الآخرة لا تبديل لكلمات الله ذلك هو الفوز العظيم".

Then Abu Abdullah^{asws} said: 'But, this is in the Book of Allah^{azwj} Mighty and Majestic'. I said, 'May I be sacrificed for you^{asws}! Where is this from the Book of Allah^{azwj}?' He^{asws} said: 'In Surah Yunus^{as}, the Words of Allah^{azwj} Blessed and Exalted over here: ***'Those who are believing and they were fearing [10:63] For them is the glad tidings in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]'***'²⁸¹.

21 - سن: محمد بن علي، عن محمد بن أسلم، عن الخطاب الكوفي، ومصعب الكوفي، عن أبي عبد الله عليه السلام أنه قال لسدير: والذي بعث محمداً بالنبوة وعجل روحه إلى الجنة ما بين أحدكم وبين أن يغتبط ويرى سروراً أو تبين له الندامة والحسرة إلا أن يعاين ما قال الله عزوجل في كتابه: "عن اليمين وعن الشمال قعيد" وأتاه ملك الموت بقبض روحه فينادي روحه فتخرج من جسده،

Muhammad Bin Ali, from Muhammad Bin Aslam, from Al Khatab Al Kufy, and Mas'ab Al Kufy,

'From Abu Abdullah^{asws} having said to Sudeyr: 'By the One^{azwj} Who Sent Muhammad^{saww} with the Prophet-hood, and Hastened his^{saww} soul to the Paradise! There is nothing between one of you and him being happy and seeing joy, or the remorse and the regret appearing to him, except he witnesses what Allah^{azwj} Mighty and Majestic Said in His^{azwj} Book: ***seated on the right and on the left [50:17]***, and the Angel of death would come to him to capture his soul, and call he will call to his soul and it would come out from his body.

فأما المؤمن فما يحس بخروجها، وذلك قول الله سبحانه وتعالى: "يا أيتها النفس المطمئنة ارجعي إلى ربك راضية مرضية فادخلي في عبادي وادخلي جنتي"

As for the Momin, he would not even feel its exiting, and these are the words of Allah^{azwj} the Glorious and Exalted: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]***.

ثم قال: ذلك لمن كان ورعاً ومواسياً لآخوانه، وصولاً لهم، وإن كان غير ورع ولا وصول لآخوانه قيل له: ما منعك من الورع والمواساة لآخوانك؟ أنت ممن انتحل المحبة بلسانه ولم يصدق ذلك بفعل وإذا لقي رسول الله صلى الله عليه واله وأمير المؤمنين عليه السلام لقاها معرضين، مقطبين في وجهه، غير شافعين له،

²⁸¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 20

Then he^{asws} said: 'That is for one was pious, having consoled his brethren, and helped them; and if he was not pious and not helped his brethren, it would be said to him: 'What prevented you from the piety and consoling your brethren? You are the one who arrogated the love with his tongue and did not ratify that with a deed'. And when he meets Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, would meet them^{asws} having turned away frowning in his face, not interceding for him'.

قال سدير: من جدد الله أنفه، قال أبو عبد الله عليه السلام: فهو ذاك.

Sudeyr said, 'One whom Allah^{azwj} would Cut his nose (disgrace him)'. Abu Abdullah^{asws} said: 'He is that'²⁸².

22 - سن: ابن محبوب، عن العلاء، عن محمد قال: سمعت أبا جعفر عليه السلام يقول: اتقوا الله واستعينوا على ما أنتم عليه بالورع والاجتهاد في طاعة الله، فإن أشد ما يكون أحدكم اغتباطاً بما هو عليه لو قد صار في حد الآخرة وانقطعت الدنيا عنه، فإذا كان في ذلك الحد عرف أنه قد استقبل النعيم والكرامة من الله، والبشرى بالجنة، وأمن ممن كان يخاف، وأيقن أن الذي كان عليه هو الحق، وأن من خالف دينه على باطل هالك.

Ibn Mahboub, from Al A'ala, from Muhammad who said,

'I heard Abu Ja'far^{asws} saying: 'Fear Allah^{azwj}, and be assisting each other upon what you are upon (Wilayah) with the piety and the struggle in obeying Allah^{azwj}, for the most intensely happy what one of you can happen to be with what he is upon (Wilayah), if he had come to a limit of the Hereafter and the world been cut off from him. So, when he would be in that limit, he would recognise that he is facing the Bounties and the honour from Allah^{azwj}, and the glad tidings of the Paradise, and secure from the ones he had been fearing, and would be certain that, that which he was upon (Wilayah) is the Truth, and that the one who opposed his Religion were upon falsehood, destroyed''²⁸³.

23 - سن: أبي، عن النضر، عن يحيى، عن قتيبة الاعشى، عن أبي عبد الله عليه السلام قال: أما إن أحوج ما تكونون فيه ألى حبنا حين تبلغ نفس أحدكم هذه - وأوماً بيده إلى نحره ثم قال: لا بل إلى ههنا - وأهوى بيده إلى حنجرته فيأتيه البشير فيقول: أما ما كنت تخافه فقد أمنت منه.

My father, from Al Nazar, from Yahya, from Quteyba Al A'ash,

'From Abu Abdullah^{asws} having said: 'But, the neediest what you would happen to be to our^{asws} love is when the soul of one of you reaches here' - and he^{asws} gestured by his^{asws} hand to his^{asws} lower throat, then he^{asws} said: 'No, but to over here' - and he^{asws} gestured by his^{asws} hand to his upper throat, and the giver of glad tidings would come and he would be saying, 'As for what you were fearing, you have been secured from it''²⁸⁴.

²⁸² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 21

²⁸³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 22

²⁸⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 23

24 - سن: بالاسناد عن يحيى الحلبي، عن بشير الكناسي قال: دخلنا على أبي عبد الله عليه السلام فقال: حدث أصحابكم أن أبي كان يقول: ما بين أحدكم وبين أن يغبط إلا أن تبلغ نفسه هذه - وأوماً بيده إلى حلقه - .

By the chain from Yahya Al Halby, from Bashir Al Kunasy who said,

'We went to Abu Abdullah^{asws} and he^{asws} said: 'Narrate to your companions that my^{asws} father^{asws} was saying: 'There is nothing between one of you and him being happy except his soul reaching this' - and he^{asws} gestured to his^{asws} throat'.²⁸⁵

25 - صح: عن الرضا، عن آبائه عليهم السلام قال: قال علي بن أبي طالب عليه السلام: من أحبني وجدني عند مماته بحيث يحب، ومن أبغضني وجدني عند مماته بحيث يكره.

From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'One who loves me^{asws} would find me^{asws} during his death where he will love it, and one who hates me^{asws} would find me^{asws} during his death where he will abhor it'.²⁸⁶

26 - شي: محمد، عن يونس، عن بعض أصحابنا، قال: قال لي أبو جعفر عليه السلام: "كل نفس ذائقة الموت ومبشورة" كذا نزل بها على محمد صلى الله عليه واله، إنه ليس أحد من هذه الامة إلا يستبشرون، فأما المؤمنون فيبشرون إلى قرّة عين، وأما الفجار فيبشرون إلى خزي الله إياهم.²⁸⁷

Muhammad, from Yunus, from one of our companions who said,

'Abu Ja'far^{asws} said to me: **'Every self shall taste the death, and would be Raised [3:185],** like that it was Revealed unto Muhammad^{saww}. There isn't anyone from this community except who would be given the news. As for the Momineen, they would be given the news to delight the eye, and as for the immoral, they would be given the news of Allah^{azwj} Disgracing them'.²⁸⁷

27 - شي: عن الحارث بن المغيرة، عن أبي عبد الله عليه السلام في قول الله: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيمة يكون عليهم شهيدا " قال: هو رسول الله صلى الله عليه واله.

From Al Haris Bin Al Mugheira,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159].** He^{asws} said: 'He^{saww} is Rasool-Allah^{saww}'.²⁸⁸

²⁸⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 24

²⁸⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 25

²⁸⁷ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 26

²⁸⁸ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 27

28 - شى: عن ابن سنان، عن أبي عبد الله عليه السلام في قول الله في عيسى عليه السلام: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيمة يكون عليهم شهيدا " فقال: إيمان أهل الكتاب إنما هو لمحمد صلى الله عليه واله.

From Ibn Sinan,

‘From Abu Abdullah^{asws} regarding the Words of Allah^{azwj} regarding Isa^{as}: **And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]**. He^{asws} said: ‘Eman of the People of the Book. But rather, it is for Muhammad^{sawww}’.²⁸⁹

29 - شى: عن المشرقى، عن غير واحد في قوله: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته " يعني بذلك محمدا صلى الله عليه واله، إنه لا يموت يهودي ولا نصراني أبدا حتى يعرف أنه رسول الله صلى الله عليه واله، وأنه قد كان به كافرا.

From Al-Mashrawy, from someone else regarding His^{azwj} Words: **And there is none from the People of the Book except that he would believe in him before his death, [4:159]**, meaning by that Muhammad^{sawww}. Neither would a Jew be dying nor a Christian, ever, until he recognises that he^{sawww} is a Rasool^{sawww} of Allah^{azwj}, and that he had disbelieved in him before’.²⁹⁰

30 - شى: عن جابر، عن أبي جعفر عليه السلام في قوله: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيمة يكون عليهم شهيدا " قال: ليس من أحد من جميع الاديان يموت إلا رأى رسول الله صلى الله عليه واله وأمير المؤمنين حقا من الاولين والآخرين.

From Jabir,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]**. He^{asws} said: ‘There isn’t anyone from the entirety of the Religions dying except he sees Rasool-Allah^{sawww} and Amir Al-Momineen^{asws} truly, from the former ones and the latter ones’.²⁹¹

31 - شى: عن صفوان بن مهران، عن أبي عبد الله عليه السلام قال: إن الشيطان ليأتي الرجل من أوليائنا عند موته، يأتيه عن يمينه وعن يساره ليصدّه عما هو عليه فيأبى الله له ذلك، وكذلك قال الله: " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ".

From Safwan Bin Mihran,

‘From Abu Abdullah^{asws} having said: ‘The Satan^{la} comes to our^{asws} friend during his death. He^{la} comes to him from his right and from his left in order to block him from what he is

²⁸⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 28

²⁹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 29

²⁹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 30

upon, but Allah^{azwj} Refuses that to him^{la}, and like that Allah^{azwj} Said: **Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]**".²⁹²

32 - ين: صفوان، عن ابن مسكان. عن أبي عمرو البزاز قال: كنا عند أبي جعفر عليه السلام جلوسا فدخل البيت وخرج فأخذ بعضادتي الباب فسلم فرددنا عليه السلام، ثم قال: والله إني لأحب ربحكم وأرواحكم، وإنكم لعلى دين الله ودين ملائكته، وما بين أحدكم وبين أن يرى ما تقر به عينه إلا أن تبلغ نفسه ههنا - وأوماً بيده إلى حنجرته - وقال: فاتقوا الله وأعينوا على ذلك بورع.

Safwan, from Ibn Muskan, from Abu Amro Al Bazaz who said,

'We were seated in the presence of Abu Ja'far^{asws}, and he^{asws} stood up and entered the house and came out, and he^{asws} grabbed a plank of the door and greeted. So, we returned the greeting to him^{asws}. Then he^{asws} said: 'By Allah^{azwj}! I^{asws} love your aromas and your breezes, and you are upon the Religion of Allah^{azwj} and Religion of His^{azwj} Angels, and there is nothing between one of you and him seeing what his eyes would be delighted with, except his soul reaches over here' - and he^{asws} gestured by his^{asws} hand to his throat, and said: 'Therefore, fear Allah^{azwj} and assist each other upon that by piety'.²⁹³

33 - م: " إن الذين كفروا وماتوا وهم كفار أولئك عليهم لعنة الله والملائكة والناس أجمعين خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون "

Surely those who are disbelieving and are dying while they are Kafirs, those, upon them is the Curse of Allah and the Angels and the people altogether. [2:161] They will be in it eternally. The Punishment will not be Lightened from them nor would they be Respited [2:162] -

قال الامام عليه السلام: قال الله تعالى: " إن الذين كفروا " بالله في ردهم نبوة محمد صلى الله عليه واله، وولاية علي بن أبي طالب عليه السلام وألهمنا عليهم السلام " وماتوا " على كفرهم " وهم كفار أولئك عليهم لعنة الله " يوجب الله تعالى لهم البعد من الرحمة والسحق من الثواب " والملائكة " وعليهم لعنة الملائكة يلعنونهم " والناس أجمعين " كل يلعنهم، لان كلا من المأمورين المنتهين يلعنون الكافرين والكافرون أيضا يقولون: لعن الله الكافرين،

The Imam (Hassan Al-Askari^{asws}) said: 'Allah^{azwj} the Exalted Said **Surely those who are disbelieving** - in Allah^{azwj} during their rejection of the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws} Bin Abu Talib^{asws}, **and are dying while they are Kafirs** - upon their **Kufr, those, upon them is the Curse of Allah** - Allah^{azwj} the Exalted Obligated for them the remoteness from the Mercy and the annihilation of the Rewards, **and the Angels** - and upon them are the curses of the Angels cursing them, **and the people altogether** - and the curses of the people in the entirety, everyone cursing them, because every enjoiner (of the good) and the forbidders (of the evil) are cursing the **Kafirs**, and the **Kafirs** as well are saying, 'May Allah^{azwj} Curse the **Kafirs**'.

²⁹² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 31

²⁹³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 32

فهم في لعن أنفسهم أيضا " خالدين فيها " في اللعنة، في نار جهنم " لا يخفف عنهم العذاب " يوما ولا ساعة " ولا هم ينظرون " لا يؤخرون ساعة إلا يحل بهم العذاب.

Thus, they are in cursing themselves as well. **They will be in it eternally** – in the curse, in the Fire of Hell, **The Punishment will not be Lightened from them** – neither for a day nor for a moment, **nor would they be Respited [2:162]** – they would not be delayed for a moment, nor would the Punishment be vacated from them.

قال علي بن الحسين عليه السلام: قال رسول الله صلى الله عليه واله: إن هؤلاء الكائمين لصفة رسول الله صلى الله عليه واله والجاحدين لخلية علي ولي الله

Ali^{asws} Bin Al-Husayn^{asws} said: 'Rasool-Allah^{saww} said: 'They are the concealers of the description of Muhammad^{saww} as being Rasool-Allah^{saww}, and the rejecters of the features of Ali^{asws}, as being the Guardian of Allah^{azwj}.

إذا أتاهم ملك الموت ليقبض أرواحهم أتاهم بأفزع المناظر وأقبح الوجوه، فيحيط بهم عند نزاع أرواحهم مردة شياطينهم الذين كانوا يعرفونهم، ثم يقول ملك الموت: ابشري أيتها النفس الخبيثة الكافرة برها بمحمد نبوة نبيها صلى الله عليه واله وإمامة علي وصيه عليه السلام بلعنة من الله وغضب،

When the Angel of death comes to them in order to capture their souls, come to them with the horrible of sights. So there encompass with them during the capture of their souls, the apostate of their Satans^{la}, those whom they were recognizing (in the world). Then the Angels of death is saying, 'Receive bad news, O you wicked soul! The disbeliever with its Lord^{azwj}, and with the rejection of the Prophet-hood of His^{azwj} Prophet^{saww}, and the Imamate of Ali^{asws} his^{saww} successor^{asws}, the one with the Curse from Allah^{azwj} and His^{azwj} Wrath!'

ثم يقول: ارفع رأسك و طرفك وانظر، فيرى دون العرش محمدا صلى الله عليه واله على سرير بين يدي عرش الرحمن ويرى عليا عليه السلام على كرسي بين يديه، وسائر الائمة عليهم السلام على مراتبهم الشريفة بحضرته ثم يرى الجنان قد فتحت أبوابها، ويرى القصور والدرجات والمنازل التي تقصر عنها أمانى المتمنين،

Then he (the Angel of death) is saying: 'Raise your head and your eyes and look!' So he looks and he sees below the Throne, Muhammad^{saww} being upon a couch in front of the Throne of the Beneficent, and he sees Ali^{asws} upon a chair in front of him^{saww}, and the rest of the Imams^{asws} upon their^{asws} noble ranks in his^{asws} presence. Then he sees the Gardens with their gates having been opened, and he sees the castles, and the levels, and the houses which the desires of the desiring ones fall short of.

فيقول له: لو كنت لأولائك مواليا كانت روحك يعرج بها إلى حضرتهم، وكان يكون مأواك في تلك الجنان، وكانت تكون منازلك وأولياؤك ومجاوروك ومقاربوك، فانظر،

So, he (the Angel of death) is saying to him: 'Had you been a friend of theirs^{asws}, your soul, I would have ascended with it to their^{asws} presence, and your dwelling would be in those

Gardens, and your house would have happened to be in it, and they^{asws} would have been your neighbours and your near ones, so look!’

فيرفع حجب الهاوية فيراها بما فيها من بلاياها ودواهيها وعقاربها وحياتها وأفاعيها وصروف عذابها ونكالتها، فيقال له: فتلك إذا منازلك.

The veils of the Abyss are removed and he sees it along with what is therein from its calamities, and its troubles, and its scorpions, and its snakes, and varieties of its Punishments and its exemplary Punishments, and it would be said to him: ‘There, that is your house’.

ثم تمثل له شياطينه هؤلاء الذين كانوا يغوونه ويقبل منهم مقرنين هناك في الاصفاة والاعلال، فيكون موته بأشد حسرة وأعظم أسف.

Then his Satans^{la} are resembled for him, those who tempted him and he accepted from them, being paired over there in handcuffs and shackles, so his death would become with intense regret and great sorrow”.²⁹⁴

34 - ين: صفوان، عن أبي بصير، عن أبي جعفر عليه السلام قال: ما بين أحدكم وبين أن يرى ما تقر به عينه إلا أن تبلغ نفسه هذه، فيأتيه ملك الموت فيقول: أما ما كنت تطمع فيه من الدنيا فقد فاتك، فأما ما كنت تطمع فيه من الآخرة فقد أشرقت عليه، وأمامك سلف صدق رسول الله صلى الله عليه وآله وعلي وإبراهيم.

Safwan, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘There is nothing between one of you and him seeing what his eyes would be delighted with, except his soul reaching this (throat), and the Angel of death would come to him and he would be saying: ‘As for what you were coveting from the world, it has been Given to you, and as for what you had been coveting in the Hereafter, so you are looking at it, and in front of you are true ancestors, Rasool-Allah^{saww} and Ali^{asws} and Ibrahim^{asw}’.²⁹⁵

35 - ين: صفوان، عن قتبية الاعشى قال: سمعت أبا عبد الله عليه السلام يقول: عاديتم فينا الآباء والابناء والازواج، وثوابكم على الله، إن أحوج ما تكونون فيه إلى حبننا إذا بلغت النفس هذه - وأوماً بيده إلى حلقه -.

Safwan, from Quteyba Al A’ashy who said,

‘I heard Abu Abdullah^{asws} saying: ‘You have been enemies of your fathers, and your sons and your wives regarding us^{asws}, and your Rewards are upon Allah^{azwj}. The neediest of what you would happen to be to our^{asws} love is when the soul reaches this’ – and he^{asws} gestured by his^{asws} hand to his throat”.²⁹⁶

²⁹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 33

²⁹⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 34

²⁹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 35

36 - قب: زريق، عن الصادق عليه السلام في قوله تعالى: " لهم البشرى في الحياة الدنيا " قال: هو أن يبشراه بالجنة عند الموت، يعني محمدا وعليهما السلام.

Razeeq,

'From Al-Sadiq^{asws} regarding the Words of the Exalted: **For them is the glad tiding in the life of the world [10:64]**, he^{asws} said: 'It is him being given the glad tidings during the death – meaning by Muhammad^{saww} and Ali^{asws}’,²⁹⁷

37 - الفضيل بن يسار، عن الباقرين عليهما السلام قالوا: حرام على روح أن تفارق جسدها حتى ترى محمدا وعليها وحسنا وحسينا بحيث تفر عينها.

Al Fazeyl Bin Yasaar,

'From Al-Baqarayn^{asws} (5th and 6th Imams^{asws}) having said: 'It is Prohibited unto a soul that it separates from its body until it sees Muhammad^{saww} and Ali^{asws}, and Hassan^{asws} and Husayn^{asws}, where his eyes would be delighted’.²⁹⁸

38 - الحافظ أبو نعيم بالاسناد عن هند الجملي، عن أمير المؤمنين عليه السلام، وروى الشعبي وجماعة من أصحابنا عن الحارث الاعور عنه عليه السلام: ولا يموت عبد يحبني إلا رأياني حيث يحب، ولا يموت عبد يبغضني إلا رأياني حيث يكره.

Al Hafiz Abu Nuaym, by the chain from Hind Al Jamly, 'From Amir Al Momineen^{asws}, and it is reported by Al Sa'aby, and a ground of our companions, from Al Haris Bin Al Awr,

'From him^{asws}: 'A servant loving me^{asws} will not be dying until he sees me^{asws} where he would love it, nor would a servant hating me^{asws} be dying until he sees me^{asws} where he would abhor it’.²⁹⁹

39 - سئل الصادق عليه السلام عن الميت: تدمع عينه عند الموت، فقال عليه السلام: ذاك عند معاينة رسول الله صلى الله عليه واله فيرى ما يسر.

Al-Sadiq^{asws} was asked about the deceased, his eyes shed tears during the death, so he^{asws} said: 'That is during witnessing Rasool-Allah^{saww}, as he sees what cheers him’.³⁰⁰

40 - لى: حمدويه وإبراهيم معا، عن أيوب بن نوح، عن صفوان، عن عاصم بن حميد، عن فضيل الرسان، عن أبي عمرو البزاز، عن الشعبي، عن الحارث الاعور قال: أتيت أمير المؤمنين عليه السلام ذات ليلة فقال: يا أعور ما جاء بك؟ قال: فقلت يا أمير المؤمنين جاء بي والله حبك، قال: أما إني سأحدثك لشكرها، أما إنه لا يموت عبد يحبني فتخرج نفسه حتى يراني حيث يحب، ولا يموت عبد يبغضني فتخرج نفسه حتى يراني حيث يكره،

²⁹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 36

²⁹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 37

²⁹⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 38

³⁰⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 39

Hamdawiya and Ibrahim both together, from Ayoub Bin Nuh, from Safwan, from Aasim Bin Hameed, from Fazeyl al Rasaan, from Abu Amro al Bazaz, from Al Shaby, from Al Haris Bin Al Awr who said,

'I came to Amir Al-Momineen^{asws} one night and he^{asws} said: 'O Awr! What have you come for?' I said, 'O Amir Al-Momineen^{asws}! Your^{asws} love brought me, by Allah^{azwj}!' He^{asws} said: 'But I^{asws} shall narrate to you of its gratefulness. But, a servant loving me^{asws} will not be dying, and his soul exiting until he sees me^{asws} where he would love it, nor will a servant hating me^{asws} would be dying and his soul exiting until he sees me^{asws} where he will abhor it'.

قال: ثم قال لي الشعبي بعد: أما إن حبه لا ينفعك، وبغضه لا يضرک.

He (the narrator) said, 'Then Al-Shaby (non-Shia narrator of this Hadeeth), said to me afterwards, 'But, neither will his^{asws} love you, nor will his^{asws} hatred harm you".³⁰¹

41 - کش: محمد بن مسعود، عن جعفر بن أحمد بن أيوب، عن العمري، عن ابن فضال، عن يونس بن يعقوب، عن سعيد بن يسار أنه حضر أحد ابني سابور و كان لهما ورع وإخبات، فمرض أحدهما - ولا أحسبه إلا زكريا بن سابور قال: فحضرتة عند موته قال: فبسط يده ثم قال: ابيضت يدي يا علي

Muhammad Bin Masoud, from Ja'far Bin Ahmad Bin Ayoub, from Al Amraky, from Ibn Fazal, from Yunus Bin Yaqoub,

'From Saeed Bin Yasar who attended one of the two sons of Sabour, and they had piety and confirmations for them. One of them fell ill, and I do not reckon except it was Zakariya Bin Sabour, and I attended him during his death. He extended his hand, then said, 'Whiten my hands, O Ali^{asws}!'

قال: فدخلت على أبي عبد الله عليه السلام - وعنده محمد بن مسلم - فلما قمت من عنده ظننت أن محمد بن مسلم أخبره بخبر الرجل فأتبعني برسول فرجعت إليه فقال: أخبرني خبر الرجل الذي حضرته عند الموت، أي شيء سمعته يقول ؟

He (the narrator) said, 'I went to Abu Abdullah^{asws}, and in his^{asws} presence was Muhammad Bin Muslim. So, when I arose from his^{asws} presence, I had thought that Muhammad Bin Muslim had informed him^{asws} with the news of the man, but he^{asws} sent a messenger to pursue me, so I returned to him^{asws}, and he^{asws} said: 'Inform me the news of the man whom you attended during the death, which thing did you hear him saying?'

قلت بسط يده فقال: ابيضت يدي يا علي، فقال أبو عبد الله عليه السلام: رآه والله رآه والله رآه والله.

I said, 'He extended his hands and said, 'Whiten my hands, O Ali^{asws}!' Abu Abdullah^{asws} said: 'He saw him^{asws} by Allah^{azwj}! He saw him^{asws} by Allah^{azwj}! He saw him^{asws} by Allah^{azwj}!'.³⁰²

³⁰¹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 40

³⁰² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 41

42 - كشف: حدث الحسين بن عون قال: دخلت على السيد بن محمد الحميري عائدا في علته التي مات فيها، فوجدته يساق به، ووجدت عنده جماعة من جيرانه وكانوا عثمانية، وكان السيد جميل الوجه، رطب الجبهة، عريض ما بين السالفين، فبدت في وجهه نكتة سوداء مثل النقطة من المداد، ثم لم تزل تزيد وتنمي حتى طبقت وجهه بسوادها،

It was narrated by Al Husayn Bin Awn who said,

'I went to Al-Seyyid Bin Muhammad Al-Humeyri, to console him during his illness in which he dies, and I found him in the crux of it, and I found in his presence a group from his neighbours, and they were Usmaniites (partisans of Usman), and the Syeidid was of a beautiful face, bright forehead, wide in what is between the two sideburns, and there appeared in his face a black spot like a spot from the ink. Then it did not cease to increase and develop until it layered his face with its blackness.

فاغتم لذلك من حضره من الشيعة، وظهر من الناصبة سرور وشماتة، فلم يلبث بذلك إلا قليلا حتى بدت في ذلك المكان من وجهه لمعة بيضاء فلم تزل تزيد أيضا وتنمي حتى اسفر وجهه وأشرق، وافتر السيد ضاحكا مستبشرا

So, the ones in his presence from the Shias were gloomy due to that, and there appeared from the Nasibis (Hostile ones), cheerfulness and gloating. It was not long with that except a little while until there appeared in that very place from his face, a white luminosity, and it did not cease to increase as well and develop until it paled his face and brightened it, and the Seyyid smiled, laughing, being rose-coloured.

فقال: " شعر " كذب الزاعمون أن عليا * لن ينجي محبه من هنات قد وربي دخلت جنة عدن * وعفا لي الاله عن سيئاتي فابشروا اليوم أولياء علي * وتوالوا الوصي حتى الممات ثم من بعده تولوا بنيه * واحدا بعد واحد بالصفات

He said a poem, 'They lied, the claimants that Ali^{asws} never rescues one who love him^{asws} from a disaster. By my Lord^{azwj}, I had entered the Garden of Eden, and my God^{azwj} has Pardoned me from my sins, therefore receive glad tidings today, friends of Ali^{asws}, and befriend the successor^{asws} until the death. Then, from after him^{asws}, befriend his^{asws} sons^{asws}, one after the other, with the qualities'.

ثم أتبع قوله هذا: أشهد أن لا إله إلا الله حقا حقا، وأشهد أن محمدا رسول الله حقا حقا، وأشهد أن عليا أمير المؤمنين حقا حقا، أشهد أن لا إله إلا الله، ثم اغمض عينه لنفسه فكأنما كانت روحه زبالة طفئت أو حصاة سقطت.

The he followed it with these words of his, 'I testify that there is no god except Allah^{azwj}, truly, truly, and I testify that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj} truly, truly, and I testify that Ali^{asws} is Emir of the Momineen^{asws}, truly, truly. I testify that there is no god except Allah^{azwj}. Then he closed his eyes himself, and it was as if his soul was an extinguished wick, or a dropped pebble.

قال علي بن الحسين: قال لي أبي الحسين بن عون: وكان اذينة حاضرا فقال: الله أكبر ما من شهد كمن لم يشهد، أخبرني - وإلا صمتا -

Ali Bin Al Husayn said, 'My father Al Husayn Bin Awn said, and Azina was present, and he said, 'Allah^{azwj} is the Greatest! There is none from a testifier like the one who did not testify. Inform me – or else keep quiet'. (P.s. – up to here is not a Hadeeth)

الفضيل بن يسار، عن أبي جعفر وعن جعفر عليهما السلام أنهما قالوا: حرام على روح أن تفارق جسدها حتى ترى الخمسة: محمدا وعليا وفاطمة وحسنا وحسينا بحيث تقرعينها، أو تسخن عينها، فانتشر هذا الحديث في الناس فشهد جنازته والله الموافق والمفارق".

Al Fazeyl Bin Yasaar,

'From Abu Ja'far^{asws}, and from Ja'far^{asws} both having said: 'It is Prohibited upon a soul that is separates from its body until it sees the five – Muhammad^{asws}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Hassan^{asws} and Husayn^{asws}, where its eyes would be delighted, or his eyes would warm up, therefore spread this Hadeeth among the people, and attend his funeral, and Allah^{azwj} is the Harmoniser, and the Separator''³⁰³

43 - بشا: محمد بن أحمد بن شهريار، عن محمد بن محمد بن النوسي، عن محمد بن علي القرشي، عن جعفر بن محمد بن عمر الاحمسي، عن عبيد بن كثير الهلالي، عن يحيى بن مساور، عن أبي الجارود، عن أبي جعفر، عن آبائه عليهم السلام، عن النبي صلى الله عليه واله،

Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad al Nowasy, from Muhammad Bin Al Qarshy, from Jafar Bin Muhammad Bin Umar Al Ahmasy, from Ubeyd Bin Jaseer al Hilaly, from Yahya Bin Masawar, from Abu Al Jaroud,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws}, from the Prophet^{saww}.

قال: يحيى بن مساور: أخبرنا أبو خالد الواسطي، عن زيد بن علي، عن أبيه عليه السلام قالوا: قال رسول الله صلى الله عليه وآله: والذي نفسي بيده لا تفارق روح جسد صاحبها حتى تأكل من ثمار الجنة أو من شجرة الزقوم، وحين ترى ملك الموت تراني وترى عليا وفاطمة وحسنا وحسينا عليهم السلام،

'Yahya Bin Masawa said, 'Abu Khalid Al Wasity informed us,

'From Zayd son of Ali^{asws}, from his father^{asws} having said: 'Rasool-Allah^{saww} said: 'By the One^{azwj} in Whose Hand in my^{saww} soul! A soul will not separate from the body of its owner until it eats from the fruits of the Paradise, or from a tree of Zaqoum (Hell), and when it sees the Angel of death, and sees me^{saww}, and sees Ali^{asws}, and (Syeda) Fatima^{asws}, and Hassan^{asws}, and Husayn^{asws}.

فإن كان يحبنا قلت: يا ملك الموت ارفق به إنه كان يحبني ويحب أهل بيتي، وإن كان يبغضنا قلت: يا ملك الموت: شدد عليه إنه كان يبغضني ويبغض أهل بيتي.

³⁰³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 42

So, if he was one who loved us^{asws}, I^{saww} would say: 'O Angel of death! Be kind with him. He used to love me^{saww} and love the People^{asws} of my^{saww} Household'. And if he was one who hated us^{asws}, I^{saww} would say: 'O Angel of death! Be severe upon him, he used to hate me^{saww} and hated the People^{asws} of my^{saww} Household'.³⁰⁴

44 - فر: عبید بن کثیر معننا، عن جعفر بن محمد، عن أبيه عليهم السلام قال: قال رسول الله صلى الله عليه واله: يا علي إن فيك مثالا من عيسى بن مريم عليه الصلاة والسلام، قال الله تعالى: " وإن من أهل الكتاب إلا ليؤمنن به قبل موته ويوم القيمة يكون عليهم شهيدا "

Ubeyd Bin Kaseer both together,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! In you^{asws} there is an example from Isa Bin Maryam^{as}. Allah^{azwj} the Exalted Said: **And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159].**

يا علي إنه لا يموت رجل يفترى على عيسى بن مريم عليه الصلاة والسلام حتى يؤمن به قبل موته ويقول فيه الحق حيث لا ينفعه ذلك شيئا، وإنك على مثله لا يموت عدوك حتى يراك عند الموت فتكون عليه غيظا وحزنا حتى يقر بالحق من أمرك ويقول فيك الحق، ويقر بولايتك حيث لا ينفعه ذلك شيئا،

O Ali^{asws}! A man fabricating upon Isa^{as} Bin Maryam^{as} would not be dying until he believes in him before his death and saying the Truth regarding him^{as} when that would not benefit him anything; and you^{asws} are upon its like. Your^{asws} enemy will not be dying until he sees you during the death, so it would become an anger and grief until he accepts with the Truth of your^{asws} matter, and he is saying the Truth regarding you^{asws}, and accepts with your^{asws} Wilayah when that would not benefit him anything.

وأما وليك فإنه يراك عند الموت فتكون له شفيعا ومبشرا وقرّة عين.

And as for your^{asws} friend, he would see you^{asws} during the death, so it would become a healing for him and glad tidings, and a delight of the eyes".³⁰⁵

45 - دعوات الراوندي: عن محمد بن علي عليه السلام قال: مرض رجل من أصحاب الرضا عليه السلام فعاده فقال: كيف تجدك؟ قال لقيت الموت بعدك - يريد ما لقيه من شدة مرضه - فقال: كيف لقيته؟ قال: شديدا أليما،

(The book) Da'wat Al Rawandy -

'From Muhammad^{asws} Bin Ali^{asws} having said: 'A man from the companions of Al-Reza^{asws} fell ill, so he^{asws} consoled him and he^{asws} said: 'How do you find yourself?' He said, 'I shall meet

³⁰⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 43

³⁰⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 44

the death after you^{asws} – intending what he would face from the severity of his sickness. He^{asws} said: ‘How will you meet it?’ He said, ‘Severely painful’.

قال: ما لقيتہ إنما لقيت ما يبدؤك به ويعرفك بعض حاله، إنما الناس رجالان: مستريح بالموت، ومستراح منه، فجدد الايمان بالله وبالولاية تكن مستريحاً،

He^{asws} said: ‘What you are facing rather is what is beginning your meeting with it and an introduction of some of its states. But rather, the people are two (types of) mean – One resting with the death, and one whom the others are at rest from him, therefore renew the Eman with Allah^{azwj} to become a resting one’.

ففعّل الرجل ذلك ثم قال: يا بن رسول الله هذه ملائكة ربي بالتحيات والتحف يسلمون عليك وهم قيام بين يديك فأذن لهم في الجلوس،

So, the man did that, then said: ‘O son^{asws} of Rasool-Allah^{saww}! These here are Angels of my Lord^{azwj} with the welcoming and the gifts, greeting upon you^{asws}, and they are standing in front of you^{asws}, therefore permit for them to be seated’.

فقال الرضا عليه السلام: اجلسوا ملائكة ربي، ثم قال للمريض: سلّمهم امروا بالقيام بحضرتي؟ فقال المريض: سألتهم فذكروا أنه لو حضرك كل من خلقه الله من ملائكته لقاموا لك ولم يجلسوا حتى تأذن لهم، هكذا أمرهم الله عزوجل،

Al-Reza^{asws} said: ‘Be seated, Angels of my^{asws} Lord^{azwj}!’. Then he^{asws} said to the patient: ‘Ask them, have they been Commanded with standing in my^{asws} presence?’ The patient said, ‘I asked them, and they mentioned that if in your presence was every one whom Allah^{azwj} Created from the Angels, they would stand for you^{asws} and would not be seated until you^{asws} permit for them. That is how Allah^{azwj} Mighty and Majestic has Commanded them’.

ثم غمض الرجل عينيه وقال: السلام عليك يا بن رسول الله هذا شخصك ماثل لي مع أشخاص محمد ومن بعده الائمة عليهم السلام، وقضى الرجل.

Then the man closed his eyes and said: ‘The greetings be upon you^{asws}, O son^{asws} of Rasool-Allah^{saww}! This person (body) of yours^{asws}, a resemblance has been made to be for me along with the persons of Muhammad^{saww} and the ones^{asws} from after him^{saww} of the Imams^{asws}. And the man expired’’.³⁰⁶

46 - وعن الحارث الاعور قال: قال أتيت أمير المؤمنين عليه السلام ذات يوم نصف النهار فقال: ما جاء بك؟ قلت: حبك والله، قال: إن كنت صادقاً لتراني في ثلاث مواطن: حيث تبلغ نفسك هذه - وأوماً بيده إلى حنجرته - وعند الصراط، وعند الحوض.

And from Al Haris Al Awr who said,

³⁰⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 45

'I came to Amir Al-Momineen^{asws} one day at midday, and he^{asws} said: 'What have you come for?' I said, 'Your^{asws} love (made me come), by Allah^{azwj}!' He said, 'If you were truthful, you will see me^{asws} in three places – when your soul reaches this' – and he^{asws} gestured by his^{asws} hand to his^{asws} throat -: 'And at the Bridge, and at the Fountain'.³⁰⁷

47 - كا: علي بن محمد بن بندار، عن أحمد بن أبي عبد الله، عن محمد بن علي، عن عبد الرحمن بن أبي هاشم، عن أبي خديجة، عن أبي عبد الله عليه السلام قال: ما من أحد يحضره الموت إلا وكل به إبليس من شياطينه من يأمره بالكفر ويشككه في دينه حتى تخرج نفسه، فمن كان مؤمنا لم يقدر عليه، فإذا حضرتم موتاكم فلقنوهم شهادة أن لا إله إلا الله، وأن محمدا رسول الله صلى الله عليه وآله حتى يموت.

Ali Bin Muhammad Bin Bandar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{asws} having said: 'There is no one to whom the death presents except Iblees^{la} allocates one from his^{la} satans^{la} instructing him with the Kufr and urging him to doubt in his Religion until his soul comes out. But, the one who was a Momin, he^{la} would be able upon him. So, when your death comes to you, then indoctrinate him with the testimony that there is no god except Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}, until he dies'.³⁰⁸

48 - كا: محمد بن يحيى، عن محمد بن الحسين، عن عبد الرحمن بن أبي هاشم، عن سالم بن أبي سلمة، عن أبي عبد الله عليه السلام قال: حضر رجلا الموت فقليل: يا رسول الله إن فلانا قد حضره الموت، فنهض رسول الله صلى الله عليه وآله ومعه ناس من أصحابه حتى أتاه وهو مغمى عليه،

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salmah,

'From Abu Abdullah^{asws} having said: 'The death present to a man, and it was said, 'O Rasool-Allah^{saww}! The death has presented to so and so'. Rasool-Allah^{saww} arose and with him^{saww} were some people from his^{saww} companions until he^{saww} came to him and he has faintness upon him.

قال: فقال: يا ملك الموت كف عن الرجل حتى أسأله، فأفاق الرجل فقال النبي صلى الله عليه وآله: ما رأيت؟ قال: رأيت بياضا كثيرا وسوادا كثيرا، فقال: فأيهما كان أقرب إليك؟ فقال: السواد، فقال النبي صلى الله عليه وآله: قل: اللهم اغفر لي الكثير من معاصيك، واقبل مني اليسير من طاعتك،

He^{asws} said, 'He^{saww} said: 'O Angel of death! Refrain from the man until I question him'. He woke up, and the Prophet^{saww} said: 'What did you see?' He said, 'I saw a lot of whiteness and a lot of darkness'. He^{saww} said: 'So, which of the two was closer to you?' He said, 'The darkness'. The Prophet^{saww} said: 'Say, 'O Allah^{azwj}! Forgive me the lot from my acts of disobedience, and Accept the little from me of my acts of disobedience'.

³⁰⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 46

³⁰⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 47

فقال ثم اغمي عليه فقال: يا ملك الموت خفف عنه ساعة حتى أسأله، فأفاق الرجل: فقال: ما رأيت؟ قال: رأيت بياضا كثيرا وسوادا كثيرا، قال: فأيهما كان أقرب إليك؟ فقال، البياض، فقال رسول الله صلى الله عليه واله: غفر الله لصاحبكم.

He^{asws} said, 'Then there was faintness upon him, so he^{saww} said: 'O Angel of death: 'Lighten from him for a while until I^{saww} ask him, and the man woke up. He^{saww} said: 'What did you see?' He said, 'I saw a lot of whiteness and a lot of darkness'. He^{saww} said: 'So, which of the two was closer to you?' He said, 'The whiteness'. Rasool-Allah^{saww} said: 'Allah^{azwj} has Forgiven your companion'.

قال: فقال أبو عبد الله عليه السلام: إذا حضرتم ميتا فقولوا له هذا الكلام ليقوله.

He (the narrator) said, 'Whenever you attend a dying one, then say this speech to him, for him to be saying it'.³⁰⁹

49 - كا: عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن سدير الصيرفي قال: قلت لأبي عبد الله عليه السلام: جعلت فداك يا ابن رسول الله هل يكره المؤمن على قبض روحه؟ قال: لا والله إنه إذا أتاه ملك الموت لقبض روحه جزع عند ذلك فيقول له ملك الموت: يا ولي الله لا تجزع، فوالذي بعث محمدا صلى الله عليه واله لانا أبر بك وأشفق عليك من والد رحيم لو حضرك، افتح عينيك فانظر،

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sudeyr Al Sayrafi who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Does the *Momin* dislike upon the capture of his soul?' He^{asws} said: 'No, by Allah^{azwj}! When the Angel of death comes to him to capture his soul, he panics during that, and the Angel of death is saying to him during that: 'O friend of Allah^{azwj}, do not panic, for by the One^{azwj} Who Sent Muhammad^{saww} for us, I shall be kinder with you and more compassionate upon you than a merciful father if he were present to you. Open your eyes and look!'

قال: ويمثل له رسول الله صلى الله عليه وآله وأمير المؤمنين وفاطمة والحسن والحسين والائمة من ذريتهم عليهم السلام فيقال له: هذا رسول الله وأمير المؤمنين وفاطمة والحسن والحسين والائمة رفقاؤك،

He^{asws} said: 'And resemblances are made for him of Rasool-Allah^{saww}, and Amir Al Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and the Imams^{asws} from their^{asws} offspring, and it is said to him: 'This is Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the Imams^{asws}, your friends'.

قال: فيفتح عينيه فينظر فينادي روحه مناد من قبل رب العزة فيقول: يا أيتها النفس المطمئنة إلى محمد وأهل بيته ارجعي إلى ربك راضية بالولاية، مرضية بالثواب، فادخلي في عبادي - يعني محمد أو أهل بيته - وادخلي جنتي، فما من شيء أحب إليه من استلال روحه والحق بالمنادي.

³⁰⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 48

He^{asws} said: 'So, he opens his eyes and looks, and his soul is called out for by a Caller from the direction of the Lord^{azwj} of Might, and he is saying: **'O you the contented soul! [89:27] – to Muhammad^{saww} and the People^{asws} of his^{saww} Household, Return to your Lord, being well-pleased** -with the Wilayah, **being Well-Pleased [89:28] – with the Rewards, So enter (to be) among My servants [89:29] – meaning Muhammad^{saww}, or the People^{asws} of his^{saww} Household, And enter into My Garden [89:30]. So, there is nothing more beloved to him than the exit of his soul and the meeting with the caller''³¹⁰.**

50 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن خالد بن عمار، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إذا حيل بينه وبين الكلام أتاه رسول الله صلى الله عليه وآله ومن شاء الله، فجلس رسول الله صلى الله عليه وآله عن يمينه، والآخر عن يساره، فيقول له رسول الله صلى الله عليه وآله: أما ما كنت ترجو فهو ذا أمامك، وأما ما كنت تخاف منه فقد أمنت منه،

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Khalid Bin Amarah, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'When there is a barrier between him and the speech, Rasool-Allah^{saww} comes to him, and ones Allah^{azwj} so Desires, and Rasool-Allah^{saww} sit on his right, and another on his left. Rasool-Allah^{saww} says to him: 'As for what you were wishing for, so there it is in front of you, and as for what you were fearing from, you have been secured from it'.

ثم يفتح له باب إلى الجنة فيقول: هذا منزلك في الجنة فإن شئت رددناك إلى الدنيا ولك فيها ذهب وفضة، فيقول: لا حاجة في الدنيا، فعند ذلك يبيض لونه، ويرشح جبينه، وتتقلص شفتاه، وتنتشر منخراته، وتدمع عينه اليسرى، فأبي هذه العلامات رأيت فاكتمف بها،

Then a door to the Paradise is opened for him and he^{saww} is saying: 'This is your house, so if you so like, we^{asws} can return you to the world, and for you would be gold and silver therein'. He is saying, 'There is no need for me regarding the world'. Then, during that, his colour whitens and his forehead sweats, and his lips shrink, and his nostrils spread, and his right eye sheds tears, therefore whichever of these signs you see, suffice with it.

فإذا خرجت النفس من الجسد فيعرض عليها كما يعرض عليه وهي في الجسد فيختار الآخرة فيغسله فيمن يغسله، ويقبله فيمن يقبله، فإذا ادرج في أكفانه ووضع على سريره خرجت روحه تمشي بين أيدي القوم قدما وتلقاه أرواح المؤمنين يسلمون عليه ويبشرونه بما أعد الله له جل ثناؤه من النعيم،

When the soul comes out from the body, so there is exposure upon it just as there is exposure upon him, and it is in the body, and he chooses the Hereafter. So, it gets washed in the one who is washed, and get turned in the one who is turned, and when he is inserted in his shroud and placed upon his bed, his soul comes out in front of the people, going ahead and meets the souls of the Momineen, who are greeting unto him and giving him the glad tidings of what Allah^{azwj}, Majestic is His^{azwj} Praise has Prepared for him of the Bounties.

³¹⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 49

فإذا وضع في قبره رد إليه الروح إلى وركيه ثم يسئل عما يعلم، فإذا جاء بما يعلم فتح له ذلك الباب الذي أراه رسول الله صلى الله عليه واله، فيدخل عليه من نورها وبردها وطيب ريحها،

Then, when he is placed in his grave, the soul returns to him to his hips, then he is asked about what he knows. When he comes with what he knows, that door is opened for him, which Rasool-Allah^{saww} had shown him, and there enter upon him from its radiances, and its coolness, and aromatic breezes’.

قال: قلت: جعلت فداك فأين ضغطة القبر؟

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! So, where is the squeezing of the grave?’

فقال: هيهات ما على المؤمنين منها شيء، والله إن هذه الأرض لتفتخر على هذه فتقول، وطئ على ظهري مؤمن ولم يطأ على ظهرك مؤمن، وتقول له الأرض، لقد كنت احبك وأنت تمشي على ظهري، فأما إذا وليتك فستعلم ما أصنع بك، فيفتح له مد بصره.

He^{asws} said: ‘Far be it! There isn’t anything from it upon the Momineen. By Allah^{azwj}! This ground would be priding upon this (ground) and it would be saying, ‘A *Momin* trod upon my back and a *Momin* did not tread upon your back’. And the ground would be saying, ‘I used to love you while you were walking upon my back, so when I befriend you, then you shall come to know what I shall do with you’, and it would open for him as far as the eye can see”.³¹¹

51 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن عمار بن مروان قال: حدثني من سمع أبا عبد الله عليه السلام يقول: منكم والله يقبل، ولكم والله يغفر، إنه ليس بين أحدكم وبين أن يغتبط ويرى السرور وقرّة العين إلا أن تبلغ نفسه ههنا - وأوماً بيده إلى حلقه -

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Amar Bin Marwan who said,

‘It was narrated to me by the one who heard Abu Abdullah^{asws} saying: ‘From you, by Allah^{azwj}, He^{azwj} will Accept, and for you, by Allah^{azwj}, He^{azwj} will Forgive! There isn’t anything between one of you and him being happy and seeing the joy and delight of the eyes except his soul reaching over here’ – and he^{asws} gestured by his^{asws} hand to his^{asws} throat.

ثم قال: إنه إذا كان ذلك واحتضر حضره رسول الله صلى الله عليه وعليه وجبرئيل وملاك الموت عليهم السلام فيدنو منه علي عليه السلام فيقول: يا رسول الله إن هذا كان يحبنا أهل البيت فأحبه، ويقول رسول الله صلى الله عليه واله: يا جبرئيل إن هذا كان يحب الله ورسوله وأهل بيت رسوله فأحبه،

³¹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 50

Then he^{asws} said: 'When it will be that, and he is dying, Rasool-Allah^{saww} would present to him, and Ali^{asws} and Jibraeel^{as}, and the Angel of death, and Ali^{asws} would go near him and he^{asws} would be saying: 'O Rasool-Allah^{saww}! This one used to love us^{asws}, the People^{asws} of the Household, so I^{asws} love him. And Rasool-Allah^{saww} is saying: 'O Jibraeel^{as}! This one used to love Allah^{azwj} and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so I^{saww} love him'.

ويقول جبرئيل لملك الموت إن هذا كان يحب الله ورسوله وأهل بيت رسوله فأحبه وارفق به، فيدنو منه ملك الموت فيقول: يا عبد الله أخذت فكاك رقتك؟ أخذت أمان براءتك؟ تمسكت بالعصمة الكبرى في الحياة الدنيا؟

And Jibraeel^{as} is saying to the Angel of death: 'This one used to love Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so I^{as} love him, and you^{as} be kind with him'. The Angel of death goes near him and is saying: 'O servant of Allah^{azwj}! Shall I liberate your neck? Shall I take a deed of your freedom? You attached with the great Infallibles^{asws} during the life of the world?'

قال: فيوفقه الله عزوجل فيقول: نعم، فيقول: وما ذاك؟ فيقول: ولاية علي بن أبي طالب، فيقول: صدقت، أما الذي كنت تحذره فقد آمنك الله عنه، وأما الذي كنت ترجوه فقد أدركته، ابشر بالسلف الصالح مرافقة رسول الله صلى الله عليه واله وعلي وفاطمة عليهما السلام،

He^{asws} said: 'So, Allah^{azwj} Mighty and Majestic would Harmonise him and he would be saying, 'Yes'. He would say: 'And what is that?' He would say, 'Wilayah of Ali Bin Abu Talib^{asws}'. He would say, 'You speak the truth. As for that which you were fearing, Allah^{azwj} has Secured you from it, and as for that which you were wishing for, you have (now) realised it. Meet the righteous ancestors as friends, Rasool-Allah^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}'.

ثم يسئل نفسه سلا رفيقا، ثم ينزل بكفنه من الجنة، وحنوطه من الجنة بمسك أذفر، فيكفن بذلك الكفن ويحنط بذلك الحنوط، ثم يكسى حلة صفراء من حلل الجنة، فإذا وضع في قبره فتح الله له بابا من أبواب الجنة يدخل عليه من روحها وريحانها، ثم يفسح له عن أمامه مسيرة شهر وعن يمينه وعن يساره،

Then his soul flows and easy flowing, then his shroud descends from the Paradise, and his embalment from the Paradise with strong musk, and he is enshrouded with that shroud and embalmed with that embalment, then he is clothed with yellow clothing from the garments of the Paradise. When he is placed in his grave, a door from the doors of the Paradise is opened for him and there enter upon him from its aromas and its breezes, then room is made for him from his front of a travel distance of a month, and from his right, and from his left.

ثم يقال له: نم نومة العروس على فراشها، ابشر بروح وريحان وجنة نعيم ورب غير غضبان، ثم يزور آل محمد في جنان رضوى، فيأكل معهم من طعامهم، ويشرب معهم من شرايهم، ويتحدث معهم في مجالسهم، حتى يقوم قائما أهل البيت،

Then it is said to him: 'Sleep a sleep of the newly wed bride upon her bed, and receive aromas and breezes and Garden of Bliss, and a Lord^{azwj} not Wrathful. Then he visits the

Progeny^{asws} of Muhammad^{saww} in the Gardens of Pleasure, and he eats with them^{asws} from their^{asws} meals, and drinks with them^{asws} from their^{asws} drinks, and he discusses with them^{asws} in their^{asws} gatherings, until our^{asws} Qaim^{asws} of the People^{asws} of the Household rises.

فإذا قام قائمنا بعثهم الله فأقبلوا معه يلبون زمرا زمرا، فعند ذلك يرتاب المبطلون، ويضمحل المحلون - وقليل ما يكونون - هلكة المحاضير، ونجا المقربون، من أجل ذلك قال رسول الله صلى الله عليه واله علي عليه السلام: أنت أخي، وميعاد ما بيني وبينك وادي السلام،

When our^{asws} Qaim^{asws} rises, Allah^{azwj} would Send them and they would come with him^{asws} gathering as groups and groups. During that, the falsifiers would be suspicious, and innovators would become fewer – and few is what they would be – the lecturers would be destroyed, and the close associates would attain salvation. For that reason, Rasool-Allah^{saww} said to Ali^{asws}: ‘You^{asws} are my^{saww} brother^{asws}, and an appointment of what is between me^{saww} and you^{asws}, and the valley of peace’.

قال: وإذا احتضر الكافر حضره رسول الله صلى الله عليه واله وعلي وجبرئيل وملك الموت عليهم السلام فيدنو منه علي عليه السلام فيقول: يا رسول الله إن هذا كان يبغضنا أهل البيت فأبغضه،

He^{asws} said: ‘And when the *Kafir* is dying, Rasool-Allah^{saww} and Ali^{asws} and Jibraeel^{as} and the Angel of death present to him, and Ali^{asws} goes near him and he^{asws} is saying: ‘O Rasool-Allah^{saww}! This one used to hate us^{asws} the People^{asws} of the Household, so I^{asws} hate him’.

ويقول رسول الله صلى الله عليه واله: يا جبرئيل إن هذا كان يبغض الله ورسوله وأهل بيت رسوله فأبغضه،

And Rasool-Allah^{saww} is saying: ‘O Jibraeel^{as}! This one used to hate Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so I^{saww} hate him’.

ويقول جبرئيل: يا ملك الموت إن هذا كان يبغض الله ورسوله وأهل بيت رسوله فأبغضه واعنف عليه،

And Jibraeel^{as} is saying: ‘O Angel of death! This one used to hate Allah^{azwj}, and His^{azwj} Rasool^{saww}, and the People^{asws} of the Household of His^{azwj} Rasool^{saww}, so I^{as} hate him, therefore be violent upon him’.

فيدنو منه ملك الموت فيقول: يا عبد الله أخذت فكاك رهانك؟ أخذت أمان براءتك من النار؟ تمسكت بالعصمة الكبرى في الحياة الدنيا؟ فيقول: لا، فيقول: ابشر يا عدو الله بسخط الله عزوجل وعذابه والنار، أما الذي كنت تحذره فقد نزل بك،

The Angel of death approaches him and he is saying: ‘O servant of Allah^{azwj}! Shall I take the pledge of your neck? Shall I seize the deed of your freedom from the Fire? Did you attach with the great Infallibles^{asws} in the life of the world?’ He says, ‘No’. He says: ‘Receive, O servant of Allah^{azwj}, the Wrath of Allah^{azwj} Mighty and Majestic, and His^{azwj} Punishment and the Fire. As for that which you were cautious of, it has descended with you’.

ثم يسيل نفسه سلا عنيفا. ثم يوكل بروحه ثلاثمائة شيطان كلهم ييزق في وجهه ويتأذى بروحه. فإذا وضع في قبره فتح له باب من أبواب النار فيدخل عليه من قيحها ولهبها.

Then his soul flows out a violent flowing. Then three hundred satans^{la} are allocated with him, all of them^{la} shouting in his face, and hurting his soul. When he is placed in his grave, a door from the doors of Hell is opened up for him, and there enter upon him its pus and its flames³¹².

52 - كا: محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن ابن مسكان، عن عبد الرحيم القصير قال: قلت لأبي جعفر عليه السلام: حدثني صالح بن ميثم، عن عباية الاسدي أنه سمع عليا عليه السلام يقول: والله لا يبعثني عبد أبدا يموت على بغضي إلا رأيته عند موته حيث يكره، ولا يجني عبد أبدا فيموت على حيي إلا رأيته عند موته حيث يحب،

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Abdul Raheem Al Qusayr who said,

'I said to Abu Ja'far^{asws}, 'Salih Bin Maysam narrated to me, from Abayah Al-Asady, he heard Ali^{asws} saying: 'By Allah^{azwj}! No servant would hate me^{asws} ever and be dying upon his hatred, except he will see me^{asws} during his death where he will abhor it; and no servant would love me^{asws} ever and be dying upon my^{asws} love except he will see me^{asws} during his death, where he will love it'.

فقال أبو جعفر عليه السلام: نعم، ورسول الله صلى الله عليه واله باليمين.

Abu Ja'far^{asws} said: 'Yes, and Rasool-Allah^{saww} on the right'³¹³.

53 - كا: العدة، عن سهل، عن ابن محبوب، عن عبد العزيز العبدى، عن ابن أبي يعفور قال: كان خطاب الجهني خليطا لنا، وكان شديد النصب لآل محمد صلى الله عليه واله، وكان يصحب نجدة الحروري قال: فدخلت عليه أعوده للخلطة والتقية، فإذا هو مغمى عليه في حد الموت، فسمعتة يقول: مالي ولك يا علي؟

The number (of reported), from Sahl, from Ibn Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

'Khataab Al-Jahny used to mingle with us, and he was of intense hostility to the progeny^{asws} of Muhammad^{saww}, and he used to accompany Najdah Al-Harwy. I went to him to console him for the mingling and the Taqiyya (dissimulation), and he had faintness upon him at limit of the death, and I heard him saying, 'What is to me and you^{asws}, O Ali^{asws}?'

فأخبرت بذلك أبا عبد الله عليه السلام، فقال أبو عبد الله عليه السلام: رآه ورب الكعبة، رآه ورب الكعبة، رآه ورب الكعبة.

³¹² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 51

³¹³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 7 H 52

So, I informed Abu Abdullah^{asws} with that and Abu Abdullah^{asws} said: 'He saw him^{asws}, by the Lord^{azwj} of the Kabah! He saw him^{asws}, by the Lord^{azwj} of the Kabah!³¹⁴

54 - كا: العدة، عن سهل، عن البنظري، عن حماد بن عثمان، عن عبد الحميد بن عواض قال: سمعت أبا عبد الله عليه السلام يقول: إذا بلغت نفس أحدكم هذه قيل له: أما ما كنت تحذر من هم الدنيا وحزنها فقد أمنت منه، ويقال له: رسول الله وعلي فاطمة عليهم السلام أمامك.

The number (of reporters), from Sahl, from Al Bazanty, from Hamad Bin Usman, from Abdul Hameed Bin Awaz who said,

'I heard Abu Abdullah^{asws} saying: 'When the soul of one of you reaches this (throat), it is said to him: 'As for what you were cautious from the worries of the world and its grief, you have been Secured from it', and it is said to him: 'Rasool-Allah^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws} are in front of you''³¹⁵

55 - ين: النضر، عن يحيى الحلبي، عن سليمان بن داود، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: ما معنى قول الله تبارك وتعالى: "لولا إذا بلغت الحلقوم و أنتم حينئذ تنظرون " الآيات،

Al Nazar, from Yahya Al Halby, from Suleyman Bin Dawood, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'What is the meaning of the Words of Allah^{azwj} Blessed and Exalted: ***So why don't you, when it reaches the throats [56:83] And at that time you are looking on [56:84] – the Verses.***

قال: إن نفس المحتضر إذا بلغت الحلقوم وكان مؤمنا رأى منزله من الجنة فيقول: ردوني إلى الدنيا حتى اخبر أهلها بما أرى، فيقال له: ليس إلى ذلك سبيل.

He^{asws} said: 'The dying one, when it (soul) reaches the throats and he was a Momin, would see his house from the Paradise, and he would be saying, 'Return me to the world until I inform its inhabitants with what I see'. It is said to him, 'There isn't a way to that''³¹⁶

56 - ين: حماد بن عيسى، عن حسين بن المختار، عن أبي بصير، عن أبي عبد الله عليه السلام إنه قال: إن المؤمن إذا مات رأى رسول الله صلى الله عليه وآله وعلياً بحضرته.

Hamad Bin Isa, from Husayn Bin Al Mukhtar, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'When a *Momin* dies, he sees Rasool-Allah^{saww} and Ali^{asws} in his presence''³¹⁷

³¹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 53

³¹⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 54

³¹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 55

³¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 7 H 56

(باب 8) * (أحوال البرزخ والقبر وعذابه وسؤاله وسائر ما يتعلق بذلك) *

CHAPTER 8 – SITUATIONS OF THE PURGATORY, AND THE GRAVE, AND ITS PUNISHMENTS, AND ITS QUESTIONS, AND THE REST OF WHAT IS RELATED WITH THAT

الآيات، البقرة " 2 " ولا تقولوا لمن يقتل في سبيل الله أموات بل أحياء و لكن لا تشعرون 154.

The Verses – (Surah) Al Baqarah: ***And do not be saying for the ones killed in the Way of Allah as dead ones; but they are alive, but you are not perceiving [2:154]***

آل عمران " 3 " ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون

And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]

* فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

* يستبشرون بنعمة من الله وفضل وأن الله لا يضيع أجر المؤمنين 169 – 171.

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171]

ابراهيم " 4 " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة 27.

(Surah) Ibrahim^{as}: ***Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter [14:27]***

طه " 20 " ومن أعرض عن ذكري فإن له معيشة ضنكا ونحشرهم يوم القيامة أعمى 124.

(Surah) Ta Ha: ***And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]***

المؤمنون " 23 " حتى إذا جاء أحدهم الموت قال رب ارجعوني لعلني أعمل صالحا فيما تركت كلا إنها كلمة هو قائلها ومن ورائهم برزخ إلى يوم يبعثون 99 – 100.

(Surah) Al Mominoun: ***Until when the death comes to one of them, he says: 'Lord! Return me [23:99] Perhaps I may do righteous deeds among what I neglected'. Never! It is merely***

a word he is saying. And behind them is purgatory up to the Day they would be Resurrected [23:100]

المؤمن " 40 " قالوا ربنا أمتنا اثنتين وأحييتنا الله تين فاعترفنا بذنوبنا فهل إلى خروج من سبيل 11.

(Surah) Al Momin: **They shall say, 'Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?' [40:11]**

1 - فس: " ولا تحسن الذين قتلوا في سبيل الله " الآية، فإنه حدثني أبي، عن ابن محبوب، عن أبي عبيدة الحذاء، عن أبي بصير، عن أبي عبد الله عليه السلام قال: هم والله شيعتنا، إذا دخلوا الجنة واستقبلوا الكرامة من الله استبشروا بمن لم يلحق بهم من إخوانهم من المؤمنين في الدنيا " ألا خوف عليهم ولا هم يحزنون " وهو رد على من يبطل الثواب والعقاب بعد الموت.

And do not reckon those who are killed in Allah's Way [3:169] – the Verse.

My father narrated to me, from Ibn Mahboub, from Abu Ubeyda Al Haza'a, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! They are our^{asws} Shias. When they enter the Paradise and they receive Honours from Allah^{azwj}, they are joyful with the ones from their brethren who have yet to catch-up with them from the Momineen in the world, **There would neither be fear upon them nor would they be grieving [3:170]**, and it is a rebuttal upon the one who falsifies the Rewards and the Punishments after the death".³¹⁸

2 - فس: وقال علي بن الحسين عليهما السلام: إن القبر روضة من رياض الجنة، أو حفرة من حفر النيران.

And Ali^{asws} Bin Al-Husayn^{asws} said: 'The grave is either a garden from the Garden of the Paradise, or a pit from the Pits of the Fires'.³¹⁹

3 - كا: علي، عن أبيه، عن حماد، عن حريز، عن زرارة قال: قلت لأبي جعفر عليه السلام: أرايت الميت إذا مات لم تجعل معه الجريدة؟ قال: يتجافى عنه العذاب والحساب ما دام العود رطباً،

Ali, from his father, from Hamad, from Hareer, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'What is your^{asws} view of the deceased when he died and the twig was not made to be with him?' He^{asws} said: 'The Punishment and the Reckoning would be staved off from him as long as the branch is wet'.

قال: والعذاب كله في يوم واحد، في ساعة واحدة، قدر ما يدخل القبر ويرجع القوم، وإنما جعلت السعفتان لذلك فلا يصيبه عذاب ولا حساب بعد جفوفهما إن شاء الله.

He^{asws} said: 'And the Punishment, all of it, is in one day and one hour, a measurement of what it takes to enter the grave and the people returning, and rather, the two foliage's have

³¹⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 1

³¹⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 2

been made to be for that, thus there would neither be a Punishment nor a Reckoning after these two dry up, Allah^{azwj} Willing”³²⁰.

4 - كا: علي، عن أبيه، عن عبد الله بن المغيرة، عن حريز، وفضيل وعبد الرحمن قالوا: قيل لأبي عبد الله عليه السلام: لاي شيء يوضع مع الميت الجريدة ؟ قال: إنه يتجافى عنه ما دامت رطبة.

Ali, from his father, from Abdullah Al Mugheira, from Hareez, and Fazeyl, and Abdul Rahman, they said,

“It was said to Abu Abdullah^{asws}, ‘Fro which thing (reason) is the twig placed to be with the deceased?’ He^{asws} said: ‘It (Punishment) would be staved off from him for as long as it is wet’³²¹.

5 - ين: ابن أبي البلاد، عن أبيه، عن بعض أصحابه يرفعه إلى النبي صلى الله عليه واله أنه قال لبعض أصحابه: كيف أنت إذا أتاك فتانا القبر ؟ فقال: يارسول الله ما فتانا القبر ؟ قال: ملكان فطان غليظان، أصواتهما كالرعد القاصف، وأبصارهما كالبرق الخاطف، يطئان في أشعارهما، ويخفران بأنياهما، فيسألانك،

O Ibn Abu Al Balad, from his father, from one of his companions,

‘Raising it to the Prophet^{saww} having said to one of his^{saww} companions: ‘How would you be when the two youths of the grave come to you?’ He^{saww} said: ‘Two Angels, rude, harsh, their voices being like the exploding thunder, and their eyes being like the bolt of lightning, treading in their (long) hair, and gritting with their teeth, and they would be questioning you’.

قال: وأنا على مثل هذه الحال ؟ قال: وأنت على مثل حالك هذه، قال: إذن أكفيهما.

He (the narrator) said, ‘And I would be upon like this state?’ He^{saww} said: ‘And you would be upon a similar state to this’. He said, ‘Then these two are enough’³²².

6 - شف: من تفسير الحافظ محمد بن مؤمن الشيرازي بإسناده رفعه قال: أقبل صخر بن حرب حتى جلس إلى رسول الله صلى الله عليه واله فقال: يا محمد هذا الامر لنا بعدك أم لمن ؟

From Tafseer of Al Hafiz Muhammad Bin Momin Al Shirazi, by his chain, raising it, said,

‘Sakhar Bin Harb came until he sat to Rasool-Allah^{saww} and he said, ‘O Muhammad^{saww}! Would this command be for us after you, or for whom (would it be)?’

قال: يا صخر الامر بعدي لمن هو مني بمنزلة هارون من موسى،

He^{saww} said: ‘O Sakhar, the command from after me^{saww} is for the one^{asws} who is from me^{saww} of the status which Haroun^{as} had from Musa^{as}’.

³²⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 3

³²¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 4

³²² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 5

فأنزل الله تعالى: " عم يتسائلون " يعني يسألك أهل مكة عن خلافة علي بن أبي طالب " عن النبأ العظيم الذي هم فيه مختلفون " منهم المصدق بولايته وخلافته، ومنهم المكذب

So Allah^{azwj} Revealed: **What are they asking about? [78:1]** – meaning the people of Makkah are asking you^{saww} about the Caliphate of Ali^{asws} Bin Abu Talib^{asws}, **About the Magnificent News, [78:2] Which they are differing in? [78:3]** – from them is one who is the ratifier of his^{asws} Wilayah and his^{asws} Caliphate, and from them is the belier.

" كلا " رد عليهم " سيعلمون " سيعرفون خلافته بعدك إنما حق يكون " ثم كلا سيعلمون " سيعرفون خلافته وولايته إذ يسألون عنها في قبورهم،

Never! – a rebuttal upon them, **They shall soon come to know [78:4]** – they would soon be recognising his^{asws} Caliphate after you^{saww} that it is a reality to happen. **Then (again), never! They shall soon come to know [78:5]** – they would soon be recognising his^{asws} Caliphate and his^{asws} Wilayah when they are questioned about it in their graves.

فلا يبقى ميت في شرق ولا غرب ولا في بر ولا في بحر إلا ومنكر ونكير يسألانه عن ولاية أمير المؤمنين بعد الموت، يقولان للميت: من ربك؟ وما دينك؟ ومن نبيك؟ ومن إمامك؟.

Thus, there would not remain any deceased in the east nor in the west, nor in a land nor in a sea, except and Munkar and Nakeer (two questioning Angels) would question him about the Wilayah of Amir Al-Momineen^{asws}, saying to the deceased: 'Who is your Lord^{azwj}? And what is your Religion? And who is your Prophet^{saww}? And who is your Imam^{asws}?'.³²³

7 – كا: أبو علي الاشعري، عن محمد بن عبد الجبار، ومحمد بن إسماعيل، عن الفضل بن شاذان جميعا، عن صفوان، عن ابن مسكان، عن الحسن بن زياد الصيقل، عن أبي عبد الله عليه السلام قال: الجريدة تنفع المؤمن والكافر.

Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar and Muhammad Bin Ismail, from Al Fazal Bin Shazan together, from Safwan, from Ibn Muskan, from Al Hassan Bin Ziyad Al Sayqal,

'From Abu Abdullah^{asws} having said: 'The twig benefits the *Momin* and the *Kafir* (as well)'.³²⁴

8 – ج: في حديث الزنديق الذي سأل الصادق عليه السلام عن مسائل أن قال: أخبرني عن السراج إذا انطفأ أين يذهب نوره؟ قال: يذهب فلا يعود، قال: فما أنكرت أن يكون الانسان مثل ذلك إذا مات وفارق الروح البدن لم يرجع إليه أبدا كما لا يرجع ضوء السراج إليه إذا انطفأ؟

In a Hadeeth of the atheist who questioned Al-Sadiq^{asws} about issues, he said, 'Inform me about the lamp when it is extinguished, where does its light go?' He^{asws} said: 'It goes and will not return'. He said, 'So what are you^{asws} denying that the human being happens to be like that, when he dies and the soul separates the body, will not return to it, ever, just as the illumination of the lamp does not return to it when it is extinguished?'

³²³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 6

³²⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 7

قال: لم تصب القياس إن النار في الاجسام كامنة والاجسام قائمة بأعيانها كالحجر والحديد، فإذا ضرب أحدهما بالآخر سطعت من بينهما نار تقتبس منها سراج له الضوء، فالنار ثابتة في أجسامها والضوء ذاهب، والروح جسم رقيق قد ألبس قالباً كثيفاً ليس بمنزلة السراج الذي ذكرت،

He^{asws} said: 'The analogy is not correct. The fire in the bodies is latent, and the bodies are standing by its assistance, like the stone and the iron. When one of them is hit with the other, a fire (sparks) emerges from between the two, a lamp takes from it having illumination for it. So, the fire is affirmed in their bodies and the illumination is gone (not there), and the soul is a thin body wearing a thick coat. It isn't at the status of the lamp which you mentioned.

أن الذي خلق في الرحم جنيناً من ماء صاف، وركب فيه ضروباً مختلفة من عروق وعصب وأسنان وشعر وعظام وغير ذلك هو يحييه بعد موته ويعيده بعد فناءه،

The One^{azwj} Who Created a foetus in the woman from clear water, and Installed in it a variety for veins, and nerves, and teeth, and hair, and bones, and other than that, He^{azwj} would Revive it after its death, and Repeat it after its annihilation'.

قال: فأين الروح؟ قال: في بطن الأرض حيث مصرع البدن إلى وقت البعث،

He said, 'So, where is the soul?' He^{asws} said: 'In the belly of the earth where the body demised, up to the time of Resurrection'.

قال: فمن صلب أين روحه؟ قال: في كف الملك الذي قبضها حتى يودعها الأرض،

He said, 'One who dies, so where would his soul be?' He^{asws} said: 'In a palm of the Angel of death who captured it, until he deposits it in the ground'.

قال أفيثلاشي الروح بعد خروجه عن قلبه أم هو باق؟ قال: بل هو باق إلى وقت ينفخ في الصور، فعند ذلك تبطل الأشياء وتفتن، فلا حس ولا محسوس، ثم أعيدت الأشياء كما بدأها مدبرها، وذلك أربعمئة سنة تسبت فيها الخلق، وذلك بين النفختين.

He said, 'Does the soul evaporate after its exit from it mould or does it remain?' He^{asws} said: 'But, it remains up to a time there is a blowing into the Trumpet. During that, the things would be invalidation and perish, and there would neither be anything to feel nor anything felt. Then the things would be repeated just as they had begun and planned, and that would be four hundred years the creation would be dormant, and that is between the two blowing (of the Trumpet)'".³²⁵

9 - ين: القاسم، وعثمان بن عيسى، عن علي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن سعداً لما مات شيعته سبعون ألف ملك، فقام رسول الله صلى الله عليه واله على قبره فقال: ومثل سعد يضم، فقالت امه: هنيئاً لك يا سعد وكرامة،

³²⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 8

فقال لها رسول الله: يا أم سعد لا تحتمي على الله، فقالت: يا رسول الله قد سمعناك وما تقول في سعد، فقال: إن سعدا كان في لسانه غلظ على أهله.

Al Qasim, and Usman Bin Isa, from Ali, from Abu Baseer,

‘From Abu Abdullah^{asws} having said:’ When Sa’ad dies, seventy thousand Angels escorted him, and Rasool-Allah^{saww} stood at his grave and he^{saww} said: ‘And the likes of Sa’ad would be squeezed (in the grave)’. His mother said to him^{saww}, ‘Congratulations to you, O Sa’ad, and honour’. Rasool-Allah^{saww} said to her: ‘O mother of Sa’ad! Do not pre-determine upon Allah^{azwj}. She said, ‘O Rasool-Allah^{saww}! We heard you^{saww} and what you^{saww} were saying regarding Sa’ad’. He^{saww} said: ‘Sa’ad was harsh in his tongue upon his family’.³²⁶

10 - وقال أبو بصير: سمعت أبا عبد الله عليه السلام يقول: إن رقية بنت رسول الله صلى الله عليه وآله لما ماتت قام رسول الله صلى الله عليه وآله على قبرها، فرفع يده تلقاء السماء ودمعت عيناه، فقالوا له: يا رسول الله إنا قد رأيناك رفعت رأسك إلى السماء ودمعت عيناك، فقال: إني سألت ربي أن يهب لي رقية من ضمة القبر.

And Abu Baseer said,

‘I heard Abu Abdullah^{asws} saying: ‘When Ruqayyah^{as}, daughter of Rasool-Allah^{saww} died, Rasool-Allah^{saww} stood at her^{as} grave and he^{saww} raised his^{saww} hand towards the sky and his^{saww} eyes were shedding tears. They said to him^{saww}, ‘O Rasool-Allah^{saww}! We have seen you^{saww} raising your^{saww} head towards the sky and your^{saww} eyes shedding tears’. He^{saww} said: ‘I^{saww} asked my^{saww} Lord^{azwj} that He^{azwj} Grants to me, (preventing) Ruqayyah^{as} from the squeezing of the grave’.³²⁷

11 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن ابن أبي عمير، عن إسحاق بن عبد العزيز، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: " فأما إن كان من المقربين فروح وريحان " قال: في قبره " وجنة نعيم " قال: في الآخرة.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Is'haq Bin Abdul Aziz, from Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: ‘(Re) **So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma [56:89]**, he^{asws} said: ‘In his grave’. (Re) **and a Blissful Garden [56:89]**, he^{asws} said: ‘In the Hereafter’.

" وأما إن كان من المكذبين الضالين فنزل من حميم " في القبر " وتصلية جحيم " في الآخرة

(Re) **And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93]**, he^{asws} said: ‘In the grave’. (Re) **And arrive in the Blazing Fire [56:94]**, he^{asws} said: ‘In the Hereafter’.³²⁸

³²⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 9

³²⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 10

³²⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 11

12 - " فقال الصادق عليه السلام: البرزخ: القبر، وهو الثواب والعقاب بين الدنيا والآخرة، والدليل على ذلك أيضا قول العالم عليه السلام: والله ما يخاف عليكم إلا البرزخ،

(Ali Bin Ibrahim said): 'Al-Sadiq^{asws} said: 'The purgatory (Barzakh) – the grave, and it is the Reward and the Punishment between the world and the Hereafter', and the evidence upon that as well are the words of the Aalim^{asws}: 'By Allah^{azwj}! I^{asws} do not fear upon you except for the purgatory'.

وقال الصادق عليه السلام: يستبشرون والله في الجنة بمن لم يلحق بهم من خلفهم من المؤمنين في الدنيا، ومثله كثير مما هو رد على من أنكر عذاب القبر.

And Al-Sadiq^{asws} said: 'By Allah^{azwj}! They would be joyful in the Paradise, with the ones who had yet to catch up with them from the ones left behind in the world from the Momineen, (when they all get together), and like it are many (instance) of what is a rebuttal upon the ones who deny the Punishment of the grave".³²⁹

13 - ما: فيما كتب أمير المؤمنين عليه السلام لمحمد بن أبي بكر: يا عباد الله ما بعد الموت لمن لا يغفر له أشد من الموت، القبر فاحذروا ضيقه وضنكه وظلمته وغرته، إن القبر يقول كل يوم: أنا بيت الغربة، أنا بيت التراب، أنا بيت الوحشة، أنا بيت الدود والهوام،

Among what Amir Al-Momineen^{asws} wrote to Muhammad Bin Abu Bakr was: 'O servants of Allah^{azwj}! What is after the death for the one is not Forgiven (his sins) is severer than the death (itself) – the grave. Therefore, beware of its narrowness, and its hardships, and its darkness, and its estrangement. The grave says every day: 'I am the house of estrangement! I am the house of dust! I am the house of loneliness! I am the house of the insects and the vermins!

والقبر روضة من رياض الجنة، أو حفرة من حفر النار، إن العبد المؤمن إذا دفن قالت له الأرض: مرحبا وأهلا، قد كنت ممن احب أن تمشي على ظهري، فإذا وليتك فستعلم كيف صنيعي بك، فيتسع له مد البصر،

And the grave is a garden from the Gardens of the Paradise, or it is a pit from the Pits of the Fire. When the *Momin* servant is buried, the ground calls out to him: 'Welcome and hello! You were from the ones I used to love waling upon my back. Since you have come around, you will come to know how my dealing would be with you'. So, it expands for him to the extent of the sight.

وإن الكافر إذا دفن قالت له الأرض: لا مرحبا بك ولا أهلا، لقد كنت من أبغض من يمشي على ظهري فإذا وليتك فستعلم كيف صنيعي بك، فتضمه حتى تلتقي أضلاعه، وإن المعيشة الضنك التي حذر الله منها عدوه عذاب القبر،

And that when the *Kafir* is buried, the grounds says to him: 'There is neither a welcome for you nor a hello! You were from the ones I hated walking upon my back. Since you have

³²⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 12

come around, you will come to know how my dealing would be with you'. It would constrict for him until his ribs meet, and that the straitened life which Allah^{azwj} Cautioned His^{azwj} enemies from, is the Punishment of the grave.

إنه يسلط على الكافر في قبره تسعة وتسعين تنينا فينهش لحمه، ويكسرن عظمه، يترددن عليه كذلك إلى يوم يبعث، لو أن تنينا منها نفخ في الأرض لم تنبت زرا،

Ninety-nine serpents are caused to overcome upon the *Kafir* in his grave. The tear his flesh, and break his bones, frequenting upon him. Like that it would be up to the Day of Judgment. If one of the serpents from these were to blow into the earth, vegetation would not grow.

يا عباد الله إن أنفسكم الضعيفة وأجسادكم الناعمة الرقيقة التي يكفيها اليسير تضعف عن هذا، فإن استطعتم أن تجزعوا لأجسادكم وأنفسكم بما لا طاقة لكم به ولا صبر لكم عليه فاعملوا بما أحب الله واتركوا ما كره الله.

O servants of Allah^{azwj}! Your selves are weak, and your bodies are soft, delicate, which the little from this would suffice to weaken it. If you are able to apportion for your bodies and your selves with that you have no strength for, nor is there any patience for you upon it, then act according to what Allah^{azwj} Loves, and leave what Allah^{azwj} Dislikes".³³⁰

14 - ع، لى: علي بن الحسين بن الشقيير الحمداني، عن جعفر بن أحمد بن يوسف، عن علي بن بزرج الخياط، عن عمر بن اليسع، عن عبد الله بن اليسع، عن ابن سنان، عن أبي عبد الله عليه السلام قال: أتى رسول الله صلى الله عليه واله فقيل له: إن سعد بن معاذ قد مات، فقام رسول الله صلى الله عليه واله وقام أصحابه معه، فأمر بغسل سعد وهو قائم على عضادة الباب،

Ali Bin Al Husayn Bin Al Shaqeer Al Hamdany, from Ja'far Bin Ahmad Bin Yusuf, from Ali Bin Bazraj Al Khayyat, from Umar Bin Al Yas'a, from Abdullah Bin Al Yas'a, from Ibn Sinan,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} came, and it was said to him^{saww}, 'Sa'ad Bin Ma'az has died'. So, Rasool-Allah^{saww} arose, and his^{saww} companions arose with him^{saww}, and he^{saww} instructed with washing Sa'ad, while he^{saww} was standing at a post of the door.

فلما أن حنط وكفن وحمل على سريه تبعه رسول الله صلى الله عليه واله بلا حذاء ولا رداء، ثم كان يأخذ يمينه السرير مرة ويسرة السرير مرة حتى انتهى به إلى القبر، فنزل رسول الله صلى الله عليه واله حتى لحده وسوى اللبن عليه، وجعل يقول: ناولوني حجرا، ناولوني ترابا رطباً، يسد به ما بين اللبن،

When he had been embalmed and enshrouded and carried to be upon his bier, Rasool-Allah^{saww} followed him without any shoes or a cloak. Then he^{saww} took the right of the bier at times, and left of the bier at times until he^{saww} ended with it to the grave. Then Rasool-Allah^{saww} descended into his grave and evened the soil upon him, and went on saying: 'Give me^{saww} a stone! Give me wet soil!' He^{saww} was blocking with it what was between the soil.

³³⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 13

فلما أن فرغ وحثا التراب عليه وسوى قبره قال رسول الله صلى الله عليه واله: إني لأعلم أنه سيبلى ويصل البلى إليه، ولكن الله يحب عبدا إذا عمل عملا أحكمه،

When he^{saww} was free from shoving the soil upon him and evening his grave, Rasool-Allah^{saww} said: 'I^{saww} know that he would decompose, and the decay would arrive to him, but Allah^{azwj} Loves a servant when he does a deed He^{azwj} had Commanded him for'.

فلما أن سوى التربة عليه قالت ام سعد: يا سعد هنيئا لك الجنة، فقال رسول الله صلى الله عليه واله: يا ام سعد مه، لا تجزعي على ربك فإن سعدا قد أصابته ضمة،

When he^{saww} had evened the soil upon him, the mother of Sa'ad said, 'O Sa'ad! Congratulations for you of the Paradise'. Rasool-Allah^{saww} said: 'O mother of Sa'ad, Shh! Do not decide upon your Lord^{azwj}, for the squeezing has hit Sa'ad'.

قال: فرجع رسول الله صلى الله عليه واله ورجع الناس فقالوا له: يا رسول الله لقد رأيناك صنعت على سعد ما لم تصنعه على أحد، إنك تبعت جنازته بلا رداء ولا حذاء، فقال صلى الله عليه واله: إن الملائكة كانت بلا رداء ولا حذاء فتأسيت بها،

He (the narrator) said, 'Then Rasool-Allah^{saww} returned, and the people returned, and they said to him^{saww}, 'O Rasool-Allah^{saww}! We saw you^{saww} do unto Sa'ad what you^{saww} did not do upon anyone. You^{saww} followed his funeral without a cloak or shoes'. He^{saww} said: 'The Angels were without cloaks or shoes, so I^{saww} harmonised with it'.

قالوا: وكنت تأخذ بمنة السرير مرة، ويسرة السرير مرة، قال: كانت يدي في يد جبرئيل أخذ حيث يأخذ،

They said, 'And you^{saww} used to take the right of the bier at times, and left of the bier at times'. He^{saww} said: 'My^{saww} hand was in the hand of Jibraeel^{as}, grabbing where he^{as} grabbed'.

قالوا: أمرت بغسله وصليت على جنازته ولحدته في قبره ثم قلت: إن سعدا قد أصابته ضمة ! قال: فقال صلى الله عليه واله: نعم إنه كان في خلقه مع أهله سوء.

They said, 'You^{saww} instructed with washing him, and you^{saww} prayed *Salat* upon his body, and dug in his grave, then you^{saww} said: 'Squeezing has hit Sa'ad!' So, he^{saww} said: 'Yes, he was evil in his mannerisms with is family'.³³¹

15 - لى: العطار، عن أبيه، عن البرقي، عن محمد بن علي الكوفي، عن التفليسي، عن إبراهيم بن محمد، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: مر عيسى بن مريم عليه السلام بقبر يعذب صاحبه، ثم مر به من قابل فإذا هو ليس يعذب، فقال: يا رب مررت بهذا القبر عام أول فكان صاحبه يعذب، ثم مررت به العام فإذا هو ليس يعذب؟ فأوحى الله عزوجل إليه: يا روح الله إنه أدرك له ولد صالح فأصلح طريقا وآوى يتيما فغفرت له بما عمل ابنه.

³³¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 14

Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Tafleysi, from Ibrahim Bin Muhammad,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Isa^{as} Bin Maryam^{as} passed by a grave, whose occupant was being Punished. Then he passed by it a year later and he wasn’t being Punished, so he^{as} said: ‘O Lord^{azwj}! I^{as} passed by this grave a year ago and its occupant was being Punished, then I^{as} passed by it this year and he isn’t being Punished?’ Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Spirit of Allah^{azwj}! A righteous son of his has become an adult, and he corrects the roads, and shelters the orphans, therefore I^{azwj} Forgave him due to what his son has done!”³³²

16 - ثو، لى: ابن الوليد، عن الصفار، عن ابن هاشم، عن النوفلي، عن السكوني، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: ضغطة القبر للمؤمن كفارة لما كان منه من تضييع النعم.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The squeezing of the grave for the *Momin* is an expiation for what had happened from him, from the wastage of the Bounties”³³³

17 - لى: ابن الوليد، عن سعد، بن البرقي، عن ابن أبي نجران، والحسين بن سعيد معا، عن حماد، عن حريز، عن أبان بن تغلب، عن الصادق عليه السلام قال: من مات ما بين زوال الشمس يوم الخميس إلى زوال الشمس من يوم الجمعة من المؤمنين أعاده الله من ضغطة القبر.

Ibn Al Waleed, from Sa’ad, from al Barqy, from Ibn Abu Najran, and Al Husayn Bin Saeed, both together from Hamad, from Hareyz, from Aban Bin Taghlab,

‘From Al-Sadiq^{asws} having said: ‘One from the Momineen who dies what in between the decline of the sun (midday) on the day of Thursday, up to the decline of the sun of the day of Friday, Allah^{azwj} would Shelter him from the squeezing of the grave”³³⁴

18 - ع: ابن الوليد، عن الصفار، عن السندي بن محمد، عن صفوان بن يحيى، عن صفوان بن مهران، عن أبي عبد الله عليه السلام قال: أقعد رجل من الاخيار في قبره، فقبل له: إنا جالدوك مائة جلدة من عذاب الله، فقال: لا اطيعها، فلم يزالوا به حتى انتهوا إلى جلدة واحدة فقالوا: ليس منها بد، قال: فيما تجلدونها ؟ قالوا: نجلدك لانك صليت يوما بغير وضوء، ومررت على ضعيف فلم تنصره،

Ibn Al Waleed, from Al Saffar, from al Sindy Bin Muhammad, from Safwan Bin Yahya, from Safwan Bin Mihran,

‘From Abu Abdullah^{asws} having said: ‘A man from the good ones was made to sit up in his grave, and it was said to him: ‘We will lash you with one hundred lashes from the Punishment of Allah^{azwj}. He said, ‘I cannot endure it’. But, they did not cease with him until

³³² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 15

³³³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 16

³³⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 17

then ended up to (whip him) one lash, and they said, 'There is no escape from it'. He said, 'What are you whipping me for?' They said, 'We are whipping you because one day you prayed *Salat* without Wudu, and you passed by a weak one and did not help him'.

قال: فجلدوه جلدة من عذاب الله عز وجل فامتلا قبره نارا.

He^{asws} said: 'So, they whipped him from the Punishment of Allah^{azwj} Mighty and Majestic, and his grave was filled up with fire".³³⁵

19 - ين: فضالة، عن أبان، عن بشير النبال قال: سمعت أبا عبد الله عليه السلام يقول: خاطب رسول الله صلى الله عليه واله قبر سعد فمسحه بيده واختلج بين كتفيه، فقيل له: يا رسول الله رأيناك خاطبت واختلج بين كتفك وقلت: سعد يفعل به هذا! فقال: إنه ليس من مؤمن إلا وله ضمة.

Fazalat, from Aban, from Bashir Al Nabal who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} addressed the grave of Sa'ad and wiped it by his^{saww} hand and there was trembling between his^{saww} shoulders. It was said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} addressed and there was trembling between your^{saww} shoulders and you^{saww} said: 'This is being done with Sa'ad!' He^{saww} said: 'There is none from a *Momin* except a squeezing would be for him".³³⁶

20 - ين: علي بن النعمان، عن ابن مسكان، عن سليمان بن خالد قال: سألت أبا عبد الله عليه السلام عما يلقي صاحب القبر، فقال: إن ملكين يقال لهما: منكر ونكير يأتيان صاحب القبر فيسألانه عن رسول الله صلى الله عليه واله فيقولان: ما تقول في هذا الرجل الذي خرج فيكم؟ فيقول: من هو؟ فيقولان: الذي كان يقول: إنه رسول الله، أحق ذلك؟

Ali Bin Al Numan, from Ibn Muskan, from Suleyman Bini Khalid who said,

'I asked Abu Abdullah^{asws} about what the occupant of a grave faces, and he^{asws} said: 'Two Angels called Munkar and Nakeer would come to the occupant of the grave and they would question him about Rasool-Allah^{saww}, and they would be saying: 'What are you saying regarding this man whom came out among you?' He would say, 'Who is he?' They would say, 'The one who was saying that he was Rasool-Allah^{saww}, is that true?'

قال: فإذا كان من أهل الشك قال: ما أدري؟ قد سمعت الناس يقولون، فلست أدري أحق ذلك أم كذب؟ فيضربانه ضربة يسمعها أهل السماوات وأهل الأرض إلا المشركين،

He^{asws} said: 'If he was from the people of doubt he would say, 'I don't know. I heard the people saying so, but I did not know whether it was true or a lie'. So, they would strike him with a such a strike, the inhabitants of the skies and the inhabitants of the earth would hear it, except for the Polytheists.

³³⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 18

³³⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 19

وإذا كان متيقنا فإنه لا يفزع فيقول: أعن رسول الله تسألاني؟ فيقولان: أتعلم أنه رسول الله؟ فيقول: أشهد أنه رسول الله حقاً، جاء بالهدى ودين الحق،

If he was one of certainty, he would not panic and would be saying, 'Are you asking about Rasool-Allah^{saww}?' They would say, 'Do you know he^{saww} is Rasool-Allah^{saww}?' He would say, 'I testify that he^{saww} is Rasool-Allah^{azwj} truly. He^{saww} came with the Guidance and the Religion of the Truth'.

قال: فيرى مقعده من الجنة ويفسح له عن قبره ثم يقولان له: ثم نومة ليس فيها حلم في أطيب ما يكون النائم.

He^{asws} said: 'Then he would see his seat from the Paradise, and room would be made from his grave, then they would be saying to him: 'Sleep a sleep, there isn't any dream in it, in the best of what the sleep can be''.³³⁷

21 - ع: علي بن حاتم، عن أحمد بن محمد الحمداي، عن المنذر بن محمد، عن الحسين بن محمد، عن علي بن القاسم، عن أبي خالد، عن زيد بن علي، عن أبيه، عن جده، عن علي عليهم السلام قال: عذاب القبر يكون من النومة، والبول، وعزب الرجل عن أهله.

Ali Bin Hatim, from Ahmad Bin Muhammad Al Hamdany, from Al Manzar Bin Muhammad, from Al Husayn Bin Muhammad, from Ali Bin Al Qasim, from Abu Khalid,

'From Zayd son of Ali^{asws}, from his father^{asws}, from his grandfather^{asws}, from Ali^{asws} having said: 'Punishment of the grave happens from the gossip, and the urine, and the man being remote from his family''.³³⁸

22 - لى: علي بن حاتم، عن الحسين النحوي، عن البرقي، عن أبيه، عن سليمان بن مقبل، عن موسى بن جعفر، عن أبيه عليهما السلام قال: إذا مات المؤمن شيعه سبعون ألف ملك إلى قبره، فإذا ادخل قبره أتاه منكر ونكير فيقعدانه ويقولان له: من ربك؟ وما دينك؟ ومن نبيك؟

Ali Bin Hatim, from Ali Bin Al Husayn Al Nahwy, from Al Barqy, from his father, from Suleyman Bin Maqbal,

'From Musa Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: 'When the *Momin* dies, seventy thousand Angels escort him to his grave. And when he enters his grave, Munkar and Nakeer come to him and they make him sit up and they say to him: 'Who is your Lord^{azwj}? And what is your Religion? And who is your Prophet^{saww}?'

فيقول: ربي الله، ومحمد نبيي، والاسلام ديني، فيفسحان له في قبره مد بصره، ويأتياه بالطعام من الجنة، ويدخلان عليه الروح والريحان، وذلك قوله عزوجل: " فأما إن كان من المقربين فروح وريحان " يعني في قبره " وجنة نعيم " يعني في الآخرة،

He says, 'My Lord^{azwj} is Allah^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Islam is my Religion'. So, they expand for him in his grave to the extent of his sight, and they come to

³³⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 20

³³⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 21

him with the food from the Paradise, and the aromas and breezes enter into him. And these are the Words of the Mighty and Majestic: ***So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma [56:89]***, meaning in his grave, ***and a Blissful Garden [56:89]***, meaning in the Hereafter’.

ثم قال عليه السلام: إذا مات الكافر شيعه سبعون ألفا من الزبانية إلى قبره، وإنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلان ويقول: لو أن لي كرة فأكون من المؤمنين، ويقول: أرجعون لعلّي أعمل صالحا فيما تركت،

Then he^{asws} said: ‘When the *Kafir* dies, seventy thousand Angels (of Hell) from Al-Zabaniyya escort him to his grave, and he (the deceased) appeals to his carriers with a voice which all things hear except the human beings and the Jinn, and he is saying, ‘If only there was a return for me, I would become from the Momineen!’ And he is saying, ‘Return me, so I can perform righteous deeds regarding what I neglected!’.

فتجيبه الزبانية، كلا إنها كلمة أنت قائلها، ويناديهم ملك: لورد لعاد لما نهي عنه،

The Zabaniyya answer him: ‘Never! It is just a word you are saying it’. An Angels calls out to them: ‘He would return to repeat to what he had been Prohibited from’.

فإذا ادخل قبره وفارقه الناس أتاه منكر ونكير في أهول صورة فيقيمانه ثم يقولان له: من ربك؟ وما دينك؟ ومن نبيك؟

When he enters his grave and the people separate, Munkar and Nakeer come to him in a terrifying image and they make him stand, then they are saying to him: ‘Who is your Lord^{azwj}? And what is your Religion? And who is your Prophet^{saww}?’

فيتلجلج لسانه ولا يقدر على الجواب، فيضربانه ضربة من عذاب الله يذعر لها كل شيء، ثم يقولان له: من ربك؟ وما دينك؟ ومن نبيك؟ فيقول: لا أدري

But, his tongue would be heavy and he would not be able upon the answer, so they would strike him from a Punishment of Allah^{azwj}, and all things panic to it. Then they are saying to him: ‘Who is your Lord^{azwj}? And what is your Religion? And who is your Prophet^{saww}?’ He says, ‘I don’t know’.

فيقولان له: لا دريت ولا هديت ولا أفلحت، ثم يفتحان له بابا إلى النار وينزلان إليه من الحميم من جهنم، وذلك قول الله عزوجل: "وأما إن كان من المكذبين الضالين فنزل من حميم" يعني في القبر "وتصلية جحيم" يعني في الآخرة.

They are saying to him: ‘Neither did you try to know, nor be guided, nor succeeded’. Then they open for him a door to the Fire and they bring down to him from the boiling waters of Hell, and these are the Words of Allah^{azwj} Mighty and Majestic: ***And if he were from the beliers, the straying ones, [56:92] He shall descend from the boiling water [56:93]***, meaning in the grave, ***And arrive in the Blazing Fire [56:94]***, meaning in the Hereafter’.³³⁹

³³⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 22

23 - لي: القطان، عن السكري، عن الجوهري، عن ابن عمارة، عن أبيه قال: قال الصادق عليه السلام: من أنكر ثلاثة أشياء فليس من شيعتنا: المعراج، والمسألة في القبر، والشفاعة".

Al Qatan, from Al Sakry, from Al Jowhary, from Ibn Amarah, from his father who said,

'Al-Sadiq^{asws} said: 'One who denies three things, so he isn't from our^{asws} Shias – the Ascension (Mi'raj), and the questioning in the grave, and the intercession".³⁴⁰

24 - لي: أبي، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن عبد الله بن غالب، عن أبيه، عن سعيد بن المسيب قال: كان علي بن الحسين صلوات الله عليه يعظ الناس ويזהدهم في الدنيا، ويرغبهم في أعمال الآخرة بهذا الكلام في كل جمعة في مسجد الرسول صلى الله عليه وآله وحفظ عنه وكتب،

My father, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

'Ali^{asws} Bin Al-Husayn^{asws} used to advise the people and to make them to be ascetic in this world and incline them towards the deeds for the Hereafter by this speech in every Friday in the Masjid of the Messenger^{saww} of Allah^{azwj} which was preserved and written down.

كان يقول: أيها الناس اتقوا الله، واعلموا أنكم إليه ترجعون، فتجد كل نفس ما عملت في هذه الدنيا من خير محضرا وما عملت من سوء تود لو أن بينها وبينه أمدا بعيدا، ويحذركم الله نفسه، ويحك ابن آدم الغافل! وليس بمغفل عنه!

He^{asws} would say: 'O you people! Fear Allah^{azwj} and know that you will be returning to Him^{azwj}. So, each soul would find what it had done in this world from the good in recorded form, and what it had done from the evil even though there would have been between it and itself a long time. And Allah^{azwj} Himself^{azwj} has Cautioned you, and woe be unto you O oblivious son of Adam^{as} for He^{azwj} is not Oblivious of it.

ابن آدم إن أجلك أسرع شئ إليك، قد أقبل نحوك حثيثا يطلبك، ويوشك أن يدركك، وكأن قد أوفيت أجلك، وقبض الملك روحك، وصرت إلى منزل وحيدا فرد إليك فيه روحك، واقتحم عليك فيه ملكاك: منكر ونكير لمساءلتك وشديد امتحانك،

O son of Adam^{as}, your death is the quickest thing coming towards you seeking you in an aggressive manner. It would be around you when your time elapses and the Angel would capture your soul and take you to your grave alone. It would then return your soul back to you in it, and two Angels would storm into it, *Naakir* and *Nakeer* to question you and test you severely.

ألا وإن أول ما يسألانك عن ربك الذي كنت تعبد، وعن نبيك الذي أرسل إليك، وعن دينك الذي كنت تدين به، وعن كتابك الذي كنت تتلو، وعن إمامك الذي كنت تتولاه، تم عن عمرك فيما أفنيته؟ ومالك من أين اكتسبته وفيما أتلفته؟

And indeed! the first thing what they will ask you would be about your Lord^{azwj} which you had worshipped, and about your Prophet^{saww} who^{saww} was sent to you, and about your

³⁴⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 23

Religion which you had made it to be, and about your Book which you recited, and about your Imam^{asws} whom you had befriended. Then about your life what you had spent it on, and your wealth from where you had acquired it and in what you had spent it on.

فخذ حذرک وانظر لنفسک، وأعد للجواب قبل الامتحان والمسألة والاختبار، فإن تک مؤمناً تقياً، عارفاً بدينک، متبعاً للصادقين، موالياً لأولياء الله لقاك الله حجتک، وأنطق لسانک بالصواب فأحسن الجواب، فبشرت بالجنة والرضوان من الله، والخيرات الحسان،

Take caution and look at yourself, and prepare the answers before the examination, and the questioning, and the test. If you are a fearful *Momin* having understood your Religion, followed the truthful ones^{asws}, befriended the friends of Allah^{azwj}, Allah^{azwj} will Provide your argument for you, and make your tongue to speak correctly and give good answers, and you will receive the news of the happiness and the Paradise from Allah^{azwj} and the goodly Bounties.

واستقبلتک الملائكة بالروح والريحان، وإن لم تكن كذلك تلجلج لسانک، ودحضت حجتک، وعميت عن الجواب، وبشرت بالنار، واستقبلتک ملائكة العذاب بنزل من حميم وتصلية جحيم.

And the Angels will welcome you with breezes and aromatic fragrance. If you do not become like that, your tongue will waver, and your argument will fail, and you will be unable to answer, and you will receive news of the Fire, and the Angels of Punishment will face you by bringing down boiling water and you will arrive at the Blazing Fire".³⁴¹

25 - فس: أبي، عن النضر، عن يحيى الحلبي، عن عبد الحميد الطائي، عن محمد بن مسلم، عن أبي عبد الله عليه السلام قال: إن العبد إذا ادخل قبره أتاها منكر ففزع منه يسأل عن النبي صلى الله عليه وآله فيقول له: ما تقول في هذا الرجل الذي كان بين أظهرکم ؟

My father, from Al Nazar, from Yahya Al Halby, from Abdul Hameed Al Taiy, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} having said: 'When the servant enters his grave, Munkar (Angel) would come to him, and he would panic from him. He would question about the Prophet^{saww} and be saying to him: 'What are you saying regarding this man who was in between your midst?'

فإن كان مؤمناً قال: أشهد أنه رسول الله جاء بالحق، فيقال له: ارقد رعدة لا حلم فيها، ويتنحى عنه الشيطان، ويفسح له في قبره سبعة أذرع، ويرى مكانه من الجنة،

If he was a Momin, he would say, 'I testify that he^{saww} is Rasool-Allah^{saww} having come with the Truth'. It would be said to him, 'Sleep a sleep there being no dream in it, and the Satan^{la} would keep away from him, and there would be an expansion for him in his grave of seven cubits, and he would see his place from the Paradise'.

³⁴¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 24

قال: وإذا كان كافرا قال: ما أدري، فيضرب ضربة يسمعها كل من خلق الله إلا الإنسان وسلط عليه الشيطان، وله عينان من نحاس أو نار كالبرق الخاطف فيقول له: أنا أخوك، ويسلط عليه الحيات والعقارب، ويظلم عليه قبره، ثم يضغطه ضغطة يختلف أضلاعه عليه، ثم قال بأصابعه فشرجها.

He^{asws} said: 'And when he was a *Kafir*, he would say, 'I don't know'. So, he (Angel) would strike such a strike, every one from the creatures of Allah^{azwj} would hear it except for the human beings, and the Satan^{la} overcomes upon him, and for him^{la} would be two eyes or brass or fire (fiery eyes), like the bolt of lightning, and would be saying to him, 'I^{la} am your brother'. And there would overcome upon him, the snakes, and the scorpions, and his grave would darken upon him, then the squeezing would squeeze him, interchanging his ribs upon him (right to left and vice versa)'. Then he^{asws} said (gestured) by his^{asws} fingers, intertwining them".³⁴²

26 - فس أبي، عن علي بن مهزيار، عن عمرو بن عثمان، عن المفضل بن صالح، عن جابر، عن إبراهيم بن العلاء، عن سويد بن غفلة، عن أمير المؤمنين صلوات الله عليه قال: إن ابن آدم كان في آخر يوم من الدنيا وأول يوم من الآخرة مثل له ماله وولده وعمله،

My father, from Ali Bin Mahziyar, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Jabir, from Ibrahim Bin Al A'ala, from Suweyd Bin Gafalah,

'From Amir Al-Momineen^{asws} having said: 'If a son of Adam^{as} is in the last day from the world and the first day of the Hereafter, a resemblance is made to be for him of his wealth, and his children, and his deeds.

فيلتفت إلى ماله فيقول: والله إني كنت عليك لحريصا شحيحا، فمالى عندك؟ فيقول: خذ مني كفنك،

Then he turns to his wealth and he says, 'By Allah^{azwj}! I used to be greedy, miserly upon you, so what is for me with you?' It says, 'Take your shroud from me'.

ثم يلتفت إلى ولده فيقول: والله إني كنت لكم لهما، وإني كنت عليكم لهما، فماذا لي عندكم؟ فيقولون: نؤديك إلى حفرتك ونواريك فيها،

Then he turns to his children and says, 'By Allah^{azwj}! I was loving towards you and a protector over you, so what is that for me with you?' They say, 'We shall deliver you to your pit and place you in it'.

ثم يلتفت إلى عمله فيقول: والله إني كنت فيك لراهدا، إنك كنت علي لثقيلا، فماذا عندك؟ فيقول: أنا قرينك في قبرك، ويوم حشرك حتى اعرض أنا وأنت على ربك،

³⁴² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 25

Then he turns to his deeds and says, 'By Allah^{azwj}! I used to be abstaining regarding you. You were heavy upon me, so what is that for me with you?' It says, 'I am your pair in your grave, and the day of your Resurrection until I and you both are presented to your Lord^{azwj}'.

فإن كان لله وليا أتاه أطيب الناس ريحا، وأحسنهم منظرا، وأزینهم ريشا، فيقول: ابشر بروح من الله وريحان وجنة نعيم، قد قدمت خير مقدم، فيقول: من أنت؟ فيقول: أنا عمك الصالح، ارتحل من الدنيا إلى الجنة، وإنه ليعرف غاسله، ويناشد حامله أن يعجله،

If he was a friend of Allah^{azwj}, there would come to him, the most aromatic smelling of the people, and most beautiful of them in looks, and the most decorative of them in clothing, and he is saying, 'Receive breezes from Allah^{azwj} and aromas and a blissful Garden. You have sent ahead a goodly sending forward'. He says, 'Who are you?' He says: 'I am your righteous deeds, departing from the world to the Paradise', and he recognises his washer, and pleads to his carriers to hasten on.

فإذا ادخل قبره أتاه ملكان وهما فتانا القبر، يجران أشعارهما، ويبحثان الأرض بأنبيهما، وأصواتهما كالرعد القاصف، وأبصارهما كالبرق الخاطف، فيقولان له: من ربك ومن نبيك وما دينك؟

When he enters his grave, two Angels come to him and they are the two youths of the grave, dragging their hairs, and exploring the ground with their teeth, and their voices being like the exploding thunder, and their eyes being like the bolt of lightning, and they say to him: 'Who is your Lord^{azwj}, and who is your Prophet^{saww}, and what is your Religion?'

فيقول: الله ربي، ومحمد نبيي، والاسلام ديني، فيقولان: ثبثك الله فيما تحب وترضى، وهو قول الله: " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا " الآية،

He says, 'Allah^{azwj} is my Lord^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Islam is my Religion'. They say: 'Allah^{azwj} has Affirmed you regarding what you love and are pleased with, and it is the Word of Allah^{azwj}: **Allah Affirms those who believe with the Firm Word in the life of the world [14:27]** – the Verse.

فيفسحان له في قبره مد بصره، ويفتحان له بابا إلى الجنة، ويقولان له: تم قرير العين نوم الشاب الناعم، وهو قوله: " أصحاب الجنة يومئذ خير مستقرا وأحسن مقيلا "

So, it is expanded for him in his grave to the extent of his sight, and they open for him a door to the Paradise and say to him: 'Sleep a calm sleep, sleep of the sleeping youth', and it is His^{azwj} Word: **The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]**.

وإذا كان لربه عدوا فإنه يأتيه أقبح خلق الله ريشا، وأنتنه ريحا، فيقول له: ابشر بنزل من حميم، وتصلية جحيم، وإنه ليعرف غاسله، ويناشد حامله أن يحبسه،

And when he was an enemy to his Lord^{azwj}, the ugliest of the creatures of Allah^{azwj} in looks comes to him, and of the stinkiest of the smells, and would say to him: 'Be a recipient or a descent from the boiling water, and arrival to the Blazing Fire'. And he recognises his washer, and pleads with his bearers to withhold him.

فإذا دخل قبره أتياه ممتحنا القبر فألقيا عنه أكفانه، ثم قالوا له: من ربك؟ ومن نبيك؟ وما دينك؟ فيقول: لا أدري! فيقولان له: ما دريت ولا هديت، فيضربانه بمرزبة ضربة ما خلق الله دابة إلا وتذعر لها ما خلا الثقلين،

When he enters his grave, the two examiners of the graves come to him and throw his shroud away from him, then say to him: 'Who is your Lord^{azwj}? And who is your Prophet^{saww}? and what is your Religion?' He says, 'I don't know!' They say to him: 'Neither did you try to know, nor find guidance', and they strike him with such a strike which, nor animal Allah^{azwj} has Created except and it would be terrified to it, apart from the Jinns and the human beings.

ثم يفتحان له بابا إلى النار، ثم يقولان له: نم بشر حال، فهو من الضيق مثل ما فيه القنا من الزج حتى أن دماغه يخرج من بين ظفره ولحمه، ويسلط الله عليه حيات الارض وعقاربها وهوامها فتنهشه حتى يبعثه الله من قبره، وإنه ليرتجى قيام الساعة مما هو فيه من الشر.

Then they open for him a door to the Fire, then they say to him: 'Sleep in an evil state', so he comes to be in a straightness like a lance from the arrowhead, until his brain comes out from between his nails and his flesh, and Allah^{azwj} would Cause to overcome upon him, the serpents of the earth and its scorpions and its vermins, and they would tear him apart until Allah^{azwj} Resurrects him from his grave, and he would wish for the Establishment of the House from what he is in, from the evil".³⁴³

27 - ما: ابن الصلت، عن ابن عقدة، عن قاسم بن جعفر بن أحمد، عن عباد بن أحمد القزويني، عن عمه، عن أبيه، عن جابر، عن إبراهيم بن عبد الاعلى، عن سويد بن غفلة ذكر أن علي بن أبي طالب وعبد الله بن عباس ذكرا أن ابن آدم إذا كان في آخر يوم من الدنيا وأول يوم من الآخرة مثل له ماله وولده وعمله. وساق الحديث مثل ما مر.

Ibn Salt, from Ibn Aqdah, from Qasim Bin Ja'far Bin Ahmad, from Abad Bin Ahmad Al Qazwiny, from his uncle, from his father, from Jabir, from Ibrahim Bin Abdul A'ala, from Suweyd Bin Gaflat,

'Mentioned that Ali^{asws} Bin Abu Talib^{asws} and Abdullah Bin Abbas mentioned that when a son of Adam^{as} would be in the last day from the world and the first day from the Hereafter, there would be resembled for him, his wealth and his children and his deeds' – and the crux of the Hadeeth is was passed (above)".³⁴⁴

28 - كا: علي، عن أبيه، عن عمرو بن عثمان، وعدة من أصحابنا، عن سهل بن زياد، عن البرزطي والحسن بن علي جميعا، عن أبي جميلة، عن جابر، عن عبد الاعلى، و علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن إبراهيم بن عبد الاعلى، عن سويد بن غفلة مثله، وقال في آخره: وقال جابر: قال أبو جعفر عليه السلام: قال النبي صلى الله عليه واله: إني كنت أنظر

³⁴³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 26

³⁴⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 27

إلى الابل والغنم وأنا أرهاها - وليس من نبي إلا وقد رعى الغنم - وكنت أنظر إليها قبل النبوة وهي متمكنة في المكينة ما حولها شيء يهيجها حتى تذعر فتطير،

Ali, from his father, from Amro Bin Usman, and a number of our companions, from Sahl Bin Ziyad, from Al Bazanty, and Al Hassan Bin Ali both together, from Abu Jameela, from Jabir, from Abdul A'ala, and Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim Bin Abdul A'ala, from Suweyd Bin Gafla,

'(A Hadeeth) similar to it, and he (the narrator) said at the end of it, 'And Jabir said, 'Abu Ja'far^{asws} said: 'The Prophet^{saww} said: 'I^{saww} was looking at the camels and the sheep, and I^{saww} was pasturing them - and there isn't any Prophet^{as} except and he^{as} has pastured the sheep - and I^{saww} was looking at them, before the (declaration of the) Prophet-hood, and they became agitated in their places, there not being anything around them to agitate them until they would run off.

فأقول: ما هذا ؟ وأعجب، حتى حدثني جبرئيل عليه السلام أن الكافر يضرب ضربة ما خلق الله شيئاً إلا سمعها ويدعر لها إلا الثقلين،

So, I^{saww} said: 'What is this?' And I^{saww} wondered until Jibraeel^{as} narrated to me^{saww} that the *Kafir* was struck by such a strike, Allah^{azwj} has not Created anything except it heard it and panics to it, except for the Jinn and the human beings.

فقلنا: ذلك لضربة الكافر، فنعوذ بالله من عذاب القبر .

We said, 'That is a strike (upon) the *Kafir*, then we seek Refuge with Allah^{azwj} from the Punishment of the grave".³⁴⁵

29 - ما: الحفار، عن إسماعيل بن علي الدعبل، عن أبيه، عن أخيه دعبل، عن شعبة بن الحجاج، عن علقمة بن مزيد، عن سعد بن عبيدة، عن البراء بن عازب، عن النبي صلى الله عليه واله في قوله تعالى: " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة " قال: في القبر إذا سئل الموتى.

Al Hafar, from Ismail Bin Ali Al Da'baly, from his father, from a brother of Deobel, from Sha'bat Bin Al Hajjaj, from Alqamah Bin Mazeed, from Sa'ad Bin Ubeyda, from Al Bara'a Bin Aazib,

'From the Prophet^{saww} having said regarding the Words of the Exalted: '**Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter [14:27]**, he^{saww} said: 'In the grave when the deceased is questioned".³⁴⁶

30 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " فالسباقيات سبقا " يعني أرواح المؤمنين، سبق أرواحهم إلى الجنة بمثل الدنيا، وأرواح الكافرين إلى النار بمثل ذلك.

In a report of Abu Al Jaroud,

³⁴⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 28

³⁴⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 29

'From Abu Ja'far^{asws} regarding His^{azwj} Words: ***So, the preceding ones would be preceding [79:4]*** – meaning the souls of the Momineen. Their souls would precede to the Paradise with the likes of (preceding in) the world, and the *Kafirs* to the Fire like that".³⁴⁷

31 - م: قال علي بن أبي طالب عليه السلام: من قوى مسكيناً في دينه، ضعيفاً في معرفته على ناصب مخالف فأفحمه لقنه الله يوم يدلى في قبره أن يقول: الله ربي، ومحمد نبيي، وعلي وليي، والكعبة قبلتي، والقرآن بهجتي وعدتي، والمؤمنون إخواني، والمؤمنات أخواتي،

Ali^{asws} Bin Abu Talib^{asws} said: 'One who strengthens a needy one in his Religion, a weak one in his recognition against a Nasibi (Hostile one), an adversary, and make him understand his doctrine of Allah^{azwj} for a day he would be dropped in his grave, that he should be saying, 'Allah^{azwj} is my Lord^{azwj}, and Muhammad^{saww} is my Prophet^{saww}, and Ali^{asws} is my Guardian^{asws}, and the Kabah is my direction, and the Quran is my Manifesto and my preparation, and the Momineen are my brethren, and the Mominaat are my sisters'.

فيقول الله: أدليت بالحجة (1) فوجبت لك أعالي درجات الجنة، فعند ذلك يتحول عليه قبره أنزه رياض الجنة.

Allah^{azwj} would Say: "You are evidencing with the argument, so it Obligates for you the Lofty Ranks of the Paradise". Then, during that, his grave gets transformed upon him as best of the Gardens of the Paradise".³⁴⁸

32 - ما: المفيد، عن ابن قولويه، عن محمد بن همام، عن الحميري، عن ابن عيسى، عن الحسين بن سعيد، عن القاسم بن محمد، عن الحسين بن أحمد، عن ابن ظبيان قال: كنت عند أبي عبد الله عليه السلام فقال: ما يقول الناس في أرواح المؤمنين بعد موتهم؟ قلت: يقولون: في حواصل طيور خضر، فقال: سبحان الله المؤمن أكرم على الله من ذلك،

Al Mufeed, from Ibn Qawlawayh, from Muhammad Bin Hamam, from Al Humeiry, from Ibn Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Al Husayn Bin Ahmad, from Ibn Zabyan who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} said: 'What are the people saying regarding the souls of the Momineen after their deaths?' I said, 'They are saying, 'In the craws of green birds'. He^{asws} said: 'Glory be to Allah^{azwj}! The *Momin* is more honourable unto Allah^{azwj} than that!

إذا كان ذلك أتاه رسول الله صلى الله عليه واله وعلي وفاطمة والحسن والحسين عليهم السلام ومعهم ملائكة الله عزوجل المقربون،

When it will be that, there would come to him Rasool-Allah^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and with them^{asws} would be Angels of Proximity of Allah^{azwj} Mighty and Majestic.

³⁴⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 30

³⁴⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 31

فإن أنطق الله لسانه بالشهادة له بالتوحيد، وللنبي صلى الله عليه وآله بالنبوة، والولاية لاهل البيت شهد على ذلك رسول الله صلى الله عليه وآله وعلي وفاطمة والحسن والحسين عليهم السلام والملائكة المقربون معهم،

Then Allah^{azwj} Causes his tongue to speak with the testimony for Him^{azwj} with the *Tawheed*, and for the Prophet^{saww} with the Prophet-hood, and the Wilayah for the People^{asws} of the Household. Rasool-Allah^{saww} would testify upon that, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Angels of Proximity with them^{asws}.

وإن اعتقل لسانه خص الله نبيه صلى الله عليه وآله بعلم ما في قلبه من ذلك فشهد به، وشهد على شهادة النبي علي وفاطمة والحسن والحسين على جماعتهم من الله أفضل السلام، ومن حضر معهم من الملائكة،

And if his tongue gets arrested, Allah^{azwj} would Specialise His^{azwj} Prophet^{saww} with knowledge of what is in his heart from that, so he testifies with it, and Ali^{asws} would testify upon the testimony of the Prophet^{saww}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} upon their community from Allah^{azwj} with the best of the greetings, and the ones with them from the Angels.

فإذا قبضه الله إليه صير تلك الروح إلى الجنة في صورة كصورته فيأكلون ويشربون، فإذا قدم عليهم القادم عرفهم بتلك الصورة التي كانت في الدنيا.

When Allah^{azwj} Captures his (soul) to Him^{azwj}, that soul would travel to the Paradise in the image of his image, and he would be eating and drinking. When a proceeder proceeds to them^{asws} they^{asws} recognise him with that image which he had in the world".³⁴⁹

33 - لى: ابن سعيد الهاشمي، عن فرات، عن محمد بن أحمد بن علي الهمداني، عن الحسن بن علي الشامي، عن أبيه، عن أبي جرير، عن عطاء الخراساني رفعه عن عبد الرحمن بن غنم قال: لما اسري بالنبي صلى الله عليه وآله مر على شيخ قاعد تحت شجرة وحوله أطفال، فقال رسول الله صلى الله عليه وآله: من هذا الشيخ يا جبرئيل؟ قال: هذا أبوك إبراهيم عليه السلام قال: فما هؤلاء الاطفال حوله؟ قال: هؤلاء أطفال المؤمنين حوله يغذوهم.

Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ahmad Bin Ali Al Hamdany, from Al Hassan Bin Ali Al Shamy, from his father, from Abu Jareyr, from Ata'a Al Khurasany, raising it from Abdul Rahman Bin Ghanam who said,

'When there was an Ascension (Mi'raj) with the Prophet^{saww}, he^{saww} passed by an old man seated beneath a tree and around him were children. Rasool-Allah^{saww} said: 'Who is this old man, O Jibraeel^{as}?' He^{as} said: 'This is your^{saww} father^{as} Ibrahim^{as}'. He^{saww} said: 'So, who are these children around him^{as}?' He^{as} said: 'They are the children of the Momineen around him^{as}. He^{as} looks after them".³⁵⁰

³⁴⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 32

³⁵⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 33

34 - فس: أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن أطفال شيعتنا من المؤمنين تربيتهم فاطمة عليهما السلام.

My father, from Suleyman Al Daylami, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The children of our^{asws} Shias from the Momineen, (Syeda) Fatima^{asws} looks after them''.³⁵¹

35 - ثو: أبي، عن سعد، عن أحمد بن محمد، عن ابن محبوب، عن عبد الله بن مرحوم عن ابن سنان، عن أبي عبد الله عليه السلام قال: إذا دخل المؤمن قبره كانت الصلاة عن يمينه والزكاة عن يساره، والبر مظل عليه، ويتنحى الصبر ناحية، قال: فإذا دخل عليه الملكان اللذان يليان مساءلته قال الصبر للصلاة والزكاة والبر: دونكم صاحبكم، فإن عجزتم عنه فأنا دونه.

My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Marhoum, from Ibn Sinan,

'From Abu Abdullah^{asws} having said: 'When the *Momin* enters his grave, the *Salat* would be on his right, and the Zakat on his left, and the righteousness hovering above him, and the patience isolating in a corner. So, when the two Angels come to him, those who would be questioning him, the patience says to the *Salat* and the Zakat and the righteousness: 'Face your owner, and if you are frustrated from him, then I shall face him''.³⁵²

36 - سن: ابن محبوب رفعه عن أبي عبد الله عليه السلام قال: من مات يوم الجمعة كتب له براءة من ضغطة القبر.

Ibn Mahboub,

'Raising it from Abu Abdullah^{asws} having said: 'One who dies on the day of Friday, freedom from the squeezing of the grave is written for him''.³⁵³

37 - سن: ابن فضال، عن أبي جميلة، عن ابن طريف، عن أبي جعفر عليه السلام قال: من مات ليلة الجمعة كتب الله له براءة من عذاب النار، ومن مات يوم الجمعة اعتق من النار.

Ibn Fazal, from Abu Jameela, from Ibn Tareyf,

'From Abu Ja'far^{asws} having said: 'One who dies on the night of Friday, Allah^{azwj} would Write for him freedom from the Punishment of the Fire, and one who dies on the day of Friday, would be liberated from the Fire''.³⁵⁴

38 - وقال أبو جعفر عليه السلام: بلغني أن النبي صلى الله عليه وآله قال: من مات يوم الجمعة أو ليلة الجمعة رفع عنه عذاب القبر.

³⁵¹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 34

³⁵² Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 35

³⁵³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 36

³⁵⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 37

And Abu Ja'far^{asws} said: 'It has reached me^{asws} that the Prophet^{saww} said: 'One who dies on the day of Friday or night of Friday, the Punishment of the grave would be Lifted from him''³⁵⁵.

39 - ير: سلمة بن خطاب، عن عبد الله بن محمد، عن عبد الله بن القاسم، عن عيسى بن شلقان قال: سمعت أبا عبد الله عليه السلام يقول: إن أمير المؤمنين عليا عليه السلام كانت له خفولة في بني مخزوم، وإن شابا منهم أتاه فقال: يا خالي إن أخي وابن أبي مات، وقد حزننت عليه حزنا شديدا، قال: فتشتهي أن تراه؟ قال: نعم، قال: فأرني قبره،

Salmat Bin Khatab, from Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Isa Bin Shalqan who said,

'I heard Abu Abdullah^{asws} saying: 'Amir Al-Momineen Ali^{asws} had a maternal aunt for him in the clan of Makhzoum, and a youth from them came to him and he said, 'O my uncle! My brother cousin has died, and I have grieved upon him with severe grief'. He^{asws} said: 'Would you like to see him?' He said, 'Yes'. He^{asws} said: 'Show me^{asws} his grave'.

فخرج ومعه برد رسول الله السحاب، فلما انتهى إلى القبر تمللت شفتاه ثم ركضه برجله فخرج من قبره وهو يقول: رميكا - بلسان الفرس - فقال له علي عليه السلام: ألم تمت وأنت رجل من العرب؟ قال: بلى، ولكننا متنا على سنة فلان وفلان فانقلبنا ألسنتنا.

So, he^{asws} went out and with him^{asws} was a cloak of Rasool-Allah^{saww}. When they ended up to the grave, he^{asws} moved his^{asws} lips, then kicked it with his^{asws} leg, and he came out from his grave and he was saying, 'They both hit me with the Persian language'. Ali^{asws} said to him: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but (I was) upon the Sunnah of so and so, and so and so, therefore our tongues have been altered''³⁵⁶.

40 - ير: علي بن الحسن بن فضال، عن أبيه، عن علاء بن يحيى المكفوف، عن عمر بن أبي زياد، عن عطية البزازي قال: طاف رسول الله صلى الله عليه واله بالكعبة فإذا آدم بجذاء الركن اليماني فسلم عليه رسول الله صلى الله عليه واله، ثم انتهى إلى الحجر فإذا نوح عليه السلام بجذائه رجل طويل فسلم عليه رسول الله صلى الله عليه واله.

Ali Bin Al Hassan Bin Fazal, from his father, from Ala'a Bin Yahya Al Makfouf, from Umar Bin Abu Ziyad, from Atiya Al Abzary who said,

'Rasool-Allah^{saww} performed Tawaaf of the Kabah, and Adam^{as} was there at the Yemeni corner. So, Rasool-Allah^{saww} greeted unto him^{as}, then ended up to the (Black) Stone, and there was Noah^{as} parallel to it, being a tall man, and Rasool-Allah^{saww} greeted unto him^{as}'³⁵⁷.

41 - ير: محمد بن الحسين، عن الحكم بن بكر، عن أبي سعيد المكاربي، عن أبي عبد الله عليه السلام قال: إن أمير المؤمنين عليه السلام لقي أبا بكر فقال له: ما أمرك رسول الله صلى الله عليه واله أن تطيعني؟ فقال: لا ولو أمرني لفعلت، قال: فانطلق بنا إلى مسجد قبا،

³⁵⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 38

³⁵⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 39

³⁵⁷ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 40

Muhammad Bin Al Husayn, from Al Hakam Bin Bakr, from Abu Saeed al Makary,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} met Abu Bakr and said to him: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}? He said, 'No, and had he^{saww} ordered me, I would have done so'. He^{asws} said: 'Let us go to Masjid Quba'.

فانطلق معه فإذا رسول الله صلى الله عليه واله يصلي، فلما انصرف قال علي، يا رسول الله إني قلت لابي بكر: ما أمرك رسول الله أن تطيعني؟ فقال: لا، فقال رسول الله صلى الله عليه واله: بلى قد أمرتك فأطعه،

So, he went with him^{asws} and there was Rasool-Allah^{saww}. When he^{saww} was free, Ali^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} said to Abu Bakr: 'Didn't Rasool-Allah^{saww} order you to obey me^{asws}? He said, 'No'. Rasool-Allah^{saww} said: 'Yes, I^{saww} had ordered you, therefore obey him^{asws}!'

قال: فخرج فلقي عمر وهو ذعر، فقال له، مالك؟ فقال: قال رسول الله صلى الله عليه واله: كذا وكذا، قال: تبا لامتك، تترك أمرهم، ما تعرف سحر بني هاشم؟.

He^{asws} said: 'He went out and met Umar while he was disheartened, so he (Umar) said to him, 'What is the matter with you?' He said, 'Rasool-Allah^{saww} said such and such'. He said, 'Damn your community! You left their matter, do you not recognise the sorcery of the Clan of Hashim^{asws}?'.³⁵⁸

42 - ير: محمد بن عيسى، عن إبراهيم بن أبي البلاد، عن عبيد بن عبد الرحمن الخثعمي، عن أبي إبراهيم عليه السلام قال: خرجت مع أبي إلى بعض أمواله، فلما برزنا إلى الصحراء استقبله شيخ، أبيض الرأس واللحية، فسلم عليه فنزل إليه أبي أسمعته يقول له: جعلت فداك،

Muhammad Bin Isa, from Ibrahim Bin Abu Al Balad, from Ubeyd Bin Abdul Rahman Al Khas'amy,

'From Abu Ibrahim^{as} having said: 'I^{asws} went out with my^{asws} father^{asws} with one of his^{asws} friends. When we arrived at a desert, an old man of white hair and beard met him^{asws}. He greeted unto him^{asws}, so my^{asws} father^{asws} descended to him. I heard him saying to him^{asws}, 'May I be sacrificed for you^{asws}! May I be sacrificed for you^{asws}!'

ثم جلسنا ففساء لا طويلا، ثم قام الشيخ وانصرف وودع أبي، وقام ينظر في قفاه حتى توارى عنه، فقلت لابي: من هذا الشيخ الذي سمعتك تقول له ما لم تقله لاحد؟ قال: هذا أبي.

Then we sat down and he questioned for a long time. Then the old man stood up and left, and my^{asws} father^{asws} bade farewell and stood looking at his back until he disappeared from him^{asws}. I^{asws} said to my^{asws} father^{asws}: 'Who is this old man whom I^{asws} heard you^{asws} speaking to him what you^{asws} did not speak to anyone?' He^{asws} said: 'This is my^{asws} father^{asws}'.³⁵⁹

³⁵⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 41

³⁵⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 42

43 - ير: محمد بن عيسى، عن عثمان بن عيسى، عن عمن أخبره، عن عباية الاسدي قال: دخلت على أمير المؤمنين عليه السلام وعنده رجل رث الهيئة، وأمير المؤمنين عليه السلام مقبل عليه يكلمه، فلما قام الرجل قلت: يا أمير المؤمنين من هذا الذي أشغلك عنا قال: هذا وصي موسى عليه السلام.

Muhammad Bin Isa, from Usman Bin Isa, from the one who informed him, from Abayah Al Asady who said,

'I went to Amir Al-Momineen^{asws} and in his^{asws} presence was a man of a shabby body, and Amir Al-Momineen^{asws} faced towards him, speaking to him. When the man arose, I said, 'O Amir Al-Momineen^{asws}! Who is this one whom pre-occupied you^{asws} from us?' He^{asws} said: 'This is the successor^{as} of Musa^{asw},³⁶⁰

44 - ير: ابراهيم بن هاشم، عن علي بن أسباط، عن بكر بن جناح، عن رجل، عن أبي عبد الله عليه السلام قال: لما ماتت فاطمة بنت أسد ام أمير المؤمنين، جاء علي إلى النبي صلى الله عليه واله، فقال له رسول الله صلى الله عليه واله: يا أبا الحسن مالك؟ قال: امي ماتت، قال: فقال النبي صلى الله عليه واله: وامي والله، ثم بكى، وقال: واماه

Ibrahim Bin Hashim, from Ali Bin Asbat, from Bakr Bin Janah, from a man,

'From Abu Abdullah^{asws} having said: 'When (Syeda) Fatima Bint Asad^{as}, mother^{asws} of Amir Al-Momineen^{asws} passed away, Ali^{asws} came to the Prophet^{saww}. Rasool-Allah^{saww} said to him: 'O Abu Al Hassan^{asws}! What is the matter with you^{asws}?' He^{asws} said: 'My^{asws} mother^{asws} passed away'. The Prophet^{saww} said: 'And (she^{asws} was) my^{saww} mother^{asws} (as well)'. Then he^{saww} cried and said: 'Waah Mother^{asws}!'

ثم قال لعلي عليه السلام: هذا قميصي فكفنها فيه، وهذا ردائي فكفنها فيه، فإذا فرغتم فأذنوني، فلما اخرجت صلى عليها النبي صلى الله عليه واله صلاة لم يصل قبلها ولا بعدها على أحد مثلها،

Then he^{saww} said: 'This is my^{saww} shirt, enshroud her^{asws} in it, and this is my^{saww} cloak, enshroud her^{asws} in it. Then when you^{asws} are free, then call me^{saww}'. When the Prophet^{saww} came out to pray *Salat* over her^{asws} – he^{saww} had neither prayed *Salat* like it before it upon anyone.

ثم نزل على قبرها فاضطجع فيه، ثم قال لها: يا فاطمة! قالت: لبيك يا رسول الله، فقال: فهل وجدت ما وعد ربك حقاً؟ قالت: نعم فجزاك الله خيراً جزاء، وطالت مناجاته في القبر،

Then he^{saww} descended into her^{asws} grave and lied down in it, then said to her^{asws}: 'O (Syeda) Fatima^{asws}! She^{asws} said, 'Here I^{asws} am, O Rasool-Allah^{saww}! He^{saww} said: 'Did you^{asws} find what your^{asws} Lord^{azwj} had Promised, as being true?' She^{asws} said: 'Yes, so may Allah^{azwj} Recompense you the best of the Recompenses', and his^{saww} whisperings prolonged in the grave.

³⁶⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 43

فلما خرج قيل: يا رسول الله لقد صنعت بها شيئا في تكفينك إياها ثيابك، ودخولك في قبرها، وطول مناجاتك، وطول صلاتك، ما رأيك صنعت به أحد قبلها،

When he^{saww} came out, it was said, 'O Rasool-Allah^{saww}! You^{saww} have done something with her^{asws} in your^{saww} enshrouding her^{asws} with your^{saww} cloth, and your^{saww} entering in her^{asws} grave, and the prolongation of your^{saww} whispering to her^{asws}, and prolonging your^{saww} Salat. We never saw you do it with anyone (else) before her^{asws}?'

قال: أما تكفيني إياها فإني لما قلت لها: يعرض الناس يوم يحشرون من قبورهم فصاحت وقالت واسوأناه ! فلبستها ثيابي وسألت الله في صلاتي عليها أن لا يبلي أكفانها حتى تدخل الجنة فأجابني إلى ذلك،

He^{saww} said: 'As for my^{saww} enshrouding her^{asws}, when I^{saww} had said to her^{asws}: 'The people would be exposed on the Day they would be Resurrected from their graves', she^{asws} shrieked and said: 'Oh the evil of it!' Therefore I^{saww} clothed her^{asws} with my^{saww} cloth, and I^{saww} asked Allah^{azwj} in my^{saww} Salat over her^{asws} that He^{azwj} should not let her^{asws} shroud to decompose until she^{asws} enters the Paradise. He^{azwj} Answered me^{saww} to that.

وأما دخولي في قبرها فإني قلت لها يوما: إن الميت إذا ادخل قبره وانصرف الناس عنه دخل عليه ملكان: منكر ونكير فيسألانه، فقالت: واغوثاه بالله، فما زلت أسأل ربي في قبرها حتى فتح لها باب من قبرها إلى الجنة فصار روضة من رياض الجنة.

As for my^{saww} entering into her^{asws} grave, I^{saww} had said to her^{asws} one day: 'When the deceased enters his grave and the people disperse from him, two Angels enter upon him – Munkar and Naakeer, and they question him'. She^{asws} said: 'Oh, I^{saww} seek help of Allah^{azwj}!' Therefore, I^{saww} did not cease to ask my^{saww} Lord^{azwj} in her^{asws} grave until a door from her grave was opened for her^{asws} to the Paradise, and it became a garden from the Gardens of the Paradise".³⁶¹

45 - سن: عثمان بن عيسى، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن جل عذاب القبر في البول.

Usman Bin Isa, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'A Punishment of the grave is made to be regarding the urine".³⁶²

46 - خص، ير: الحسين بن محمد، عن المعلی، عن أبي الفضل المديني، عن أبي مريم الانصاري، عن منهال بن عمرو، عن زر بن حبیش قال: سمعت عليا عليه السلام يقول: إن العبد إذا ادخل حفرته أتاه ملكان اسمهما: منكر ونكير، فأول من يسألانه عن ربه، ثم عن نبيه، ثم عن وليه، فإن أجاب نجا، وإن عجز عذابه،

Al Husayn Bin Muhammad, from Al Moala, from Abu Al Fazal Al Madayni, from Abu Maryam Al Ansary, from Minhal Bin Amro, from Zarr Bin Habeysh who said,

³⁶¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 44

³⁶² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 45

'I heard Ali^{asws} saying: 'When the servant enters into his cell (grave), two Angels come to him, their names being Munkar and Nakeer. The first of what they are asking him is about his Lord^{azwj}, then about his Prophet^{saww}, then about His^{azwj} Guardian^{asws}. So, if he answers (correctly), he would attain salvation, and if he is unable, they would punish him'.

فقال له رجل: ما لمن عرف ربه ونبيه ولم يعرف وليه ؟

A man said to him^{asws}, 'What is for one who recognises his Lord^{azwj}, and his Prophet^{saww}, but does not recognise (His^{azwj}) Guardian^{asws}?'

فقال: مذذب لا إلى هؤلاء، ولا إلى هؤلاء، ومن يضل الله فلن تجد له سبيلا، ذلك لا سبيل له. وقد قيل للنبي صلى الله عليه واله: من الولي يا نبي الله ؟ قال: وليكم في هذا الزمان علي، ومن بعده وصيه، ولكل زمان عالم يحتاج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم أنبياءهم: " ربنا لولا أرسلت إلينا رسولا فنتبع آياتك من قبل أن نذل ونخزى " تمام ضلالتهم جهالتهم بالآيات وهم الاوصياء،

He^{asws} said: 'Wavering, neither to these ones, nor to those ones, and one whom Allah^{azwj} Lets to stray, that one, there is no way (out) for him. And it had been said to the Prophet^{saww}, 'Who is the Guardian^{asws} O Prophet^{saww} of Allah^{azwj}?' He^{saww} said: 'Your Guardian^{asws} in this era is Ali^{asws}, and from after him^{asws} would be his^{asws} successor^{asws}, and for every era there is a knowledgeable one Allah^{azwj} Argues through him^{asws}, lest they become just as the straying ones from before them had said, when their Prophets^{as} separated from them: **'Our Lord! If only You had Sent a Rasool to us, then we would have followed your Signs from before we were disgraced and shamed'** [20:134]. The complete of their straying was their ignorance of the Signs, and they^{asws} are the successors^{asws}.

فأجابهم الله: " قل كل متربص فتربصوا فستعلمون من أصحاب الصراط السوي ومن اهتدى " وإنما كان تربصهم أن قالوا: نحن في سعة عن معرفة الاوصياء حتى نعرف إماما، فغيرهم الله بذلك،

Allah^{azwj} Answered them: **Say: 'Every one is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided'** [20:135], and rather their waiting was that they said, 'We are in a leeway about recognising the successors^{as} until we recognise an Imam^{asws}. So, Allah^{azwj} Made them recognise that.

والاوصياء هم أصحاب الصراط، وقوف عليه، لا يدخل الجنة إلا من عرفهم وعرفوه، ولا يدخل النار إلا من أنكرهم وأنكروه لأنهم عرفاء الله، عرفهم عليهم عند أخذ المواثيق عليهم، ووصفهم في كتابه فقال عزوجل: " وعلى الاعراف رجال يعرفون كلا بسيماهم "

And the successors^{asws}, they^{asws} are the ones in charge of the Bridge and they^{asws} would be paused upon it. None would enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, nor will anyone enter the Fire except the one who denies them^{asws} and they^{asws} deny him, because they^{asws} are the Recognisers of Allah^{azwj}, He^{azwj} Introduced them^{asws} to them during the Covenant upon them and Described them^{asws} in His^{azwj}. The

Mighty and Majestic Said: ***'And upon the heights would be men recognising all by their marks [7:46].***

هم الشهداء على أوليائهم، والنبي الشهيد عليهم، أخذ لهم موثيق العباد بالطاعة، وأخذ النبي صلى الله عليه واله عليهم الموثيق بالطاعة، فجرت نبوته عليهم، وذلك قول الله: " فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الارض ولا يكتمون الله حديثا ".

They^{asws} are the witnesses upon their^{asws} friends, and the Prophet^{saww} is a witness upon them^{asws}. A Covenant of the servitude with the obedience was Taken for them, and the Prophet^{saww} took the Covenants with the obedience, therefore his^{saww} Prophet-hood flowed unto them^{asws}, and that is the Word of Allah^{azwj}: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41] On that Day will those who committed Kufr and disobeyed the Rasool would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42]***".³⁶³

47 - سن: أبي، عن حمزة بن عبد الله، عن جميل بن دراج قال: قال أبو عبد الله عليه السلام: إن المؤمنين إذا أخذوا مضاجعهم أصد الله بأرواحهم إليه، فمن قضى له عليه الموت جعله في رياض الجنة كنوز رحمته، ونور عزته، وإن لم يقدر عليها الموت بعث بها مع امنائه من الملائكة إلى الابدان التي هي فيها.

My father, from Hamza Bin Abdullah, from Jameel Bin Darraj who said,

'Abu Abdullah^{asws} said: 'When the Momineen take their places of death, Allah^{azwj} Causes their souls to ascend to Him^{azwj}. So, the one upon whom the death was Ordained, Makes him to be in a Garden of the Paradise Treasures of His^{azwj} Mercy, and Light of His^{azwj} Honour; and the one upon whom the death is not able upon, Send him back along with his security from the Angels to the bodies in which these were in'.³⁶⁴

48 - سن: ابن فضال، عن حماد بن عثمان، عن أبي عبد الله عليه السلام قال: ذكر الارواح: أرواح المؤمنين، فقال: يلتقون، قلت: يلتقون؟ قال: نعم ويتساءلون ويتعارفون حتى إذا رأيته قلت: فلان.

Ibn Fazal, from Hamad Bin Usman,

'From Abu Abdullah^{asws} having said, and the souls were mentioned, souls of the Momineen, so he^{asws} said: 'They meet each other'. I said, 'They meet each other?' He^{asws} said: 'Yes, and they ask each other and recognise each other until when you see him, you will say, 'So and so!'³⁶⁵

³⁶³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 46

³⁶⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 47

³⁶⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 48

49 - سن: ابن محبوب، عن إبراهيم بن إسحاق الجازي قال: قلت لابي عبد الله عليه السلام: أين أرواح المؤمنين ؟ فقال: أرواح المؤمنين في حجرات في الجنة، يأكلون من طعامها، ويشربون من شربها، ويتزاورون فيها، ويقولون: ربنا أقم لنا الساعة لتنجز لنا ما وعدتنا،

Ibn Mahboub, from Ibrahim Bin Is'haq Al Jazy who said,

'I said to Abu Abdullah^{asws}, 'Where are the souls of the Momineen?' He^{asws} said: 'The souls of the Momineen are in chambers in the Paradise, eating from its foods, and drinking from its drinks, and they are visiting each other in it and they are saying, 'Our Lord^{azwj}! Establish the Hour for us for us to be Recompensed what You^{azwj} Promised us!'

قال: قلت: فأين أرواح الكفار ؟ فقال في حجرات النار، يأكلون من طعامها، ويشربون من شربها ويتزاورون فيها، ويقولون: ربنا لا تقم لنا الساعة لتنجز لنا ما وعدتنا.

He (the narrator) said, 'I said, 'Where are the souls of the *Kafirs*?' He^{asws} said: 'In chambers of Fire, eating from its foods, and drinking from its drinks, and they are visiting each other therein, and they are saying, 'Our Lord^{azwj}! Do not Establish the Hour for us to Recompense us what You^{azwj} Promised us!''³⁶⁶

50 - سن: ابن أبي نجران والبنظي معا، عن عاصم بن حميد، عن أبي بصير، عن أحدهما عليهما السلام قال: إذا مات العبد المؤمن دخل معه في قبره ستة صور، فيهن صورة أحسنهن وجهها، وأبهأهن هيئة، وأطيبهن ريحا، وأنظفهن صورة،

Ibn Abu Najran and Al Bazanty, both together, from Aasim Bin Humejd,

'From one of the two (5th or 6th Imam^{asws}) having said: 'When the *Momin* servant dies, six images enter with him into his grave – among these is an image most beautiful of these in faces, and most majestic of these of body, and most aromatic of these in aroma, and the cleanest of these in images'.

قال: فيقف صورة عن يمينه، واخرى عن يساره، واخرى بين يديه، واخرى خلفه، واخرى عند رجله، وتقف التي هي أحسنهن فوق رأسه، فإن أتى عن يمينه منعت التي عن يمينه، ثم كذلك إلى أن يؤتى من الجهات الست،

He^{asws} said: 'An image stands on his right, and another on his left, and another in front of him, and another behind him, and another by his legs, and that which is the best of them stands above his head. So, if he is come to from his right, that which is on his right prevents him. Then it is like that until he is come to from the six direction'.

قال: فتقول أحسنهن صورة: ومن أنتم جزاكم الله عني خيرا ؟ فتقول التي عن يمين العبد: أنا الصلاة، وتقول التي عن يساره: أنا الزكاة وتقول التي بين يديه: أنا الصيام، وتقول التي خلفه: أنا الحج والعمرة، وتقول التي عند رجله: أنا بر من وصلت من إخوانك،

³⁶⁶ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 49

He^{asws} said: 'The best of the images says, 'And who are you all, may Allah^{azwj} Recompense you goodly on my behalf?' That which is on the right of the servant said, 'I am the *Salat*'. And that which is on his left says, 'I am the *zakat*'. And that which is in front of him says, 'I am the *Fasts*'. And that which is behind him says, 'I am the *Hajj* and the *Umrah*'. And that which is by his legs, says, 'I am your righteousness which arrived to your brethren'.

ثم يقلن: من أنت ؟ فأنت أحسننا وجهاً، وأطيبنا ريحاً، وأبهانا هيئة، فتقول: أنا الولاية لآل محمد صلوات الله عليهم أجمعين.

Then they say, 'Who are you, for you are the more beautiful than us in face, and more aromatic of aromas, and more majestic of body?' It says, 'I am the Wilayah of the Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws} all!'.³⁶⁷

51 - ينج: روى عبد الله بن طلحة قال: سألت أبا عبد الله عليه السلام عن الوزغ، قال: هو الرجس، مسخ، فإذا قتله فاغتسل - يعني شكراً -

It is reported from Abdullah Bin Talha who said,

'I asked Abu Abdullah^{asws} about the lizard. He^{asws} said: 'It is the filthy, morphed, so when you kill it, then wash – meaning thankful'.

وقال: إن أبي كان قاعداً في الحجر ومعه رجل يحدثه فإذا هو الوزغ يولول بلسانه، فقال أبي عليه السلام للرجل: أتدري ما يقول هذا الوزغ ؟ قال الرجل: لا أعلم ما يقول، قال: فإنه يقول: لئن ذكرت عثمان لاسبن علياً،

And he^{asws} said: 'My^{asws} father^{asws} was seated in the room and with him^{asws} was a man discussing with him^{asws}, and there was the lizard squealing with its tongue, so my^{asws} father^{asws} said to the man: 'Do you know what this lizard is saying?' The man said, 'I don't know what it is saying'. He^{asws} said: 'It is saying, 'If you were to mention Usman, I would insult Ali^{asws}'.

وقال: إنه ليس يموت من بني امية ميت إلا مسخ وزغا،

And he^{asws} said: 'There isn't anyone dying from the clan of Umayya except he is morphed into a lizard'.

و قال عليه السلام: إن عبد الملك لما نزل به الموت مسخ وزغا فكان عنده ولده ولم يدروا كيف يصنعون، وذهب ثم فقدوه، فأجمعوا على أن أخذوا جذعا فصنعوه كهية رجل ففعلوا ذلك، وألبسوا الجذع، ثم كفنوه في الأكفان، لم يطلع عليه احد من الناس إلا ولده وأنا.

And he^{asws} said: 'Abdul Malik (Bin Marwan), when the death descended with him, was morphed as a lizard, and with him was his son, and they did not know how they should be dealing with it, and he had disappeared. Then they missed him, and they formed a consensus upon that they should take a trunk (of a tree) and make to by like the body of a

³⁶⁷ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 50

man. So, they did that, and they clothed the trunk, then they enshrouded it in the shrouds. No one from the people notice it, except his son and I^{asws},³⁶⁸

52 - خص: سعد، عن ابن عيسى، ومحمد بن عبد الجبار معا؟ عن ابن بزيع عن منصور بن يونس، عن أبي بكر الحضرمي، عن أبي جعفر عليه السلام قال: لا يسأل في القبر إلا من محض الايمان محضا، أو محض الكفر محضا، فقلت له: فسائر الناس؟ فقال: يلهم عنهم.

Sa'ad, from Ibn Isa, and Muhammad Bin Abdul Jabbar both together, from Ibn Bazie, from Mansour Bin Yunus, from Abu Bakr Al Hazramy,

'From Abu Ja'far^{asws} having said: 'None would be questioned in the grave except one of pure Eman purely, or pure Kufr purely'. I said to him^{asws}, 'So (what about) the rest of the people?' He^{asws} said: 'It would be diverted away from them'.³⁶⁹

53 - شى: عن زيد الشحام قال: سئل أبو عبد الله عليه السلام عن عذاب القبر، قال: إن أبا جعفر عليه السلام حدثنا أن رجلا أتى سلمان الفارسي فقال: حدثني، فسكت عنه، ثم عاد فسكت، فأدبر الرجل وهو يقول ويتلو هذه الآية: " إن الذين يكتُمون ما أنزلنا من البينات والهدى من بعد ما بيناه للناس في الكتاب " ، ثم تعذب، قلت: وما منكر ونكير؟ قال: هما قعيدا القبر، قلت: أملكأن يعذبان الناس في قبورهم؟ فقال: نعم.

From Zayd Al Shaham who said,

'Abu Abdullah^{asws} was asked about the Punishment of the grave. He^{asws} said: 'Abu Ja'far^{asws} narrated to us^{asws} that a man came to Salman Al-Farsy^{ra} and he said, 'Narrate to me'. But he^{ra} was silent from him. Then he repeated, but he^{ra} remained silent, so the man turned around he was saying, and reciting this Verse: ***Surely those who are concealing what We Revealed from the clear Proofs and the Guidance after having Clarified it for the people in the Book, [2:159]***'.

فقال له: أقبل، إنا لو وجدنا أمينا لحدثناه، ولكن أعد لمنكر ونكير إذا أتياك في القبر فسألاك عن رسول الله صلى الله عليه واله، فإن شككت أو التويت ضرباك على رأسك بمطرقة معهما تصير منه رمادا، قال: فقلت: ثم مه؟ قال: تعود

He^{ra} said to him, 'Turn back! If we^{ra} were to find trustworthy one, we^{ra} would narrate it, but prepare for Munkar and Nakeer, when they will be coming to you in the grave, and question you about Rasool-Allah^{saww}, and if you doubt or hesitate around, they would hit you upon your head with a sledgehammer with them, ashes would come out from it'. He said, 'Then what?' He^{ra} said, 'Prepare!'³⁷⁰

54 - م: قوله عزوجل: " كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم إليه ترجعون "

³⁶⁸ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 51

³⁶⁹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 52

³⁷⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 53

The Words of the Mighty and Majestic ***How are you disbelieving in Allah and you were dead so He Revived you? Then He would be Causing you to die, then would be Reviving you, then to Him you would be returning [2:28].***

قال الامام عليه السلام: قال رسول الله صلى الله عليه واله لكفار قريش واليهود: كيف تكفرون بالله الذي دلكم على طرق الهدى، وجنبكم إن أطعتموه سبل الردى، وكنتم أمواتا في أصلاب آبائكم وأرحام امهاتكم فأحياكم، أخرجكم أحياءا ثم يميتكم في هذه الدنيا ويقبركم، ثم يحييكم في القبور،

The Imam (Hassan Al-Askari^{asws}) said that Rasool-Allah^{saww} said to the disbelieving Quraysh and the Jews: ***How are you disbelieving in Allah*** - Who Points you upon the Path of Guidance and Keeps you aside from the way of death, ***and you were dead*** in the loins of your fathers and wombs of your mothers, ***so He Revived you*** - He^{azwj} Extracted you as alive ***Then He would be Causing you to die*** in this world and Place you in your graves ***then would be Reviving you*** in the graves.

وينعم فيها المؤمن بنبو محمد وولاية علي، ويعذب فيها الكافرين بمما، ثم إليه ترجعون في الآخرة بأن تموتوا في القبور بعد، ثم تحيوا للبعث يوم القيامة، ترجعون إلى ما وعدكم من الثواب على الطاعات إن كنتم فاعليها، ومن العقاب على المعاصي إن كنتم مقارفيها،

And therein (in the graves), the *Momineen* would be Favoured with the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws}, and therein the unbelievers would be Punished with these. ***then to Him you would be returning*** - in the Hereafter. You will be dying in your graves afterwards, then you would be Revived for the Resurrection of the Day of Judgment, returning to what is Promised to you all from the Rewards upon the obedience, if you were doing it, and from the Punishment upon the disobedience if you were perpetrating it.'

ف قيل له: يا بن رسول الله ففي القبور نعيم وعذاب ؟ قال: إي والذي بعث محمدا بالحق نبيا، و جعله زكيا، هاديا، مهديا،

So it was said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Is there Bliss and Punishment in the grave?' He^{asws} said: 'Yes, by the One^{azwj} Who Sent Muhammad^{saww} with the Truth as a Prophet^{saww}, and Made him^{saww} a purifier, a guide, and Guided one.

وجعل أخاه عليا بالعهد وفيا، وبالحق مليا ولدى الله مرضيا، وإلى الجهاد سابقا، والله في أحواله موافقا، وللمكارم حائزا، وينصر الله على أعدائه فائزا، وللعلم حاويا، ولأولياء الله مواليا، ولأعدائه مناويا، وبالخيرات ناويا، وللقبائح رافضا، وللشيطان مخزيا، وللفسقة المردة مقصيا، ولحمد صلى الله عليه وآله نفسا، وبين يديه لدى المكاره جنة وترسا،

And He^{azwj} Made his^{saww} brother Ali^{asws} as loyal with the Covenant, and thorough with the Truth, and satisfying to Allah^{azwj}, and a precede to the Jihad, and is in agreement in (all) his^{asws} states with Allah^{azwj}, and a possessor of the (sublime) morals, and victorious upon his^{asws} enemies by the Help of Allah^{azwj}, and encompassing of the knowledge, and a friend to the friends of Allah^{azwj}, and inimical to the enemies of Allah^{azwj}, and diligent with the good deeds, and a rejecter of the ugly deeds, and a humiliator of the Satan^{la}, and a dispeller of the

mischievous and the obstinate ones, and a self to Muhammad^{saww}, and in front of him^{saww} a shield and a protection against the abhorrence.

آمنت به أنا وأبي علي بن أبي طالب عبد رب الارباب، المفضل على اولى الالباب، الحاوي لعلوم الكتاب، زين من يوافي يوم القيامة في عرصات الحساب بعد محمد صفى الكريم العزيز الوهاب، إن في القبر نعيما يوفر الله به حظوظ أوليائه، وإن في القبر عذابا يشدد الله به على أشقياء أعدائه.

I^{asws} believe in it (Bliss and Punishment of the grave), and (so does) my^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws}, a servant of the Lord^{azwj} of the lords, the meritorious upon the ones of understanding – the encompassing of the knowledge of the Book, an adornment of the ones who would be fulfilled with on the Day of Judgment in the plains of the Reckoning, after Muhammad^{saww}, an elite of the Benevolent, the Mighty, the Bestower, that in the grave is Bliss which Allah^{azwj} would Confer upon with the fortunate ones of his^{asws} friends, and that in the grave is Punishment Allah^{azwj} would be Severe with upon his^{asws} enemies”.³⁷¹

55 - البرسي في مشارق الانوار: عن الفضل بن شاذان من كتاب صحائف الابرار إن أمير المؤمنين عليه السلام اضطجع في نجف الكوفة على الحصى فقال قنبر: يا مولاي ألا أفرش لك ثوبي تحتك؟ فقال: لا إن هي إلا تربة مؤمن، أو مزاحمتي في مجلسه،

Al Barsy, in (the book) Masharik Al Anwaar – ‘From Al Fazl Bin Shazan, from the book Masaaf Al Abrar,

‘Amir Al-Momineen^{asws} lied down upon the pebbles in Najaf, Al Kufa, so Qanbar said, ‘O my Master^{asws}! Shall I spread my cloth for you^{asws} under you^{asws}?’ He^{asws} said: ‘No, isn’t only soil of a Momin, or I^{asws} am squeezing in his sitting?’

فقال الاصبع بن نباتة: أما تربة مؤمن فقد علمنا أنها كانت أو ستكون، فما معنى مزاحمتي في مجلسه؟ فقال: يا بن نباتة إن في هذا الظهر أرواح كل مؤمن ومؤمنة في قوالب من نور على منا من نور.

Al-Asbagh Bin Nubata said, ‘As for the soil of Momin, so we know of it, it has either happened or will be happening, but what is the meaning of ‘squeezing in his sitting?’ He^{asws} said: ‘O Ibn Nubata! In this surface (of the ground) there are souls of every Momin and Momina in moulds of light upon minarets of light’”.³⁷²

56 - شى: عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: إذا وضع الرجل في قبره أتاه ملكان: ملك عن يمينه، وملك عن شماله، واقيم الشيطان بين يديه، عيناه من نحاس، فيقال له: كيف تقول في هذا الرجل الذي خرج بين ظهرا نيككم؟ قال: فيفزع لذلك، فيقول - إن كان مؤمنا - عن محمد تسألاني؟ فيقولان له عند ذلك: نعم نومة لا حلم فيها، ويفسح له في قبره سبعة أذرع، ويرى مقعده من الجنة،

From Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘When the man is placed in his grave, two Angels come to him – an Angel from his right and an Angel from his left, and the Satan^{la} stands in front of

³⁷¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 54

³⁷² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 55

him, his^{la} being of brass (fiery eyes), and it is said to him: 'What are you saying regarding the man who came out in your midst?' So, he panics at that and is saying – if he was a Momin, 'Are you asking me about Muhammad^{saww}?' They say to him at that: 'Sleep a sleep there being no dreams in it', and there is an expansion for him in his grave of seven cubits, and he sees his seat from the Paradise.

وإن كان كافرا قيل له: ما تقول في هذا الرجل الذي خرج بين ظهرائكم؟ فيقول: ما أدري! ويخلى بينه وبين الشيطان، ويضرب بمرزبة من حديد يسمع صوته كل شيء، وهو قول الله: "يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ويضلل الله الظالمين ويفعل الله ما يشاء".

And if he was a *Kafir*, it would be said to him: 'What are you saying regarding this man who came out in your midst?' He says, 'I don't know', and there is vacated between him and the Satan^{la}, and he is hit by a sledge hammer of iron, every thing would hear; and it is the Word of Allah^{azwj}: **Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]**".

شي: عن زرارة، وحمران، ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهما السلام مثله.

From Zurara, and Humran, and Muhammad Bin Muslim,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} – similar to it'.³⁷³

57 - قب: كتاب الشيرازي، سفيان بن عيينة، عن الزهري، عن أبي سلمة، عن أبي هريرة في قوله: "يثبت الله الذين آمنوا بالقول الثابت" يعني بقول: لا إله إلا الله، محمد رسول الله في الحياة الدنيا،

The book of Al Shirazy – Sufyan Bin Ayayna, from Al Zuhry, from Abu Salma,

'From Abu Hureyra regarding His^{azwj} Words: **Allah Affirms those who believe with the Firm Word [14:27]**, 'It means by the 'Word', 'There is no god except Allah^{azwj}, Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}, **in the life of the world.**

ثم قال: وفي الآخرة، قال: هذا في القبر يدخلان عليه ملكان فظان، غليظان، يحفران القبر بأنبيأهما، وأصواتهما كالرعد القاصف، وأعينهما كالبرق الخاطف، ومع كل واحد منهما مرزبة فيها ثلاثمائة وستون عقدة، في كل عقدة ثلاثمائة وستون حلقة وزن كل حلقة كوزن حديد الدنيا، لو اجتمع عليها أهل السماء والأرض أن يقلوها ما أقلوها، هي في أيديهم أخف من جناح بعوض،

Then He^{azwj} Said: **and in the Hereafter.** He (Abu Hureyra) said, 'This is in the grave. Two Angel, rude, harsh, enter upon him, digging the grave with their teeth, and their voices are like the exploding thunder, and their eyes like the bolt of lightning, and with each one of them is a sledgehammer wherein are three hundred and sixty knots, in each knot there are three hundred and sixty rings, the weight of each ring being like the weight of the iron of the

³⁷³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 56

world. Even if the inhabitants of the sky and the earth were to gather to lift it, they would not (be able to) lift it. It is in their hands lighter than a wing of a mosquito.

فيدخلان القبر على الميت، ويجلسانه في قبره، ويسألانه: من ربك؟ فيقول المؤمن: الله ربي، ثم يقولان: فمن نبيك؟ فيقول المؤمن: محمد نبيي، فيقولان: ما قبلتك؟ فيقول المؤمن: الكعبة قبلتي، فيقولان له: من إمامك؟ فيقول المؤمن: إمامي علي بن أبي طالب، فيقولان له: صدقت.

They enter the grave upon the deceased, and they sit him up in his grave and question him: 'Who is your Lord?' The *Momin* would say, 'Allah^{azwj} is my Lord^{azwj}'. Then they say: 'Who is your Prophet^{saww}?' The *Momin* says, 'Muhammad^{saww} is my Prophet^{saww}'. They say, 'What is your direction?' The *Momin* says, 'The Kabah is my direction'. They say, 'Who is your Imam^{asws}?' The *Momin* says, 'My Imam^{asws} is Ali^{asws} Bin Abu Talib^{asws}'. They say to him: 'You speak the truth'.

ثم قال: " ويضل الله الظالمين " يعني عن ولاية علي في القبر، والله ليسألن عن ولايته على الصراط، والله ليسألن عن ولايته في الحساب

Then He^{azwj} Said: '**and Allah Lets the unjust to go astray [14:27]**, meaning from the Wilayah of Ali^{asws} in the grave. By Allah^{azwj}! He will be questioned about his^{asws} Wilayah upon the Bridge, and by Allah^{azwj}, he will be questioned bout his^{asws} Wilayah during the Reckoning'.

ثم قال سفيان بن عيينة: ومن روى عن ابن عباس أن المؤمن يقول: القرآن إمامي فقد أصاب أيضا، وذلك أن الله تعالى بين إمامة علي عليه السلام في القرآن.

Then Sufyan Bin Ayayna said, 'And someone reported from Ibn Abbas that the *Momin* would be saying, 'The Quran is my Imam', so he would be correct as well, and that is because Allah^{azwj} the Exalted Explained the Imamate of Ali^{asws} in the Quran"³⁷⁴ (P.s. – This is not a Hadeeth)

58 - جا: علي بن بلال المهلبى، عن علي بن عبد الله بن أسد الاصفهاني، عن إبراهيم بن محمد الثقفي، عن إسماعيل بن يسار، عن عبد الله بن ملح، عن عبد الوهاب ابن إبراهيم الازدي، عن أبي صادق، عن مزاحم بن عبد الوارث، عن محمد بن زكريا، عن شعيب بن واقد المزني، عن محمد بن سهل مولى سليمان بن علي بن عبد الله بن العباس عن أبيه، عن قيس مولى علي بن أبي طالب عليه السلام قال: إن عليا أمير المؤمنين عليه السلام كان قريبا من الجبل بصفين، فحضرت صلاة المغرب فأمعن بعيدا، ثم أذن، فلما فرغ عن أذانه إذا رجل مقبل نحو الجبل، أبيض الرأس واللحية والوجه،

Ali Bin Bilal Al Mahlaby, from Ali Bin Abdullah Bin Asad Al Isfahany, from Ibrahim Bin Muhammad Al Saqafy, from Ismail Bin Yasar, from Abdullah Bin Mal'h, from Abdul Wahab Ibn Ibrahim Al Azdy, from Abu Sadiq, from Mazahim Bin Abdul Waris, from Muhammad Bin Zakariya, from Shuayb Bin Waqad Al Mazny, from Muhammad Bin Sahl, a slave of Suleyman Bin Ali Bin Abdullah Bin Al Abbas, from his father,

³⁷⁴ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 57

'From Qays, a slave of Ali^{asws} Bin Abu Talib^{asws} who said, 'Ali Amir Al-Momineen^{asws} was near to the mountain at Siffeen, and the Maghrib *Salat* presented, so he^{asws} went far, then proclaimed the *Azaan*. When he^{asws} was free from his^{asws} *Azaan*, there was a man by the mountain, being of white head and beard and face.

فقال: السلام عليك يا أمير المؤمنين ورحمة الله وبركاته، مرحبا بوصي خاتم النبيين، وقائد الغر المحجلين، والاعز المأمون، والفاضل الفائز بثواب الصديقين، وسيد الوصيين، فقال له أمير المؤمنين عليه السلام: وعليك السلام، كيف حالك؟

He said, 'The greetings be upon you, O Amir Al-Momineen^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings! Welcome to the successor^{asws} of the last of the Prophets^{saww}, and guide of the resplendent, and the endeared one of the secured, and the merit of the success with the rewards of the truthful ones, and chief of the successors^{asws}. Amir Al-Momineen^{asws} said to him: 'And the greetings be upon you! How are you?'

فقال: بخير أنا منتظر روح القدس، ولا أعلم أحدا أعظم في الله عزوجل اسمه بلاء ولا أحسن ثوبا منك، ولا أرفع عند الله مكانا، اصبر يا أخي على ما أنت فيه حتى تلقى الحبيب، فقد رأيت أصحابنا ما لقوا بالامس من بني إسرائيل، نشروهم بالمناشير، وحملوهم على الخشب،

He said, 'Good. I am awaiting the Holy Spirit, and I don't know anyone more magnificent regarding Allah^{azwj} Mighty and Majestic whose name is lofty, nor of better Rewards than you^{asws}, nor higher in the Presence of Allah^{azwj} of position. Observe patient my brother^{asws}, upon what you^{asws} are in, until you^{asws} meet the beloved (Rasool-Allah^{saww}), for I have seen our companions, what they faced yesterday from the children of Israel. They were sawn with the saws and they were carried upon the timber.

ولو تعلم هذه الوجوه الترية الشائهة - وأوماً بيده إلى أهل الشام - ما اعد لهم في قتالك من عذاب وسوء نكال لاقصروا، ولو تعلم هذه الوجوه المبيضة - وأوماً بيده إلى أهل العراق - ماذا لهم من الثواب في طاعتك لودت أنها قرضت بالمقاريض، والسلام عليك ورحمة الله وبركاته.

And had they known, these dusty, ugly ones' - and he gestured by his hand toward the people of Syria - 'What has been Prepared for them regarding their fighting against you, from the Punishment and evil exemplary Punishment, they would shorten it (fighting). And if these bright faces knew - and he gestured by his hand to the people of Al-Iraq - 'What is there for them in obeying you^{asws}, they would have loved to be sawn by the saws. And the greetings be upon you^{asws}, and Mercy of Allah^{azwj} and His^{azwj} Blessings'.

ثم غاب من موضعه، فقام عمار بن ياسر، وأبو الهيثم بن التيهان، وأبو أيوب الانصاري، وعبادة بن الصامت، وخزيمة بن ثابت، وهاشم المرقال في جماعة من شيعة أمير المؤمنين عليه السلام - وقد كانوا اسمعوا كلام الرجل - فقالوا: يا أمير المؤمنين من هذا الرجل؟ فقال لهم أمير المؤمنين عليه السلام: هذا شمعون وصي عيسى عليه السلام، بعثه الله يصبرني على قتال أعدائه،

Then he disappeared from his place. So, Ammar Bin Yasser^{ra} stood up, and Abu Al Haysam Bin Al Tahyan, and Abu Ayoub Al Ansary, and Abadar Bin Al Samit, and Khuzeyman Bin Sabit, and Hashim Al Marqal among a group from the Shias of Amir Al-Momineen^{asws} - and they

had been listening the speech of the man – and they said, ‘O Amir Al Momineen^{asws}! Who is this man?’ Amir Al-Momineen^{asws} said to them: ‘This is Shamoun^{as}, successor^{as} of Isa^{as}. Allah^{azwj} Sent him^{as} to help me^{as} to fight against His^{azwj} enemies’.

فقالوا له: فداك آباؤنا وامهاتنا، والله لننصرنك نصرنا لرسول الله صلى الله عليه واله، ولا يتخلف عنك من المهاجرين والانصار إلا شقي، فقال لهم: أمير المؤمنين عليه السلام: معروفا.

They said to him^{asws}, ‘May our fathers and our mother be sacrificed for you^{asws}! By Allah^{azwj}! We will help you^{asws} as we helped Rasool-Allah^{sawww}, and none from the Emigrants or the Helpers would stay behind from you^{asws} except for a wretched one’. Amir Al-Momineen^{asws} said to them: ‘(You have) recognised’.³⁷⁵

59 – فس: في الخبر الطويل في المعراج عن أبي عبد الله عليه السلام (إلى أن قال:): فإذا أنا بقوم بين أيديهم موائد من لحم طيب ولحم خبيث وهم يأكلون الخبيث ويدعون الطيب، فسألت جبرئيل من هؤلاء؟ فقال: الذين يأكلون الحرام ويدعون الحلال من امتك.

In a lengthy Hadeeth regarding the Ascension (Mi’raj), from Abu Abdullah^{asws}, until he^{sawww} said: ‘And there I^{sawww} was with a people, in front of them were meals of good meat and bad meat, and they were eating the bad and leaving the good. So, I^{sawww} asked Jibraeel^{as}: ‘Who are they?’ He^{as} said: ‘Those from your^{sawww} community who were eating the Prohibited (foods) and were leaving the Permissible’.

قال: ثم مررت بأقوام لهم مشافر كمشافر الابل، يقرض اللحم من أجسامهم، ويلقى في أفواههم، فقلت: من هؤلاء يا جبرئيل؟ فقال: هم الهمازون للمازون،

Then I^{sawww} by a people who had lips for them like the lips of camels gnawing the flesh from their own bodies, and casting it in their mouths. I^{sawww} said: ‘Who are they, O Jibraeel^{as}?’ He^{as} said: ‘They are the slanderers, the defamers’.

ثم مررت بأقوام ترضخ وجوههم ورؤوسهم بالصخر، فقلت: من هؤلاء يا جبرئيل؟ فقال: الذين يتركون صلاة العشاء،

Then I^{sawww} passed by a people their faces and their heads were being broken with the rocks. I^{sawww} said: ‘Who are they, O Jibraeel^{as}?’ He^{as} said: ‘Those used to neglect Al-Isha *Salat*’.

ثم مضيت فإذا أنا بأقوام يقذف بالنار في أفواههم فتخرج من أدبارهم، فقلت: من هؤلاء؟ قال: هؤلاء الذين يأكلون أموال اليتامى ظلماً، إنما يأكلون في بطونهم نارا، وسيصلون سعيراً،

Then I^{sawww} went on, and I^{sawww} was with a people, fires being thrown into their mouths, and it was coming out from their behinds. I^{sawww} said: ‘Who are they?’ He^{as} said: ‘He^{as} said: ***those who are consuming the wealth of the orphans unjustly, are rather consuming fire in their bellies, and they would be arriving at the Blazing Fire [4:10]***’.

³⁷⁵ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 58

ثم مضيت فإذا أنا بأقوام يريد أحدهم أن يقوم فلا يقدر من عظم بطنه ! فقلت: من هؤلاء يا جبرئيل ؟ قال: فهم الذين يأكلون الربا لا يقومون إلا كما يقوم الذي يتخبطه الشيطان من المس، وإثم لبسيل آل فرعون، يعرضون على النار غدوا وعشيا، يقولون: ربنا متى تقوم الساعة ؟ ولا يعلمون أن الساعة أدهى وأمر،

Then I^{saww} went on, and there I^{saww} was with a people, (each) one of them was trying to get up but was unable due to the largeness of his belly. I^{saww} said: 'Who are they, O Jibraeel^{as}? He^{as} said: ***Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275], and they are upon the way of the people of Pharaoh^{la}. they would be presented to it morning and evening [40:46].*** They are saying, 'Our Lord^{azwj}! When would the Hour be Established?' And they are not knowing that the Hour, would be worse (for them), and more bitter'.

ثم مررت بنساء معلقات بثديهن، فقلت: من هؤلاء يا جبرئيل ؟ فقال: هن اللواتي يورثن أموال أزواجهن أولاد غيرهم.

Then I^{saww} passed by women suspended from their breasts. I^{saww} said: 'Who are they, O Jibraeel^{as}? He^{as} said: 'These are lesbian. They made the wealth of their husbands to be inherited by other (men's) children''.³⁷⁶

60 - يل، فض: قيل: لما ماتت فاطمة بنت أسد ام أمير المؤمنين عليه السلام أقبل علي بن أبي طالب عليه السلام باكيا فقال له النبي صلى الله عليه واله: ما يبكيك ؟ لا أبكي الله عينك، قال: توفت والدتي يا رسول الله،

It is said, 'When (Syeda) Fatima Bint Asad^{as}, mother of Amir Al-Momineen^{asws} passed away, Ali^{asws} Bin Abu Talib^{asws} came crying, so the Prophet^{saww} said to him^{asws}: 'What makes you^{asws} cry? May Allah^{azwj} not Make your^{asws} eyes cry'. He^{asws} said: 'My^{asws} mother^{asws} expired, O Rasool-Allah^{saww}'.

قال له النبي صلى الله عليه واله: بل ووالدتي يا علي فلقد كانت تجوع أولادها وتشبعني، وتشعث أولادها وتدهني، والله لقد كان في دار أبي طالب نخلة فكانت تسابق إليها من الغداة لتلتقط، ثم تجنيه - رضي الله عنها - فإذا خرجوا بنو عمي تناولني ذلك،

The Prophet^{saww} said to him^{asws}: 'But, my^{saww} mother^{asws}, O Ali^{asws}, for she used keep her^{asws} children hungry and kept me^{saww} well-fed, and kept her^{asws} children unkempt and kept me^{saww} oiled. By Allah^{azwj}! There was a palm tree in the house of Abu Talib^{asws}, she would race to us in the morning to pick from it, then she would keep it - may Allah^{azwj} be Pleased from her^{asws} - and when the clan of Umayya would go out, she^{asws} would give that to me^{saww} in another ascent'.

ثم نحض عليه السلام فأخذ في جهازها وكفنها بقميصه صلى الله عليه واله، وكان في حال تشييع جنازتها يرفع قدما ويتأني في رفع الآخر، وهو حافي القدم، فلما صلى عليها كبر سبعين تكبيرة، ثم لحدها في قبرها بيده الكريمة بعد أن نام في قبرها، ولقنها الشهادة،

³⁷⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 59

Then he^{saww} arose and he^{saww} grabbed among her^{asws} equipment, and enshrouded her^{asws} with his^{saww} own shirt; and when he^{saww} was escorting her^{asws} funeral, he^{saww} would raise one foot and careful in raising another, and he^{saww} slow of the steps. When he^{saww} has extolled seventy *Takbeers*, he^{saww} then dug in her^{asws} grave by his^{saww} honourable hand, afterwards he^{saww} slept in her^{asws} grave and indoctrinated her^{asws} the testimony.

فلما أهيل عليها التراب وأراد الناس الانصراف، جعل رسول الله صلى الله عليه واله يقول لها: ابنك، ابنك، ابنك، لا جعفر، ولا عقيل، ابنك، ابنك، علي بن أبي طالب،

When he^{saww} poured sand over her^{asws} and the people wanted to leave, Rasool-Allah^{saww} went on saying to her^{asws}: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Your^{asws} son^{asws}! Neither Ja'far^{as} nor Aqeel^{as}. Your^{asws} son^{asws}! Your^{asws} son^{asws} Ali^{asws} Bin Abu Talib^{asws}.'

قالوا: يا رسول الله فعلت فعلا ما رأينا مثله قط: مشيك حافي القدم، وكبرت سبعين تكبيرة، ونومك في لحدها، وقميصك عليها، وقولك لها: ابنك، ابنك، لا جعفر، ولا عقيل،

They said, 'O Rasool-Allah^{saww}! You^{saww} did a deed what we have not see the like of it at all! You^{saww} walked slow steps, and extolled seventy *Takbeers*, and you^{saww} slept in her grave, and placed your^{saww} shirt upon her^{asws}, and your words to her: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Neither Ja'far^{as} nor Aqeel^{as}.'

فقال صلى الله عليه واله: أما التأني في وضع أقدامي ورفعها في حال التشيع للحنافة فلكثرة ازدحام الملائكة، وأما تكبيري سبعين تكبيرة فإنها صلى عليها سبعون صفا من الملائكة، وأما نومي في لحدها فإني ذكرت في حال حياتها ضغطة القبر فقالت: واضعفاه، فنمت في لحدها لاجل ذلك حتى كفيتها ذلك،

He^{saww} said: 'But, I^{saww} was careful in placing my^{saww} feet and raised her^{asws} in a state of the escorting of the funeral due to the congestion of the numbers of Angels. And as for my^{saww} extolling seventy *Takbeers*, (because) there were seventy rows of the Angels. And as for my^{saww} sleeping in her^{asws} grave, I^{saww} had mentioned during her^{asws} state of her^{asws} life the squeezing of the grave and she^{as} had said: 'O my^{asws} weakness to it!' So, I^{saww} slept in her^{asws} grave for that reason until I^{saww} had sufficed her^{asws} of that.

وأما تكفيني لها بقميصي فإني ذكرت لها في حياتها القيامة وحشر الناس عراة فقالت: واسوأته، فكفنتها به، لتقوم يوم القيامة مستورة،

And as for my^{saww} enshrouding her^{asws} with my^{saww} shirt, I^{saww} had mentioned to her^{asws} during her^{asws} lifetime, the Day of Judgment and ushering of the people bare, and she^{asws} had said: 'Oh and its evil!' So, I^{saww} enshrouded her^{asws} with it for her^{asws} to stand with it on the Day of Judgment, as veiled.

وأما قولي لها: ابنك، ابنك، لا جعفر، ولا عقيل فإنها لما نزل عليها الملكان وسألاها عن ربها فقالت: الله ربي، وقالوا: من نبيك؟ قالت: محمد نبيي، فقالوا: من وليك وإمامك؟ فاستحيت أن تقول: ولدي، فقلت لها: قولي: ابنك علي بن أبي طالب عليه السلام، فأقر الله بذلك عينها.

And as for my^{saww} words to her^{asws}: 'Your^{asws} son^{asws}! Your^{asws} son^{asws}! Neither Ja'far^{as}, nor Aqeel^{as}, so it is because when the two Angels descended unto her^{asws} and questioned her^{asws} about her Lord^{azwj}, she^{asws} said: 'Allah^{azwj} is my^{asws} Lord^{azwj}'. And they said, 'Who is your^{asws} Prophet^{saww}? She^{asws} said: 'Muhammad^{saww} is my^{asws} Prophet^{saww}'. They said, 'Who is your^{asws} Guardian^{asws} and your^{asws} Imam^{asws}? She^{asws} was too embarrassed to be saying: 'My^{asws} son^{asws}! So, I^{saww} said to her^{asws} my^{saww} words: 'Your^{asws} son^{asws} Ali^{asws} Bin Abu Talib^{asws}, and Allah^{azwj} Delighted her^{asws} eyes with that'.³⁷⁷

61 - كش: روى أصحابنا أن أبا الحسن الرضا عليه السلام قال بعد موت ابن أبي حمزة: إنه أقعد في قبره فسئل عن الائمة عليهم السلام فأخبر بأسمائهم حتى انتهى إلى فسئل فوقف، فضرب على رأسه ضربة امتلا قبره نارا.

Our companions reported that Abu Al-Hassan Al-Reza^{asws} having after the death of Ibn Abu Hamza: 'He was seated in his grave and questioned about the Imams^{asws}, so he informed of their^{asws} names, until it ended to me^{asws}, and he was asked, but he paused, so he was hit upon his head with a strike, his grave filled up with the fire'.³⁷⁸

62 - كش: محمد بن الحسين، عن أبي علي الفارسي، عن محمد بن عيسى، عن يونس قال: دخلت على الرضا عليه السلام فقال لي: مات علي بن أبي حمزة؟ قلت: نعم، قبل: قد دخل النار،

Muhammad Bin Al Husayn, from Abu Ali Al Farsy, from Muhammad Bin Isa, from Yunus who said,

'I came to Al-Reza^{asws}, and he^{asws} said to me: 'Has Ali Bin Hamza died?' I said, 'Yes'. He^{asws} turned: 'He has entered the Fire'.

قال: ففرغت من ذلك، قال: أما إنه سئل عن الامام بعد موسى أبي فقال: لا أعرف إماما بعده، فقيل: لا؟ فضرب في قبره ضربة اشتعل قبره نارا.

He (the narrator) said, 'I panicked from that. He^{asws} said: 'But, he had been questioned about the Imam^{asws} after my^{asws} father^{asws} Musa^{asws}, and he said, 'I do not know of an Imam^{asws} after him^{asws}'. It was said: 'No?' So, he was struck in his grave a strike, his grave filled with fire'.³⁷⁹

63 - جع: روي عن الصادق عليه السلام أنه قال: من مات ما بين زوال الشمس من يوم الخميس إلى زوال الشمس من يوم الجمعة من المؤمنين أعاده الله من ضغطة القبر.

³⁷⁷ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 60

³⁷⁸ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 61

³⁷⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 62

It is reported from Al-Sadiq^{asws} having said: 'One from the Momineen who dies between the decline of the sun (midday) from the day of Thursday to the decline of the sun from the day of Friday, Allah^{azwj} would Shelter him from the squeezing of the grave'.³⁸⁰

64 - وقال النبي صلى الله عليه واله: إن القبر أول منازل الآخرة، فإن نجا منه فما بعده أيسر منه، وإن لم ينج منه فما بعده ليس أقل منه.

And the Prophet^{saww} said: 'The grave is the first station of the Hereafter, so if you are saved from it, then what is to come after it is easier than it, and if you are not saved from it, then what is to come is, wouldn't be less than it'.³⁸¹

65 - كتاب المختصر للحسن بن سليمان قال: روى الفضل بن شاذان في كتاب القائم عليه السلام عن ابن طريف، عن ابن نباتة في حديث طويل يذكر فيه أن أمير المؤمنين عليه السلام خرج من الكوفة ومر حتى أتى الغريين فجازاه فلحقناه وهو مستقل على الأرض بجسده ليس تحته ثوب،

The book 'Al Mukhtasar' of Al Hassan Bin Suleyman, said,

'It is reported by Al Fazl Bin Shazan in a letter of Al-Qaim^{asws} from Ibn Tarey, from Ibn Nubata in a lengthy Hadeeth mentioning in it that Amir Al-Momineen^{asws} went out from Al-Kufa and passed by until he^{asws} came to Al-Gahriyayn, and exceeded it. We caught up with him^{asws}, and he^{asws} was lying down upon the ground with his^{asws} body, there wasn't any cloth under him.

فقال له قنبر: يا أمير المؤمنين ألا أبسط ثوبي تحتك؟ قال: لا، هل هي إلا تربة مؤمن أو مزاحمته في مجلسه؟

Qanbar said to him^{asws}, 'O Amir Al-Momineen^{asws}! Shall I extend my cloth under you^{asws}?' He^{asws} said: 'No, isn't only soil of a Momin, or I^{asws} am squeezing in, in his sitting?'

قال الاصمغ: فقلت: يا أمير المؤمنين تربة مؤمن قد عرفناه كانت أو نكون، فما مزاحمته في مجلسه؟

Al-Asbagh Bin Nubata said, 'As for the soil of Momin, so we know of it, it has either happened or will be happening, but what is the meaning of 'squeezing in his sitting'?'

فقال: يابن نباتة لو كشف لكم لرأيتم أرواح المؤمنين في هذا الظهر حلقا يتزاوون ويتحدثون، إن في هذا الظهر روح كل مؤمن، وبوادي برهوت نسمة كل كافر.

He^{asws} said: 'O Ibn Nubata! If it was uncovered for you, you would be seeing the souls of the Momineen in this surface in a circle, visiting each other and discussing. In this surface are souls of every Momin, and in the valley of Barhout is a person (soul) of every Kafir'.³⁸²

³⁸⁰ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 63

³⁸¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 64

³⁸² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 65

66 - ومن الكتاب المذكور للفضل عن محمد بن إسماعيل، عن محمد بن سنان، عن عمار بن مروان، عن زيد الشحام، عن أبي عبد الله عليه السلام قال: إن أرواح المؤمنين يرون آل محمد عليهم السلام في جبال رضوى فتأكل من طعامهم، وتشرب من شربهم، وتحدث معهم في مجالسهم حتى يقوم قائمنا أهل البيت عليه السلام

And from the book 'Al Mazkour' of Al Fazl, from Muhammad Bin Ismail, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Zayd Al Shaham,

'From Abu Abdullah^{asws} having said: 'The souls of the Momineen seen the Progeny^{asws} of Muhammad^{asws} in a mountain Garden, and eat from their^{asws} meals, and drinking from their^{asws} drinks, and discussing with them^{asws} in their^{asws} gathering until our^{asws} Qaim^{asws} of the Progeny^{asws} of the Household would rise.

فإذا قام قائمنا بعثهم الله وأقبلوا معه يلبون زمرا فزما، فعند ذلك يرتاب المبطلون، ويضمحل المتحللون، وينجو المقربون.

So, when our^{asws} Qaim^{asws} rises, Allah^{azwj} would Send them, and they would come with him^{asws} gathering as groups and groups. During that, the falsifiers would be suspicious, and the innovators would become fewer, and the ones of proximity would attain salvation".³⁸³

67 - ومن كتاب الشفاء والجلاء عن علي بن الحسين عليهما السلام قال: إن المؤمن ليقال لروحه وهو يغسل: أيسرك أن ترد إلى الجسد الذي كنت فيه ؟ فيقول: ما أصنع بالبلاء والخسران والغم.

And from the book 'Al Shafa'a Wa Al Jala'a' -

'From Ali^{asws} Bin Al-Husayn^{asws} having said: 'The Momin, it would be said to his soul, and he would be washed: 'Would it be easier for you if you return to the body which you were in?' He would say, 'What have I to do with the affliction and the losses and the gloom?'³⁸⁴

68 - كا: بعض أصحابنا، عن علي بن العباس، عن الحسن بن عبد الرحمن، عن أبي الحسن عليه السلام قال: إن الاحلام لم تكن في ما مضى في أول الخلق، وإنما حدثت، فقلت: وما العلة في ذلك ؟

One of our companions, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman,

'From Abu Al-Hassan^{asws} having said: 'The dreams did not happen to be in what has passed in the former people, and rather it is a new occurrence'. I said, 'And what is the reason of that?'

فقال: إن الله عز ذكره بعث رسولا إلى أهل زمانه فدعاهم إلى عبادة الله وطاعته فقالوا: إن فعلنا ذلك فمالنا ؟ ما أنت بأكثرنا مالا ولا بأعزنا عشيرة، فقال: إن أطعتموني أدخلكم الله الجنة، وإن عصيتموني أدخلكم الله النار،

He^{asws} said: 'Allah^{azwj}, Mighty is His^{azwj} Mention, Sent a Rasool^{as} to the people of his^{as} era, and he^{as} called them to the worship of Allah^{azwj} and His^{azwj} obedience. They said, 'If we do

³⁸³ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 66

³⁸⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 67

that, so what would be for us? You^{as} are neither with a lot of wealth nor of a mightier clan than ours'. He^{as} said: 'If you were to obey me^{as}, Allah^{azwj} would Enter you into the Paradise, and if you disobey me^{as}, Allah^{azwj} would Enter you into the Fire'.

فقالوا: وما الجنة والنار؟ فوصف لهم ذلك، فقالوا: متى نصير إلى ذلك؟ فقال: إذا متم، فقالوا: لقد رأينا أمواتنا صاروا عظاما ورفاتا، فازدادوا له تكذيبا وبه استخفافا، فأحدث الله عز وجل فيهم الاحلام

They said, 'And what is the Paradise and the Fire?' So, he^{as} described that to them. They said, 'When will we be going to that?' He^{as} said: 'When you die'. They said, 'We have seen our dead ones to have become bones and residue'. The opposed him^{as} in belying and taking it lightly, so Allah^{azwj} Mighty and Majestic brought the dreams into occurrence among them.

فأتوه فأخبروه بما رأوا وما أنكروا من ذلك، فقال: إن الله عز ذكره أراد أن يحتج عليكم بهذا، هكذا تكون أرواحكم إذا متم وإن بليت أبدانكم تصير الارواح إلى عقاب حتى تبعث الابدان.

Then they came to him^{as} and informed him^{as} of what they had seen and what they had denied from that. He^{as} said: 'Allah^{azwj}, Mighty is His^{azwj} Mention, Wanted to Argue upon you with this. That is how your souls would become when you die, and that your bodies would be afflicted and become souls to a Punishment until the bodies are Resurrected"³⁸⁵.

69 - نهج: قال أمير المؤمنين عليه السلام في خطبة: حتى إذا انصرف المشيع ورجع المتفجع أقعد في حفرة نجا لبهته السؤال وعثرة الامتحان، وأعظم ما هنالك بلية نزل الحميم، وتصلية الجحيم، وفورات السعير،

Amir Al-Momineen^{asws} said in a sermon: 'Until when the escorts leave and the mourners return, he is seated in his pit (grave) surviving the astonishing questioning and stumbling examination; and the most grievous of the affliction to descend over these is the boiling water and arrival to the Blazing Fire, and the bursts of the flames.

لا فترة مريحة، ولا دعة مريحة، ولا قوة حاجزة، ولا موة ناجزة، ولا سنة مسلية بين أطوار الموتات وعذاب الساعات.

There is neither any period of rest, nor a leave of ease, nor any strength of an intervener, nor any death of solace, nor any time of entertainment between the phases of the dead ones and Punishment of the times"³⁸⁶.

70 - نهج: قال أمير المؤمنين عليه السلام في خطبة: وبادروا الموت في غمراته، وامهدوا له قبل حلوله، وأعدوا له قبل نزوله، فإن الغاية القيامة وكفى بذلك واعظا لمن عقل، ومعتبرا لمن جهل،

Nahj (Al Balagah) -

'Amir Al-Momineen^{asws} said in a sermon: 'And hasten towards the death in its immersing, and be guided to it before its permeation, and prepare for it before its descent, for the peak

³⁸⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 68

³⁸⁶ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 69

is the Day of Judgment. And that suffices as a preaching for one who uses his intellect, and a lesson for one who is ignorant.

وقبل بلوغ الغاية ما تعلمون من ضيق الارماس، وشدة الابلاس، وهول المطلع، وروعات الفزع، واختلاف الاضلاع، واستكاث الاسماع، وظلمة اللحد، وخيفة الوعد، وغم الضريح، وردم الصفيح.

And before reaching the peak is the narrowness of the graves, and difficulties of the despair, and the emergence of the horrors, and awe-striking panic, and interchange of the ribs, and the deafness of the ears, and darkness of the grave, and fear of the threat, and covering of the tomb, and blocking of the slabs".³⁸⁷

71 - دعوات الراوندي: قال أبو جعفر عليه السلام: من أتم ركوعه لم يدخله وحشة القبر.

(The book) 'Da'waat' of Al Rawandy -

'Abu Ja'far^{asws} said: 'One whom completes his *Ruku* (in *Salat*), the loneliness of the grave would not enter into him".³⁸⁸

72 - روى ابن عباس: عذاب القبر ثلاثة أثلاث: ثلث للغيبة، وثلث للنميمة، وثلث للبول.

It is reported by Ibn Abbas,

'The Punishment of the grave are of three 'thirds' - A third for the backbiting, and a third for the gossiping, and a third for the urine".³⁸⁹ (P.s. - This is not a Hadeeth)

73 - وعن النبي صلى الله عليه واله أن الله تعالى ملكين يقال لهما: ناكر ونكير ينزلان على الميت فيسألانه عن ربه ونبيه ودينه وإمامه، فإن أجاب بالحق سلموه إلى ملائكة النعيم، وإن أرتج عليه سلموه إلى ملائكة العذاب.

And from the Prophet^{saww}: 'For Allah^{azwj} there are two Angels called Nakir and Nakeer. They both descend upon the deceased and they question him about his Lord^{azwj}, and his Prophet^{saww}, and his Religion and his Imam^{asws}. So, if he answers with the truth, they hand him over to the Angels of the Bounties, and if he is dumb-struck upon it, they hand him over to the Angels of the Punishment".³⁹⁰

74 - سن: أبي، عن النضر، عن يحيى الحلبي، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: قال لي: يا أبا محمد إن الميت منكم على هذا الامر شهيد، قلت: وإن مات على فراشه؟ قال: وإن مات على فراشه حي عند ربه يرزق.

My father, from Al Nazar, from Yahya Al Halby, from Ibn Muskan, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} said to me: 'O Abu Muhammad^{asws}! The dead among you upon this matter (Wilayah) is a martyr'. I said, 'And if had died upon

³⁸⁷ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 70

³⁸⁸ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 71

³⁸⁹ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 72

³⁹⁰ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 73

his bed?' He^{asws} said: 'And even if he had died upon his bed, he is alive in the Presence of his Lord^{azwj} being sustained'.³⁹¹

75 - ير: أحمد بن محمد، عن جعفر بن محمد بن مالك، عن محمد بن عمار، عن أبي بصير قال: كنت عند أبي عبد الله عليه السلام فركض برجله الارض فإذا بحر فيه سفن من فضة فركب وركبت معه حتى انتهى إلى موضع فيه خيام من فضة فدخلها ثم خرج، فقال: رأيت الخيمة التي دخلتها أولاً ؟ فقلت: نعم،

Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Ammar, from Abu Baseer who said,

'I was in the presence of Abu Abdullah^{asws}, and he^{asws} kicked the ground with his^{asws} leg, and there (I saw) an ocean in which were ships of silver. So, I embarked and he^{asws} embarked along with me until we ended up to a place wherein were tents of silver. He^{asws} entered these, then came out and said: 'Did you see the tent which I^{asws} entered first?' I said, 'Yes'.

قال: تلك خيمة رسول الله صلى الله عليه واله، والاخرى خيمة أمير المؤمنين، والثالثة خيمة فاطمة، والرابعة خيمة حديجة، والخامسة خيمة الحسن، والسادسة خيمة الحسين، والسابعة خيمة علي بن الحسين، والثامنة خيمة أبي، والتاسعة خيمتي، وليس أحد منا يموت إلا وله خيمة يسكن فيها.

He^{asws} said: 'That was a tent of Rasool-Allah^{saww}, and the other was a tent of Amir Al-Momineen^{asws}, and the third was a tent of (Syeda) Fatima^{asws}, and the fourth was a tent of (Syeda) Khadeeja^{asws}, and the fifth was a tent of Al-Hassan^{asws}, and the sixth was a tent of Al-Husayn^{asws}, and the seven for a tent of Ali^{asws} Bin Al-Husayn^{asws}, and the eight was a tent of my^{asws} father^{asws}, and the ninth was my^{asws} tent; and there isn't anyone from us^{asws} who passes away, except and for him^{asws} would be a tent for him^{asws} to dwell in'.³⁹²

76 - تفسير النعماني: فيما سيأتي في كتاب القرآن بإسناده عن أمير المؤمنين عليه السلام قال: وأما الرد على من أنكر الشواب والعقاب في الدنيا بعد الموت قبل القيامة فيقول الله تعالى: " يوم يأتي لا تكلم نفس إلا بإذنه فمنهم شقي وسعيد فأما الذين شقوا ففي النار لهم فيها زفير وشهيق خالدين فيها ما دامت السموات والارض " الآية "

Tafseer Al Nu'many – 'Among what I (Majlisi) would be coming within the book of the Quran,

'From Amir Al-Momineen^{asws} having said: 'And as for the rebuttal upon one who denies the Reward and the Punishment in the world after the death, before the Day of Judgment, so Allah^{azwj} the Exalted is Saying: **On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107]** – the Verse.

³⁹¹ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 74

³⁹² Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 75

وأما الذين سعدوا ففي الجنة خالدين فيها ما دامت السموات والارض إلا ما شاء ربك " يعني السماوات والارض قبل القيامة، فإذا كانت القيامة بدلت السماوات والارض، ومثل قوله تعالى: " ومن ورائهم برزخ إلى يوم يبعثون "

And as for those who are fortunate, they would be in the Paradise, abiding therein for as long as the skies and the earth endure, except what Allah so Desires, [11:108] – meaning the skies and the earth before the Day of Judgment, replacing the skies and the earth; and like the Words of the Exalted: **And behind them is purgatory up to the Day they would be Resurrected [23:100].**

وهو أمر بين أمرين، وهو الثواب والعقاب بين الدنيا والآخرة، ومثله قوله تعالى: " النار يعرضون عليها غدوا وعشيا ويوم تقوم الساعة " والغدو والعشي لا يكونان في القيامة التي هي دار الخلود، وإنما يكونان في الدنيا،

And it is a matter between the two matters, and it is the Reward and the Punishment between the world and the Hereafter, and its example are the Words of the Exalted: **The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, [40:46]** – and the morning and evening cannot happen to be during the Day of Judgment which is the House of the eternal abiding, and rather they are happening in the world.

وقال الله تعالى في أهل الجنة: " ولهم رزقهم فيها بكرة وعشيا " والبكرة والعشي إنما يكونان من الليل والنهار في جنة الحياة قبل يوم القيامة، قال الله تعالى: " لا يرون فيها شمساً ولا زمهريراً " ومثله قوله سبحانه: " ولا تحسبن الذين قتلوا في سبيل الله أمواتاً بل أحياء عند ربهم يرزقون فرحين بما آتاهم الله من فضله " الآية.

And Allah^{azwj} the Exalted Said regarding the inhabitants of the Paradise: **and for them would be their sustenance therein morning and evening [19:62]**. But rather, they would be existing from the night and the day, in a Garden of the life before the Day of Judgment. Allah^{azwj} the Exalted Said: **neither seeing (heat of a) sun therein nor intense cold [76:13]**; and an example of it are the Words of the Glorious: **And do not reckon those who are killed in Allah's Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169] Rejoicing in what Allah has Given them from His Grace [3:170]** – the Verse.³⁹³

77 – فس: " فيومئذ لا يسأل عن ذنبه، قال: منكم يعني من الشيعة " إنس ولا جان " قال: معناه: إنه من تولى أمير المؤمنين صلوات الله عليه وتبرأ من أعدائه وأحل حلاله وحرم حرامه ثم دخل في الذنوب ولم يتب في الدنيا عذب لها في البرزخ، ويخرج يوم القيامة وليس له ذنب يسأل عنه يوم القيامة.

So on that Day, none would be Questioned about his sin [55:39], he^{asws} said: '(None) from you, meaning from the Shias'. **neither a human being nor Jinn**. He^{asws} said: 'Its meaning is, the one who befriends Amir Al-Momineen^{asws} and disavows from his^{asws} enemies, and permits his^{asws} permissible(s), and prohibits his^{asws} prohibition, then he enters into the sins and does not repent in the world, there would be a Punishment for it in the purgatory, and

³⁹³ Bihar Al Anwaar – V 6, The book of Justice, S 2, Ch 8 H 76

he would come out on the Day of Judgment, and there wouldn't be any sin to him he could be questioned about on the Day of Judgment".³⁹⁴

78 - فر: عن أحمد بن علي بن عيسى الزهري رفعه إلى أصبغ بن نباتة قال: توجهت إلى أمير المؤمنين عليه السلام لاسلم عليه فلم ألبث أن خرج فقامت قائما على رجلي فاستقبلته فضرب بكفه إلى كفي فشبك أصابعه في أصابعي ثم قال لي: يا أصبغ بن نباتة قلت: لبيك وسعديك يا أمير المؤمنين،

From Ahmad Bin Ali Bin Isa Al Zuhry, raising it to Asbah Bin Nubata who said,

'I headed towards Amir Al-Momineen^{asws} to greet unto him^{asws}, but it was not long before he^{asws} came out, so I stood up on my feet to welcome him. He^{asws} struck by his^{asws} palm upon my palm and inter-twined his^{asws} fingers in my fingers, then said to me: 'O Asbagh Bin Nubata!' I said, 'At your^{asws} service, O Amir Al-Momineen^{asws}!'

فقال: إن ولينا ولي الله، فإذا مات كان في الرفيق الاعلى، وسقاه الله من نهر أبرد من الثلج، وأحلى من الشهد،

He^{asws} said: 'A friend of ours^{asws} is a friend of Allah^{azwj}. When he dies, he would be among the lofty friends, and Allah^{azwj} would Quench him from a river colder than the ice, and sweeter than the honey'.

فقلت: جعلت فداك وإن كان مذنباً؟ قال: نعم ألم تقرأ كتاب الله: " أولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما.

I said, 'May I be sacrificed for you^{asws}! And even if he was a sinner?' He^{asws} said: 'Yes. Did you not read the Book of Allah^{azwj}: **those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.³⁹⁵

79 - لى: الحسين بن علي بن أحمد، عن أحمد بن محمد، عن محمد بن أبي بكر، عن أحمد بن محمد النوفلي، عن إسحاق بن يزيد، عن حماد بن عيسى، عن زرعة بن محمد، عن المفضل بن عمر قال: قلت لأبي عبد الله عليه السلام: كيف كان ولادة فاطمة عليها السلام؟ فقال عليه السلام - وساق الحديث إلى أن قال - : فبينما هي كذلك إذ دخل عليها أربع نسوة سمر طوال كأنهن من نساء بني هاشم

Al Husayn Bin Ali Bin Ahmad, from Ahmad Bin Muhammad, from Muhammad Bin Abu Bakr, from Ahmad Bin Muhammad al Nowfaly, from Is'haq Bin Yazeed, from Hamad Bin Isa, from Zar'ah Bin Muhammad, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'How was the (Syeda) Fatima^{asws} was Blessed?' He^{asws} said, - and the crux of the Hadeeth until he^{asws} said: 'So, while she (Khadeeja^{asws}) was like that, when four women entered to see her^{asws}, brown, tall, as if they were from the womenfold of the clan of Hashim^{as}.

³⁹⁴ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 77

³⁹⁵ Bihar Al Anwaar - V 6, The book of Justice, S 2, Ch 8 H 78

ففزعته منهن لما رأتهن، فقالت إحداهن: لا تحزني يا خديجة إنا رسل ربك إليك، ونحن أخواتك، أنا سارة، وهذه آسية بنت مزاحم وهي رفيقتك في الجنة، وهذه مريم بنت عمران، وهذه كلثم اخت موسى، بعثنا الله إليك لنلي منك ما تلي النساء من النساء.

So, she^{as} panicked from them when she^{as} saw them. One of them said, 'Do not panic, O Khadeeja^{asws}! We are messengers of your^{as} Lord^{azwj} to you^{as}, and we are your^{as} sisters. I am Sarah^{as}, and this is Aasiya Bint Mazahim^{as}, and she is your^{as} friend in the Paradise, and this is Maryam Bint Imran^{as}, and this is Kulsoom^{as} sister of Musa^{as}. Allah^{azwj} Sent us to you^{asws} for us to take from you^{as} what the women tend to take from the women"³⁹⁶.

80 - ير: عن معاوية بن حكيم، عن الوشاء قال: قال لي الرضا عليه السلام بخراسان: رأيت رسول الله صلى الله عليه واله ههنا والتزمته.

From Muawiya Bin Hakeem, from Al Washa who said,

Al-Reza^{asws} said to me at Khurasan: 'I^{asws} saw Rasool-Allah^{saww} over here and I^{asws} held him^{saww},"³⁹⁷

81 - ير: محمد بن عيسى، عن ابن أبي عمير، وعلي بن الحكم، عن الحكم بن مسكين، عن أبي عمارة، عن أبي عبد الله عليه السلام، وعثمان بن عيسى، عن أبان بن تغلب، عن أبي عبد الله عليه السلام إن أمير المؤمنين عليه السلام لقي أبا بكر فاحتج عليه ثم قال له: أما ترضى برسول الله صلى الله عليه واله بيني وبينك؟ قال: وكيف لي به؟

Muhammad Bin Isa, from Ibn Abu Umeyr, and Ali Bin Al Hakam, from Al Hakam Bin Miskeen, from Abu Amara, 'From Abu Abdullah^{asws},

And Usman Bin Isa, and Aban Bin Taghlab, 'From Abu Abdullah^{asws}, that Amir Al-Momineen^{asws} met Abu Bakr and argued against him, then said to him: 'But, will you agree with Rasool-Allah^{saww} (being a judge) between me^{asws} and you?' He said, 'And how it be with me?'

فأخذ بيده وأتى مسجد قبا، فإذن رسول الله صلى الله عليه واله فيه ففضى على أبي بكر فرجع أبو بكر مذعورا فلقي عمر فأخبره فقال: تبا لك، أما علمت سحر بني هاشم؟.

So, he grabbed his hand and came to Masjid Quba and Rasool-Allah^{saww} was in it, and he^{saww} judged against Abu Bakr, and Abu Bakr returned terrified. Then he met Umar and informed him, and he said, 'Damn you! But, do you not know the sorcery of the clan of Hashim^{as}?'³⁹⁸.

82 - يختص: علي بن محمد الحجال، عن اللؤلؤي، عن محمد بن سنان، عن عبد الملك بن عبد الله القمي، عن أخيه إدريس قال: سمعت أبا عبد الله عليه السلام يقول: بينا أنا وأبي متوجهين إلى مكة وأبي قد تقدمني في موضع يقال له: ضحنان، إذ جاء رجل في عنقه سلسلة يجرها فأقبل علي فقال: استغني استغني، فصاح بي أبي: لا تسقه لا سقاه الله،

³⁹⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 79

³⁹⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 80

³⁹⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 81

Ali Bin Muhammad Al Hajal, from al Luluie, from Muhammad Bin Sinan, from Abdul Malik Bin Abdullah Al Qummy, from his brother Idrees who said,

'I heard Abu Abdullah^{asws} saying: 'While I^{asws} and my^{asws} father^{asws} were headed towards Makkah, and my^{asws} father^{asws} had preceded me^{asws} in a place call Zajnan, when a man came, having chains in his neck, dragging these. He turned towards me and said, 'Quench me! Quench me!' My^{asws} father^{asws} shouted at me^{asws}: 'Do not quench him (because) Allah^{azwj} did not Quench him!''.

قال: وفي طلبه رجل يتبعه فجذب سلسلة جذبة طرحه بها في أسفل درك من النار.

He^{asws} said: 'And seeking him came a man in his pursuit, and he grabbed the chains dragging him with it into the lowest level of the Fire''.³⁹⁹

83 - تختص: ابن عيسى، عن الالهوازي، عن الجوهري، عن أبان بن عثمان، عن بشير النبال قال: قال أبو عبد الله عليه السلام: كنت مع أبي بعسفان (1) في واد بها أو بضحان، فنفرت بغلته فإذا رجل في عنقه سلسلة، وطرفها في يد آخر يجره: فقال: اسقني، فقال الرجل: لا تسقه لا سقاه الله، فقلت لأبي: من هذا؟ فقال: هذا معاوية.

Ibn Isa, from Al Ahwazy, from Al Jowhary, from Aban Bin Usman, from Bashir Al Nabak who said,

'Abu Abdullah^{asws} said: 'I^{asws} was with my^{asws} father^{asws} at Isfahan in a valley of it, or at Zajnan, and his^{asws} mule bolted, and there was a man with chains in his neck and end of it was in the hand of another, holding it. He said, 'Quench me!' The man said, 'Do not quench him Allah^{azwj} did not Quench'. I^{asws} said to my^{asws} father^{asws}: 'Who is this?' He^{asws} said: 'This is Muawiya''.⁴⁰⁰

84 - ير: عن أحمد بن محمد، عن الحسين بن سعيد، عن إبراهيم بن أبي البلاد، وحديثي محمد بن الحسين، عن إبراهيم بن أبي البلاد، قال: قلت لأبي الحسن الرضا عليه السلام: حدثني عبد الكريم بن حسان، عن عبيدة بن عبد الله بن بشر الخثعمي، عن أبيه أنه قال: كنت ردف أبي وهو يريد العريض، فقال: فلقية شيخ أبيض الرأس واللحية يمشي قال: فنزل إليه فقبل بين عيني،

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balad. And it was narrated to me by Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Balad who said,

~~'I said to Abu Al Hassan Al Reza^{asws}, 'Abdul Kareem Bin Hassan narrated to me from Ubeyda Bin Abdulla Bin Bishr al Khas'amy, from his father, he (Al Sadiq^{asws}) said, 'I^{asws} was riding behind my^{asws} father^{asws} and he^{asws} intended the display, and an old man of white head and beard met him^{asws} walking. He descended to him^{asws} and kissed between his^{asws} eyes'.~~

فقال إبراهيم: ولا أعلمه إلا أنه قبل يده، ثم جعل يقول له: جعلت فداك، والشيخ يوصيه، قال: وقام أبي حتى توارى الشيخ ثم ركب، فقلت: يا أبا عبد الله من هذا الذي صنعت به ما لم أرك صنعته بأحد؟ قال: هذا أبي يا بني.

³⁹⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 82

⁴⁰⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 83

Ibrahim said, 'And I do not know it except he kissed his^{asws} hand, then went on to say to him^{asws}, 'May I be sacrificed for you!' And the old man advised him. And my father got up, turning around from the sheykh and rode away. So, I said, Who is this one with whom you did what I did not see you do with anyone?' He said, 'This is my father, O my son!'" ⁴⁰¹ (P.s. **Totally confused who said what. I think we have a similar one somewhere else). Does not add anything**

85 - ير: الحسين بن محمد، عن معلى بن محمد، عن عبد الله بن بشير، عن عثمان بن مروان، عن سماعة قال: كنت عند أبي الحسن عليه السلام فأطلت الجلوس عنده فقال: أتحب أن ترى أبا عبد الله عليه السلام فقلت: وددت والله، فقال: قم وادخل ذلك البيت، فدخلت البيت فإذا أبو عبد الله عليه السلام قاعد.

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Abdullah Bin Bashir, from Usman Bin Marwan, from Sama'at who said,

'I was in the presence of Abu Al-Hassan^{asws} and prolonged the sitting with him^{asws}, so he^{asws} said: 'Would you like to see Abu Abdullah^{asws}?' I said, 'By Allah^{azwj}, I would love it!' He^{asws} said: 'Arise and enter that room'. I entered the room and there was Abu Abdullah^{asws} seated". ⁴⁰²

86 - ير: محمد بن الحسين، عن موسى بن سعدان، عن الحسين بن أبي العلاء، عن هارون بن خارجه، عن يحيى بن ام الطويل قال: صحبت علي بن الحسين عليهما السلام من المدينة إلى مكة وهو على بغلته وأنا على راحلة، فجزنا وادي ضحجان فإذا نحن برجل أسود في رقبته سلسلة وهو يقول: يا علي بن الحسين اسقني، فوضع رأسه على صدره ثم حرك دابته،

Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Al Husayn Bin Abul A'ala, from Haroun Bin Kharjah, from Yahya Bin Umm Al Taweel who said,

'I accompanied Ali^{asws} Bin Al-Husayn^{asws} from Al-Medina to Makkah and he^{asws} was upon his^{asws} mule, and I was upon a riding animal, and we went out to a valley of Zajnan, and there we were with a black man having chains in his neck, and he was saying, 'O Ali^{asws} Bin Al-Husayn^{asws}, quench me!' So, he^{asws} paced his^{asws} head upon his^{asws} chest, then moved one his animal'.

قال: فالتفت فإذا برجل يجذبه وهو يقول: لا تسقه لا سقاه الله، قال: فحركت راحلتي ولحقت بعلي بن الحسين عليه السلام فقال لي: أي شيء رأيت؟ فأخبرته فقال: ذاك معاوية لعنه الله.

He (the narrator) said, 'I turned around, and there was a man grabbing him and he was saying, 'Do not quench him, Allah^{azwj} did not Quench him!' So, I moved on my rid and caught up with Ali^{asws} Bin Al-Husayn^{asws}, and he^{asws} said to me: 'Which thing did you see?' I inform him^{asws}, and he^{asws} said: 'That is Muawiya, may Allah^{azwj} Curse him!'". ⁴⁰³

⁴⁰¹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 84

⁴⁰² BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 85

⁴⁰³ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 86

87 - عد: اعتقادنا في النفوس أنها هي الارواح التي بها الحياة، وأنها الخلق الاول، لقول النبي صلى الله عليه واله: إن أول ما أبدع الله سبحانه وتعالى هي النفوس مقدسة مطهرة فأنطقها بتوحيده، ثم خلق بعد ذلك سائر خلقه.

(Majlisi says), 'Our belief regarding the selves is that these are the souls which are with life, and these are the first creation due to the words of the Prophet^{saww}: 'The first of what Allah^{azwj} the Glorious and Exalted Began with, are the holy selves, and Made these speak with His^{azwj} Tawheed. Then He^{azwj} Created after that the rest of His^{azwj} creation'.

واعتقادنا فيها أنها خلقت للبقاء ولم تخلق للفناء، لقول النبي صلى الله عليه واله: ما خلقتم للفناء، بل خلقتم للبقاء، وإنما تنقلون من دار إلى دار، وإنما في الارض غريبة وفي الابدان مسجونة.

And our belief regarding these is that these have been created for the remaining, and were not created for the perishing, due to the words of the Prophet^{saww}: 'You are not Created for the annihilation, but you are Created for the remaining, and rather you will be transferred from a house to a house, and these (souls) are strangers in the world and embodied in the bodies'.⁴⁰⁴

88 - ما: محمد بن أحمد بن شاذان القمي، عن أبي عبد الله محمد بن علي، عن محمد بن جعفر بن بطة، عن محمد بن الحسن، عن حمزة بن يعلى، عن محمد بن داود النهدي، عن علي بن الحكم، عن الربيع بن محمد المسلمي عن عبد الله بن سليمان عن الباقر عليه السلام قال: سألت عن زيارة القبور، قال: إذا كان يوم الجمعة فزروهم، فإنه من كان منهم في ضيق وسع عليه ما بين طلوع الفجر إلى طلوع الشمس يعلمون بمن أتاهم في كل يوم، فإذا طلعت الشمس كانوا سدى،

Muhammad Bin Ahmad Bin Shazan Al Qummy, from Abu Abdullah Muhammad Bin Ali, from Muhammad Bin Ja'far Bin Batah, from Muhammad Bin Al Hassan, from Hamza Bin Ya'la, from Muhammad Bin Dawood al Nahdy, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad al Maslamy, from Abdullah Bin Suleyman,

'From Al-Baqir^{asws}, he (the narrator) said, 'I asked him^{asws} about the visitation of the graves. He^{asws} said: 'Whenever it is the day of Friday, visit them, for there would be one from them in straitness, and it would be expanded for him what is between the emergence of the dawn up to the emergence of the sun. They are knowing of the ones who come to them during every day. When the sun emerges, they are neglected'.

قلت: فيعلمون بمن أتاهم فيفرحون به ؟ قال: نعم ويستوحشون له إذا انصرف عنهم.

I said, 'They know of the ones who come to them and they are being happy with it?' He^{asws} said: 'Yes, and they feel lonely to him when he leaves form them'.⁴⁰⁵

89 - كا: علي، عن أبيه، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله عليه السلام قال: إن المؤمن ليزور أهله فيرى ما يحب ويستتر عنه ما يكره، وإن الكافر ليزور أهله فيرى ما يكره ويستتر عنه ما يحب،

Ali, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

⁴⁰⁴ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 87

⁴⁰⁵ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 88

'From Abu Abdullah^{asws} having said: 'The *Momin* (soul) visits his family and he sees what he like and it is veiled from him what he dislikes; and that the *Kafir* (soul) visits his family and he sees what he dislikes and it is veiled from him what he loves'.

قال: ومنهم من يزور كل جمعة ومنهم من يزور على قدر عمله.

He^{asws} said: 'And from them is one who visits every Friday, and from them is one who visits upon a measurement of his deeds'.⁴⁰⁶

90 - كا: محمد بن يحيى، عن أحمد بن محمد، عن علي بن الحكم، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: ما من مؤمن ولا كافر إلا وهو يأتي أهله عند زوال الشمس، فإذا رأى أهله يعملون بالصلوات حمد الله على ذلك، وإذا رأى الكافر أهله يعملون بالصلوات كانت عليه حسرة.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'There is neither a *Momin* (soul) nor a *Kafir* (soul) except and he would come to his family during the decline of the sun (midday). When he sees his family doing righteous deeds, he praises Allah^{azwj} upon that; and when the *Kafir* sees his family doing the righteous deeds, it becomes a regret upon him'.⁴⁰⁷

91 - كا: العدة، عن سهل، عن ابن محبوب، عن إسحاق بن عمار، عن أبي الحسن الاول عليه السلام قال: سألت عن الميت يزور أهله؟ قال: نعم، فقلت: في كم يزور؟ قال: في الجمعة وفي الشهر وفي السنة على قدر منزلته،

The number (of reporters), from Sahl, from Ibn Mahboub, from Is'haq Bin Amaar,

'From Abu Al-Hassan^{asws} the 1st, he (the narrator) said, 'I asked him^{asws} about the deceased, 'Does he visit his family?' He^{asws} said: 'Yes'. I said, 'How many times does he visit?' He^{asws} said: '(Once) in the Friday, and in the month, and in the year upon a measurement of his status'.

فقلت: في أي صورة يأتيهم؟ قال: في صورة طائر لطيف يسقط على جدرهم ويشرف عليهم، فإن رآهم بخير فرح، وإن رآهم بشر وحاجة وحزن اغتم.

I said, 'In which image does he come to them?' He^{asws} said: 'In the image of a subtle bird settling upon their walls and facing towards them. If he sees them in goodness, he is happy, and if he sees them in evil and need, he grieves and is gloomy'.⁴⁰⁸

⁴⁰⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 89

⁴⁰⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 90

⁴⁰⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 91

92 - كا: العدة، عن سهل، عن إسماعيل بن مهران، عن درست الواسطي عن إسحاق بن عمار، عن عبد الرحيم القصير قال: قلت له: المؤمن يزور أهله ؟ فقال: نعم يستأذن ربه فيأذن له فيبعث معه ملكين فيأتيهم في بعض صور الطير يقع في داره ينظر إليهم ويسمع كلامهم.

The number (of reporters), from Sahl, from Ismail Bin Mihran, from Dorost Al Wasity, from is'haq Bin Amaar, from Abdul Raheem Al Qasayr who said,

'I said to him^{asws}, 'The *Momin* (soul) visits his family?' He^{asws} said: 'Yes. He seeks Permission of his Lord^{azwj}, and He^{azwj} Permits him and Sends two Angels with him, and they come to them in the image of one of the birds sitting upon his house, looking at them and hearing their talk''⁴⁰⁹.

93 - كا: العدة، عن سهل، عن محمد بن سنان، عن إسحاق بن عمار قال: قلت لأبي الحسن الاول عليه السلام: يزور المؤمن أهله ؟ فقال: نعم، فقلت: في كم ؟ قال على قدر فضائلهم، منهم من يزور في كل يوم، ومنهم من يزور في كل يومين، ومنهم من يزور في كل ثلاثة أيام،

The number (of reporters), from Sahl, from Muhammad Bin Sinan, from Is'haq Bin Amar who said,

'I said to Abu Al-Hassan^{asws} the 1st, 'Does the *Momin* (soul) visit his family?' He^{asws} said: 'Yes'. I said, 'How many times?' He^{asws} said: 'Upon a measurement of their merits. From them is one who visits every day, and from them is one who visits every two days, and from them is one who visits every three days'.

قال: ثم رأيت في مجرى كلامه يقول: أدناهم منزلة يزور كل جمعة، قال: قلت: في أي ساعة ؟ قال: عند زوال الشمس ومثل ذلك، قال: قلت: في أي صورة ؟ قال: في صورة العصفور أو أصغر من ذلك، يبعث الله عزو جل معه ملكا فيريه ما يسره، ويستتر عنه ما يكره، فيرى ما يسره ويرجع إلى قرة عين.

He (the narrator) said, 'Then I saw in the flow of his^{asws} speech, saying: 'The lowest of them in status visits every Friday'. I said, 'And in which time?' He^{asws} said: 'At the decline of the sun (midday), and the likes of that'. I said, 'In which image?' He^{asws} said: 'In the image of the sparrow, or smaller than that. Allah^{azwj} Mighty and Majestic Sends two Angels with him, and they show him what would cheer him, and veil from him what he dislikes. So, he sees what cheers him and returns to his grave, having witnessed''.

أقول: روى السيد في سعد السعود من كتاب عبد الواحد بن عبد الله بن يونس الموصلي قال: أخبرنا محمد بن علي، عن أبي جعفر بن عبد الجبار، عن إبراهيم بن عبد الحميد قال: كان أبو الحسن موسى عليه السلام في دار أبيه فتحول منها بعياله، فقلت له: جعلت فداك أتحوّل من دار أبيك ؟ فقال: إني أحببت أن أوسع على عيال أبي إنهم كانوا في ضيق فأحببت أن أوسع عليهم حتى يعلم أنني وسعت على عياله،

⁴⁰⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 92

I (Majlisi) am saying, 'It is reported by Al Seyyid Al Saoud, from the book of Abdul Wahid Bin Abdullah Bin Yunus Al Mowsaly who said, 'It was informed to us by Muhammad Bin Ali, from Abu Ja'far Bin Abdul Jabbar, from Ibrahim Bin Abdul Hameed who said,

'Abu Al-Hassan Musa^{asws} was in a house of his^{asws} father^{asws}, and transferred from it with his^{asws} dependants. I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} are transferring from a house of your^{asws} father^{asws}? He^{asws} said: 'I^{asws} loved to make space for the dependants of my^{asws} father^{asws}, they were in straitness, therefore I^{asws} loved to make space for them until he^{asws} knows that I^{asws} made space for his^{asws} dependants'.

قلت: جعلت فداك هذا للامام خاصة أو للمؤمنين؟ قال: هذا للامام وللمؤمنين، ما من مؤمن إلا وهو يلم بأهله كل جمعة، فإن رأى خيراً حمد الله عزوجل، وإن رأى غير ذلك استغفر واسترجع.

I said, 'May I be sacrificed for you^{asws}! Is this for the Imam^{asws} in particular or for the Momineen (as well)?' He^{asws} said: 'This is for the Imam^{asws} and the Momineen. There is no *Momin* (soul) except and he comes to his family every Friday. So, if he sees good, he praises Allah^{azwj} Mighty and Majestic, and if he sees other than that, he seeks Forgiveness and says, 'We are from Allah^{azwj} and we are returning to Him^{azwj}'.⁴¹⁰

94 - كا: العدة، عن سهل، عن الحسن بن علي، عن بشير الدهان، عن أبي عبد الله عليه السلام، وعلي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن أبي جميلة، عن جابر، عن أبي جعفر عليه السلام، عن جابر بن عبد الله قال: قال رسول الله صلى الله عليه واله: إذا حمل عدو الله إلى قبره نادى حملته: ألا تسمعون يا إخوانه، إني أشكو إليكم ما وقع فيه أخوكم الشقي: إن عدو الله خدعني فأوردني ثم لم يصدرني. وأقسم لي إنه ناصح لي فغشني

The number (of reporters), from Sahl, from Al Hassan Bin Ali, from Bashir Al Dahan, 'From Abu Abdullah^{asws},

And Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Jameela, from Jabir, 'From Abu Ja'far^{asws},

'From Jabir Bin Abdullah who said, 'Rasool-Allah^{saww} said: 'When an enemy of Allah^{azwj} is carried to his grave, he calls out to his pall bearers, 'Are you not listening, O brothers? I complain to you all what I, your unfortunate brother has fallen into. An enemy of Allah^{azwj} deceived me, therefore return me then do not release me. And he swore to me that he was an adviser to me, and overcame me.

وأشكو إليكم دنيا غرتني حتى إذا اطمأنتت إليها صرعتني، وأشكو إليكم أخلاء الهوى منوني ثم تبرؤوا مني وخذلوني، وأشكو إليكم أولاداً حميت عنهم وآثرهم على نفسي فأكلوا مالي وأسلموني،

And I complain to you all of the world having deceived me until when I coveted it, it escaped from me. And I complain to you of Isolating myself with the whims which I was Tried with, then they disavowed from me and abandoned me. And I complain to you of the children

⁴¹⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 93

which I was intimate from them and preferred them over myself, but they consumed my wealth and submitted me (to my grave).

وأشكو إليكم ما لا منعت فيه حق الله فكان وباله علي وكان نفعه لغيري، وأشكو إليكم داراً أنفقت عليها حريتي وصار سكناً غيري وأشكو إليكم طول الثوى في قبري ينادي: أنا بيت الدود، أنا بيت الظلمة والوحشة والضيق،

And I complain to you all of the Rights of Allah^{azwj} which I prevented from, and its evil consequences are upon me and its benefits were for others. And I complain to you all of a house I spent upon it which fled from me and became a dwelling of others. And I complain to you of the prolonged shouting in my grave, calling out to me, 'I am the house of insects! I am the house of darkness and the loneliness and the narrowness!

يا إخوتاه فاحبسوني ما استطعتم، واحذروا مثل ما لقيت، فإني قد بشرت بالنار والذل والصغار وغضب العزيز الجبار، واحسرتاه على ما فرطت في جنب الله ويا طول عولته فمالي من شفيع يطاع، ولا صديق يرحمني، فلو أن لي كرة فأكون من المؤمنين.

O brethren! Withhold me what you are able to, and be cautioned of the like of what I am facing, for I had been preached about the Fire, and the disgrace, and the belittling, and Wrath of the Mighty, the Compeller. **'O regret, upon what I wasted regarding the Side of Allah, [39:56].** And O prolonged rising of voice, for I have no **intercessor who complies [40:18]**, nor a friend to mercy me. If only there was a return for me, I would become from the Momineen".⁴¹¹

95 - كا: محمد بن يحيى، عن محمد بن الحسين، عن عمرو بن عثمان، عن جابر، عن أبي جعفر عليه السلام مثله. وزاد فيه: فما يفتر ينادي حتى يدخل قبره، فإذا ادخل حفرته ردت الروح في جسده، وجاء ملكا القبر فامتحناه،

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Amro Bin Usman, from Jabir,

'From Abu Ja'far^{asws} - similar to it. And there is an increase in it: 'So, whatever he had fabricated would call out until he enters his grave. When he does enter his pit, the soul would return into his body, and the two Angels of the grave would come to him, to test him'.

قال: وكان أبو جعفر عليه السلام يبكي إذا ذكر هذا الحديث.

He (the narrator) said, 'And Abu Ja'far^{asws} used to cry whenever he^{asws} mentioned this Hadeeth".⁴¹²

96 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن عمرو بن شمر، عن جابر قال: قال علي بن الحسين عليه السلام: ما ندري كيف نصنع بالناس؟! إن حدثناهم بما سمعنا من رسول الله صلى الله عليه واله ضحكوا، وإن سكتنا لم يسعنا.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimir, from Jabir who said,

⁴¹¹ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 94

⁴¹² BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 95

'Ali^{asws} Bin Al-Husayn^{asws} said: 'We^{asws} do not know how we^{asws} deal with the people!?' If we^{asws} were to narrate to them with what we^{asws} heard from Rasool-Allah^{saww}, they laugh, and if we^{asws} remain silent, we^{asws} have no leeway (for it)'.

قال: فقال ضمرة بن مبدع: حدثنا، فقال: هل تدرون ما يقول عدو الله إذا حمل على سريرته؟ قال: فقلنا: لا، قال: فإنه يقول لحملته: ألا تسمعون؟ إني أشكو إليكم عدو الله خدعني وأوردني ثم لم يصدرني،

He (the narrator) said, 'Zamrah Bin Ma'bad said, 'Narrate to us'. He^{asws} said: 'Do you know what an enemy of Allah^{azwj} says when he is carried upon his bier?' We said, 'No'. He^{asws} said: 'He says to his pall bearers, 'Are you not listening! I am complaining to you of an enemy of Allah^{azwj} having deceived me, and return me then do not release me.

وأشكو إليكم إخوانا وأخيتهم فخذلوني، وأشكو إليكم داراً أنفقت فيها حريتي فصار سكاها غيري، فارقوا بي ولا تستعجلوا.

And I complain to you of brothers and sisters having abandoned me. And I complain to you of a house I spent in it, having fled from me and others came to settle in it, therefore be kind with me and do not hasten me'.

قال ضمرة: يا أبا الحسن إن كان هذا يتكلم بهذا الكلام يوشك أن يشب على أعناق الذين يحملونه،

Zamrah said, 'O Abu Al-Hassan^{asws}! If this one spoke with this speech, there is no doubt he would leap upon the necks of those who are carrying him'.

قال: فقال علي بن الحسين عليه السلام: اللهم إن كان ضمرة هزأ من حديث رسولك فخذله أخذ أسف،

He (the narrator) said, 'Ali^{asws} Bin Al-Husayn^{asws}! O Allah^{azwj}! If Zamrah was mocking a Hadeeth of Your^{azwj} Rasool^{saww}, then Seize him quick'.

قال: فمكث أربعين يوماً ثم مات، فحضره مولى له قال: فلما دفن أتى علي بن الحسين عليه السلام فجلس إليه فقال له: من أين جئت يا فلان؟ قال: من جنازة ضمرة، فوضعت وجهي عليه حين سوي عليه فسمعت صوته والله أعرفه كما كنت أعرفه وهو حي وهو يقول: ويلك يا ضمرة بن مبدع! اليوم خذلك كل خليل وصار مصيرك إلى الجحيم فيها مسكنك ومبيتك والمقيل.

He (the narrator) said, 'He remained (alive) for forty days, then died. A slave of his was present. When he was buried, Ali^{asws} Bin Al-Husayn^{asws} came and sat to him and said to him: 'Where did you come from, O so and so?' He said, 'From the funeral of Zamrah, and I placed my face upon him where it was the same upon him, and I heard his voice. By Allah^{azwj} I recognised him just as I used to recognise him when he was alive, and he was saying, 'Woe be unto you, O Zamrah Bin Ma'bad! Today you have been abandoned by every friend, and your destination has become to the Blazing Fire. Therein is your dwelling and your sleep, and the nap'.

قال: فقال علي بن الحسين عليهما السلام: أسأل الله العافية، هذا جزاء من يهزأ من حديث رسول الله صلى الله عليه واله.

He (the narrator) said, 'So, Ali^{asws} Bin Al-Husayn^{asws} said: 'I^{asws} ask Allah^{azwj} for the well-being. This is a Recompense of the one who ridicules a Hadeeth of Rasool-Allah^{saww}'.⁴¹³

97 - كا: أبو علي الأشعري، عن محمد بن عبد الجبار، عن الحجال، عن ثعلبة عن أبي بكر الحضرمي قال: قال أبو عبد الله عليه السلام: لا يسأل في القبر إلا من محض الايمان محضاً، أو محض الكفر محضاً، والآخرين يلهون عنهم.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Al Hajaal, from Sa'albah, from Abu Bakr Al Hazramy who said,

'Abu Abdullah^{asws} said: 'None would be questioned in the grave except one of pure Eman purely, or of pure Kufr purely, and the other, it would be forestalled from them''.⁴¹⁴

98 - كا: عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إنما يسأل في قبره من محض الايمان والكفر محضاً، وأما ما سوى ذلك فيلهي عنه.

A number of our companions, Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'But rather, he would be questioned in the grave, one of pure Eman and one of pure Kufr, and as for what is besides that, it would be forestalled from him''.⁴¹⁵

99 - كا: أبو علي الأشعري، عن محمد بن عبد الجبار، عن محمد بن إسماعيل، عن منصور بن يونس، عن ابن بكير، عن أبي جعفر عليه السلام مثله.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Ibn Bakeyr,

'From Abu Ja'far^{asws} - similar to it''.⁴¹⁶

100 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن النضر بن سويد، عن يحيى الحلبي، عن بريد بن معاوية، عن محمد بن مسلم قال: قال أبو عبد الله عليه السلام: لا يسأل في القبر إلا من محض الايمان محضاً، أو محض الكفر محضاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'None would be questioned in the grave except one of pure Eman purely, or pure kufr purely''.⁴¹⁷

⁴¹³ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 96

⁴¹⁴ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 97

⁴¹⁵ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 98

⁴¹⁶ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 99

⁴¹⁷ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 100

101 - كا: بهذا الاسناد، عن يحيى الحلبي، عن هارون بن خارجة، عن أبي بصير قال: قال أبو عبد الله عليه السلام: يسأل وهو مضغوط.

By this chain, from Yahya Al Halby, from Haroun Bin Kharjah, from Abu Baseer who said,

'Abu Abdullah^{asws} said: 'He would be questioned while he is being squeezed''⁴¹⁸

102 - كا: عدة من أصحابنا، عن البرقي، عن عثمان بن عيسى، عن البطائي عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: أيفلت من ضغطه القبر أحد؟ قال: فقال: نعوذ بالله منها، ما أقل من يفلت من ضغطة القبر!

A number of our companions, from Al Barqy, from Usman Bin Isa, from Al Batainy, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'Can anyone escape from the squeezing of the grave?' We^{asws} seek Refuge with Allah^{azwj} from it, how few are the one who shall escape from the squeezing of the grave!

إن رقية لما قتلها عثمان وقف رسول الله صلى الله عليه واله على قبرها ورفع رأسه إلى السماء فدمعت عيناه وقال للناس: إني ذكرت هذه وما لقيت، فرققت لها واستوهبتها من ضغطة القبر،

When Usman murdered Ruqayya, Rasool-Allah^{saww} stood by her grave and raised his^{saww} head towards the sky, and his eyes shed tears, and he^{saww} said to the people: 'I^{saww} remember this one and what she had faced, so I^{saww} melted for her, and I^{saww} gift to her (escape) from the squeezing of the grave'.

قال: فقال: اللهم هب لي رقية من ضغطة القبر فوهبها الله له.

He^{asws} said: 'So he^{saww} said: 'O Allah^{azwj}! Endow to me^{saww}, Ruqayya being free from the squeezing of the grave'. So Allah^{azwj} Gifted it to her, for him^{saww}.

قال: وإن رسول الله صلى الله عليه واله خرج في جنازة سعد وقد شيعه سبعون ألف ملك فرفع رسول الله صلى الله عليه واله رأسه إلى السماء ثم قال: مثل سعد يضم؟ قال: قلت: جعلت فداك إنا نحدث أنه كان يستخف بالبول، فقال: معاذ الله إنما كان من زعارة (2) في خلقه على أهله،

He^{asws} said: 'Rasool-Allah^{saww} went out in a funeral of Sa'ad, and seventy thousand Angels has escorted him. So Rasool-Allah^{saww} raised his^{saww} head towards the sky, then said: 'The likes of Sa'ad would be squeezed'. (He - the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! We are narrating that he used to belittle with the urine (uncleanness)'. So he^{asws} said: 'Allah^{azwj} Forbid! But rather, he was with harsh mannerisms upon his family'.

قال: فقالت ام سعد: هنيئا لك يا سعد، قال: فقال لها رسول الله صلى الله عليه واله: يا ام سعد لا تحتمي على الله.

⁴¹⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 101

He^{asws} said: 'So the mother of Sa'ad said, 'Congratulations to you, O Sa'ad!' So Rasool-Allah^{saww} said to her: 'O mother of Sa'ad! Do not impose it upon Allah^{azwj}!'.⁴¹⁹

103 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن عيسى، عن الحسن بن علي، عن غالب بن عثمان، عن بشير الدهان، عن أبي عبد الله عليه السلام قال: يجرى الملكان: منكر ونكير إلى الميت حين يدفن، أصواتهما كالرعد القاصف، وأبصارهما كالبرق الخاطف، يخطان الأرض بأنبيهما، ويطآن في شعورهما، فيسألان الميت: من ربك وما دينك؟

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Isa, from Al Hassan Bin Ali, from Ghalib Bin Usman, from Bashir Al Dahan,

'From Abu Abdullah^{asws} having said: 'The two Angels, Munkar and Nakeer, come over to the deceased when he is buried, their voices being like echoing thunder, and their eyes being like quick lightning, piercing the ground with their canines, and trampling in their hair, so they are questioning the deceased: 'Who is your Lord^{azwj}, and what is your Religion?'

قال: فإذا كان مؤمناً قال: الله ربي، وديني الاسلام، فيقولان له: ما تقول في هذا الرجل الذي خرج بين ظهرائكم؟ فيقول: أعين محمد رسول الله تسألاني؟ فيقولان له: تشهد أنه رسول الله صلى الله عليه واله؟ فيقول: أشهد أنه رسول الله، فيقولان له: ثم نومة لا حلم فيها، ويفسح له في قبره تسعة أذرع، ويفتح له باب إلى الجنة ويرى مقعده فيها،

He^{asws} said: 'If he was a Momin, he would say, 'Allah^{azwj} is my Lord^{azwj}, and my Religion is Al-Islam'. They are saying to him: 'What you are saying regarding this man who (has) appeared between you (and us)?' He says, 'Is it about Muhammad^{saww}, Rasool-Allah^{saww} that you are questioning me?' They are saying, 'Testify that he is Rasool-Allah^{saww}'. He says, 'I testify that he^{saww} is Rasool-Allah^{saww}'. They are saying to him: 'Sleep a sleep in which there are no dreams', and they expand nine cubits for him in his grave, and open for him a Door to the Paradise, and he sees his seat therein'.

وإذا كان كافراً دخلاً عليه وأقيم الشيطان بين يديه، عيناه من نحاس، فيقولان له: من ربك؟ وما دينك؟ وما تقول في هذا الرجل الذي قد خرج من بين ظهرائكم، فيقول: لا أدري، فيخيلان بينه وبين الشيطان فيسلط عليه في قبره تسعة وتسعين تنيناً، ولو أن تنيناً واحداً منها نفخ في الأرض ما أنبتت شجراً أبداً، ويفتح له باب إلى النار ويرى مقعده فيها.

And if he was the *Kafir* man, they both come over to him, and the Satan^{la} stands in front of him, his^{la} eyes being (the colour of) of brass, so they are saying to him: 'Who is your Lord^{azwj}, and what is your Religion, and what are you saying regarding this man who has appeared between you (and us)?'. He says, 'I do not know'. So, they both leave him with the Satan^{la} who then will expose him to ninety-nine snakes in his grave, such that if one of these were to blow in the earth, no tree would grow, ever! And they open for him a Door to the Fire, and he sees his seat therein'.⁴²⁰

⁴¹⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 102

⁴²⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 103

104 - كا: عدة من أصحابنا، عن سهل بن زياد، عن محمد بن الحسن بن شثون، عن عبد الله بن عبد الرحمن، عن عبد الله بن القاسم، عن أبي بكر الحضرمي قال: قلت لأبي جعفر عليه السلام: أصلحك الله من المسؤولون في قبورهم ؟ قال: من محض الايمان ومن محض الكفر، قال: قلت: فبقية هذا الخلق ؟ قال: يلهون والله عنهم ما يعبأ بهم،

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bini Al Hassan Bin Shamoun, from Abdullah Abdul Rahman, from Abdullah Bin Al Qasim, from Abu Bakr Al Hazramy who said,

'I said to Abu Ja'far^{asws}, 'May Allah^{azwj} Keep you well! Who are the questioned ones in their graves?' He^{asws} said: 'The ones of pure Eman and the ones of pure Kufr'. I said, 'So there remain these people'. He^{asws} said: 'By Allah^{azwj}! They will be left alone (as their punishment will be in the wait – to find out if they are saved or destroyed)'.
 قال: وقلت: وعم يسألون ؟ قال: عن الحجة القائمة بين أظهركم فيقال للمؤمن: ما تقول في فلان بن فلان ؟ فيقول: ذاك إمامي، فيقول: نعم أنام الله عينيك، ويفتح له باب من الجنة فما يزال يتحفه من روحها إلى يوم القيامة،

قال: وقلت: وعم يسألون ؟ قال: عن الحجة القائمة بين أظهركم فيقال للمؤمن: ما تقول في فلان بن فلان ؟ فيقول: ذاك إمامي، فيقول: نعم أنام الله عينيك، ويفتح له باب من الجنة فما يزال يتحفه من روحها إلى يوم القيامة،

He (the narrator) said, 'So I said, 'And what would they be questioned about?' He^{asws} said: 'About the Divine Authority^{asws} established between them. It would be said to the Momin: 'What are you saying regarding so and so, son of so and so?' He would be saying, 'That is my Imam^{asws}'. It would be said, 'Sleep. May Allah^{azwj} Grant sleep to your eyes'. And they would open for him a Door from the Paradise, and he would not cease to be gifted from its fragrances up to the Day of Judgement.

ويقال للكافر: ما تقول في فلان بن فلان ؟ قال: فيقول: قد سمعت به وما أدري ما هو ! فيقال له: لا دريت، قال: ويفتح له باب من النار فلا يزال يتحفه من حرها إلى يوم القيامة.

And it would be said to the *Kafir*: 'What are you saying regarding so and so, son of so and so?' So he would be saying, 'I have heard of him, and I do not know what he is'. It would be said to him: 'You will not know'. And they would open for him a Door from the Fire, so he would not cease to given from its heat up to the Day of Judgement''⁴²¹.

105 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن حديد، عن جميل، عن عمرو بن الأشعث أنه سمع أبا عبد الله عليه السلام يقول: يسأل الرجل في قبره فإذا أثبت فسح له في قبره سبعة أذرع وفتح له باب إلى الجنة، وقيل له: نعم نومة العروس قرير العين.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, from Jameel, from Amro Bin Al As'as,

He heard Abu Abdullah^{asws} saying: 'The man would be questioned in his grave, so when he gets it right, it would be expanded for him in his grave, seven cubits, and there would be

⁴²¹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 104

opened for him a door to the Paradise, and it would be said to him: 'Sleep a sleep of the bride, of delighted eyes''⁴²²

106 - كا: عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن عاصم بن حميد، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إذا وضع الرجل في قبره أتاها ملكان: ملك عن يمينه، وملك عن يساره، واقيم الشيطان بين عينيه، عيناه من نحاس فيقال له: كيف تقول في الرجل الذي كان بين ظهرانكما ؟

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyd, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'When the man is placed in his grave, two Angels come over to him, an Angel upon his right and an Angel upon his left, and the Satan^{la} stands in front of him, his^{la} eyes being (the colour of) of brass. It is said to him: 'What are you saying regarding the man who was in between you?'

قال: فيفزع له فزعة، فيقول إذا كان مؤمنا: أعن محمد رسول الله صلى الله تعالىني ؟ فيقولان له: نم نومة لا حلم فيها، ويفسح له في قبره تسعة أذرع، ويرى مقعده من الجنة، وهو قول الله عزوجل: " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة "

He^{asws} said: 'So he is seized by a panic, and he is saying, if he was a Believer, 'Is it about Muhammad^{saww} Rasool-Allah^{saww} that you are questioning me?' So they are saying to him: 'Sleep a sleep in which there are no dreams', and they expand his grave by nine cubits, and he sees his seat from the Paradise, and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27].**

فإذا كان كافرا قالوا له: من هذا الرجل الذي خرج بين ظهرانكما ؟ فيقول: لا أدري، فيخيلان بينه وبين الشيطان.

And when it was *Kafir*, they both say to him: 'Who is this man who has appeared in between you (and us)'. He says, 'I do not know'. So, they both leave him (to be with) the Satan^{la},⁴²³

107 - كا: محمد بن يحيى، عن أحمد بن محمد، عن الحسين بن سعيد، عن إبراهيم بن أبي البلاد، عن بعض أصحابه، عن أبي الحسن موسى عليه السلام قال: يقال للمؤمن في قبره: من ربك ؟ قال: فيقول: الله، فيقال له: ما دينك ؟ فيقول: الاسلام، فيقال: من نبيك ؟ فيقول: محمد صلى الله عليه واله، فيقال: من إمامك ؟ فيقول: فلان، فيقال: كيف علمت بذلك ؟ فيقول: أمر هدايني الله له وثبتني عليه، فيقال له: نم نومة لا حلم فيها نومة العروس،

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim, from Abu Al Balaad, from one of his companions,

'From Abu Al-Hassan Musa^{asws} having said: 'It is said to the *Momin* in his grave: 'Who is your Lord^{azwj}? He says, 'Allah^{azwj}'. It is said to him: 'What is your Religion?' He says, 'Al-Islam'. It is

⁴²² BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 105

⁴²³ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 106

said to him: 'Who is your Prophet^{saww}?' He is says, 'Muhammad^{saww}'. It is said to him: 'Who is your Imam^{asws}?' He says, 'So and so'. It is said to him, 'How did you come to know of that?' He says, 'A matter which Allah^{azwj} Guided me towards him^{asws}, and Affirmed me upon it'. So it is said to him: 'Sleep a sleep in which there are no dreams, a sleep of the bride'.

ثم يفتح له باب إلى الجنة فيدخل إليه من روحها وريحانها، فيقول: يا رب عجل قيام الساعة لعلني أرجع إلى أهلي ومالي،

Then they open for him a Door to the Paradise, and there come upon him from its breezes and its fragrances, so he is saying, 'O Lord^{azwj}! Hasten the Establishment of the Hour so I can return to my family and my wealth'.

ويقال للكافر. من ربك؟ فيقول: الله، يقال: من نبيك؟ فيقول: محمد، يقال: ما دينك؟ فيقول: الاسلام، يقال: من أين علمت ذلك؟ فيقول: سمعت الناس يقولون فقلت، فيضربانه بمرزبة لو اجتمع عليها الثقلان: الانس والجن لم يطيقوها، قال: فيذوب كما يذوب الرصاص،

And it is said to the *Kafir*: 'Who is your Lord^{azwj}?' He says, 'Allah^{azwj}'. It is said to him: 'Who is your Prophet^{saww}?' He says, 'Muhammad^{saww}'. It is said: 'What is your Religion?' He says, 'Al-Islam'. It is said to him: 'From where did you come to know of that?' He says, 'I heard the people saying, so I said it (as well)'. So, they both strike him with such a strike that if the two creatures were to gather upon it - the human beings and the Jinns, they would not be able to bear it, and he would melt like the melting of the lead.

ثم يعيدان فيه الروح فيوضع قلبه بين لوحين من نار، فيقول: يا رب أخر قيام الساعة.

They then would return the soul to him, and they would place his heart between two tablets of the Fire, so he would be saying, 'O Lord^{azwj}! Delay the Establishment of the Hour'.⁴²⁴

108 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن القاسم بن محمد، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن المؤمن إذا أخرج من بيته شيعة الملائكة إلى قبره يزدحمون عليه، حتى إذا انتهي به إلى قبره قالت له الأرض: مرحبا بك وأهلا، أما والله لقد كنت أحب أن يمشي علي مثلك، لترين ما أصنع بك، فيوسع له مد بصره، ويدخل عليه في قبره ملكا القبر وهما قعيدا القبر: منكر ونكير

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The Momin, when he is brought out from his house, the Angels escort him to his grave, crowding around him until when he ends up to his grave, the ground says to him: 'Welcome to you and hello. By Allah^{azwj}! I used to love it that the likes of you were walking upon me. You shall see what I would be doing with you'. So, it expands for him to the extent of his vision, and two Angels of the grave come over to him and they both are seated in the grave, Munkar and Nakeer.

⁴²⁴ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 107

فيلقيان فيه الروح إلى حقويه فيقعدانه ويسألانه فيقولان: من ربك؟ فيقول: الله، فيقولان: ما دينك؟ فيقول: الاسلام، فيقولان: من نبيك؟ فيقول: محمد صلى الله عليه واله، فيقولان: ومن إمامك؟ فيقول: فلان،

So they cast the soul into him up to his waist and sit him upright, and they question him saying to him: 'Who is your Lord^{azwj}?' He says, 'Allah^{azwj}'. They say: 'What is your Religion?' He says, 'Al-Islam'. They say: 'Who is your Prophet^{saww}?' He says, 'Muhammad^{saww}'. They say, 'Who is your Imam^{asws}?' He says, 'So and so'.

قال: فينادي مناد من السماء: صدق عبدي، افرشوا له في قبره من الجنة، وافتحوا له في قبره بابا إلى الجنة، وألبسوه من ثياب الجنة حتى يأتينا، وما عندنا خير له، ثم يقال له: نم نومة العروس نم نومة لا حلم فيها.

Then a Caller Calls out from the sky: "My^{azwj} servant speaks the truth. Furnish for him in his grave from the (furnishings from the) Paradise, and open for him in his grave, a Door to the Paradise. Clothe him from the clothes of the Paradise until he comes to Us^{azwj}, and what is with Us^{azwj} is better for him". Then it is said to him: 'Sleep a sleep of the bride, there being no dream in it'.

قال: وإن كان كافرا خرجت الملائكة تشيعه إلى قبره يلعنونه حتى إذا انتهى إلى قبره قالت له الارض: لا مرحبا بك ولا أهلا، أما والله لقد كنت ابغض أن يمشي علي مثلك، لا جرم لثنين ما أصنع بك اليوم، فتضيق عليه حتى تلتقي جوانحه، (4) قال: ثم يدخل عليه ملكا القبر وهما قعيدا القبر: منكر ونكير،

He^{asws} said: 'And if he was a *Kafir*, the Angels come out escorting him to his grave until when they end up with him to his grave, the earth says to him: 'You are not welcome at all! By Allah^{azwj}! I used to hate the likes of you when they walked upon me. However, you shall see what I would be doing with you today'. So, it constricts upon him until his two sides collide. He^{asws} said: 'Then two Angels of the grave come over to him, and they are both seated in the grave, Munkar and Nakeer'.

قال أبو بصير: جعلت فداك يدخلان على المؤمن والكافر في صورة واحدة؟

Abu Baseer said, 'May I be sacrificed for you^{asws}! Do they both come over to the *Momin* and the *Kafir* in one image?'

فقال: لا، قال: فيقعدانه ويلقيان فيه الروح إلى حقويه فيقولان له: من ربك؟ فيتلجلج ويقول: قد سمعت الناس يقولون، فيقولان له: لا دريت، ويقولان له ما دينك؟ فيتلجلج، فيقولان له: لا دريت، ويقولان له: من نبيك؟ فيقول: قد سمعت الناس يقولون، فيقولان له: لا دريت ويسأل من إمام زمانه

So he^{asws} said: 'No. They sit him up and cast the soul into him up to his waist, and they are saying to him: 'Who is your Lord^{azwj}?' He stammers and would be saying, 'I had heard the people saying (such and such)'. They say: 'You do not know', and they are saying to him: 'What is your Religion?' He stammers, and they are saying to him: 'You do not know', and they say to him: 'Who is your Prophet^{saww}?' He says, 'I had heard the people saying (such

and such)'. They say to him: 'You do not know, and they ask him about the Imam^{asws} of his time.

قال: فينادي مناد من السماء: كذب عبيدي، افرشوا له في قبره من النار، وألبسوه من ثياب النار، وافتحوا له بابا إلى النار حتى يأتيها، وما عندنا شر له، فيضربانه بمرزبة ثلاث ضربات ليس منها ضربة إلا يتطاير قبره نارا، لو ضرب بتلك المرزبة جبال تهامة لكانت رميما.

He^{asws} said: 'Then a Caller Calls out from the sky: "My^{azwj} servant lies! Furnish for him in his grave from the Fire, and clothe him from the clothes of the Fire, and open for him a Door to the Fire until he comes to Us^{azwj}, and what is with Us^{azwj} is eviler for him". So, they strike him with a hammer with three strikes, there not being a strike from it except that it scatters the Fire in his grave. If a mountain were to be struck with that hammer, it would disintegrate to be like dust'.

وقال أبو عبد الله عليه السلام: ويسلط الله عليه في قبره الحيات تنهشه نخشا، والشيطان يغمه غما،

And Abu Abdullah^{asws} said: 'And Allah^{azwj} would Cause him to be overcome in his grave by the snakes ravaging him with a ravaging, and the Satan^{la} saddening him with a sadness'.

قال: ويسمع عذابه من خلق الله إلا الجن والانس، قال: وإنه ليسمع خفق نعالهم ونفض أيديهم، وهو قول الله عزوجل: " يثبت الله الذين آمنوا بالقول الثابت في الحياة الدنيا وفي الآخرة ويضل الله الظالمين ويفعل الله ما يشاء ".

He^{asws} said: 'And his Punishment is heard by the creatures of Allah^{azwj} except for the Jinn and the human beings. And he hears the sound of their shoes stepping, and the scratching of their hands, and these are the Words of Allah^{azwj} Mighty and Majestic: **Allah Affirms those who believe with the Firm Word in the life of the world and in the Hereafter, [14:27]**'⁴²⁵

109 - كا: علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن عبد الله بن كولوم، عن أبي سعيد، عن أبي عبد الله عليه السلام قال: إذا دخل المؤمن قبره كانت الصلاة عن يمينه، والزكاة عن يساره، والبر مظل عليه،

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Kowlum, from Abu Saeed,

'From Abu Abdullah^{asws} having said: 'When the *Momin* enters his grave, the *Salat* would be on his right, and the Zakat on his left, and the righteousness hovering above him'.

قال: فيتنحي الصبر ناحية، فإذا دخل عليه الملكان اللذان يليان مساءلته قال الصبر للصلاة والزكاة: دونكما صاحبكم فإن عجزتم عنه فأنا دونه.

He^{asws} said: 'The patience isolates in a corner. So, when the two Angels enter unto him, those that allocated with questioning him, the patience says to the *Salat* and the Zakat: 'You

⁴²⁵ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 108

two are besides your companion, but if you are frustrated (from helping him), then I would be besides him”⁴²⁶.

110 - كا: علي بن محمد، عن أحمد الخراساني، عن أبيه قال: قال أبو عبد الله عليه السلام: إذا وضع الميت في قبره مثل له شخص فقال له: يا هذا كنا ثلاثة، كان رزقك فانقطع بانقطاع أجلك، وكان أهلوك فخلفوك وانصرفوا عنك، وكنت عملك فبقيت معك، أما إني كنت أهون الثلاثة عليك.

Ali Bin Muhammad, from Muhammad Bin Ahmad Al Khurasany, from his father who said,

‘Abu Abdullah^{asws} said: ‘When the deceased is placed in his grave, a resemblance of a person is made for him, and it says to him: ‘O you! There were three of us – Your sustenance, which was cut off by the cutting of your term, and there was your family and they left you alone and dispersed from you, and I was your (good) deeds, and I shall remain with you, but I used to be the lesser of the three (in importance) upon you”⁴²⁷.

111 - كا: عنه، عن أبيه رفعه قال: قال أبو عبد الله عليه السلام: يسأل الميت في قبره عن خمس: عن صلاته، وزكاته، وحجه، وصيامه، وولايته إيانا أهل البيت، فتقول الولاية عن جانب القبر للاربع: ما دخل فيكن من نقص فعلي تمامه.

From him, from his father, raising it, said,

‘Abu Abdullah^{asws} said: ‘The deceased would be questioned in his grave about five – About his *Salat*, and his *Zakat*, and his *Hajj*, and his *Fast*, and his *Wilayah*, meaning us^{asws} the People^{asws} of the Household. So, the *Wilayah* would be saying from a side of the grave to the four: ‘Whatever enters and it happens to be deficient, upon me would be its completion”⁴²⁸.

112 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس قال: سألته عن المصلوب: يعذب عذاب القبر؟ قال: فقال: نعم إن الله عزوجل يأمر الهواء أن يضغطة.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said,

‘I asked him^{asws} about the crucified one, would he be punished by the punishment of the grave?’ He^{asws} said: ‘Yes, Allah^{azwj} Mighty and Majestic would Command the air to squeeze him”.

وفي رواية أخرى: سئل أبو عبد الله عليه السلام عن المصلوب يصيبه عذاب القبر؟ فقال: إن رب الأرض هو رب الهواء، فيوحي الله عزوجل إلى الهواء فيضغطة أضد من ضغطة القبر.

And in another report –

‘Abu Abdullah^{asws} was asked about the crucified one, ‘Would he be hit by the punishment of the grave?’ He^{asws} said: ‘The Lord^{azwj} of the earth, He^{azwj} is the Lord^{azwj} of the air, so Allah^{azwj}

⁴²⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 109

⁴²⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 110

⁴²⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 111

Mighty and Majestic would Reveal unto the air, so it would squeeze him with a squeezing severer than the squeezing of the grave".⁴²⁹

113 - كا: حميد بن زياد، عن الحسن بن محمد بن سماعة، عن غير واحد، عن أبان، عن أبي بصير، عن أحدهما عليهما السلام قال: لما ماتت رقية ابنة رسول الله صلى الله عليه وآله قال رسول الله صلى الله عليه وآله: الحقي بسلفنا الصالح عثمان بن مظعون وأصحابه،

Humejd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban, from Abu Baseer,

'From one of the two (5th or 6th Imam^{asws}) having said: 'When Ruqayya^{as} (step) daughter of Rasool-Allah^{saww} died, Rasool-Allah^{saww} said: 'She^{as} caught up with our righteous ancestors – Usman Bin Mazoun and his companions'.

قال: وفاطمة عليها السلام على شفير القبر تنحدر دموعها في القبر، ورسول الله صلى الله عليه وآله بتلقاه بثوبه قائم يدعو، قال: إني لأعرف ضعفها وسألت الله عز وجل أن يجيرها من ضمة القبر.

He^{asws} said: '(Syeda) Fatima^{asws} (stood) upon the edge of the grave, her^{asws} tears were rolling down into the grave, and Rasool-Allah^{saww} was wiping his^{saww} tears with his^{saww} cloth, standing, supplicating'. He^{saww} said: 'I^{saww} recognise her^{as} weakness, and I^{saww} asked Allah^{azwj} Mighty and Majestic that He^{azwj} Rescues her^{as} from the squeezing of the grave".⁴³⁰

114 - كا: محمد بن يحيى، عن محمد بن الحسين، عن عبد الرحمن بن أبي هاشم، عن سالم، عن أبي عبد الله عليه السلام قال: ما من قبر إلا وهو ينطق كل يوم ثلاث مرات: أنا بيت التراب، أنا بيت البلى، أنا بيت الدود،

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim,

'From Abu Abdullah^{asws} having said: 'There is none from a place of a grave except it speaks three times every day: 'I am a house of the dust! I am a house of affliction! I am a house of the vermins!'

قال: فإذا دخله عبد مؤمن قال: مرحبا و أهلا، أما والله لقد كنت احبك وأنت تمشي على ظهري فيكيف إذا دخلت بطني ؟ ! فسترى ذلك قال: فيفسح له مد البصرويفتح له باب يرى مقعده من الجنة،

When a *Momin* servant enters (into it), it says: 'You are most welcome! By Allah^{azwj}! I used to love when you were walking upon my back, then why should I not love you when you are into my belly. So, you shall soon see that'. Then it expands for him to the extent of his vision, and there is opened for him a door from which he can see his seat from the Paradise.

⁴²⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 112

⁴³⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 113

قال: ويخرج من ذلك رجل لم تر عيناه شيئا أحسن منه فيقول: يا عبد الله ما رأيت شيئا قط أحسن منك، فيقول: أنا رأيك الحسن الذي كنت عليه وعملك الصالح الذي كنت تعمله، قال: ثم تؤخذ روحه فتوضع في الجنة حيث رأى منزله، ثم يقال له: نم قير العين، فلا تزال نفحة من الجنة تصيب جسده، يجد لذتها وطيبها حتى يبعث،

He^{asws} said: 'And there comes out from that, a man such that his eyes had never seen before at all more handsome than him, so he is saying, 'O servant of Allah^{azwj}! I have not seen anyone more handsome than you, at all'. He says, 'I am your good opinion which you were upon, and your righteous deeds which you were doing'. Then he takes his soul and places it in the Paradise where he can see his house. Then he says to him, 'Sleep with delighted eyes'. So, the aroma from the Paradise does not cease to hit his body, renewing its pleasure and its fragrance until he is Resurrected'.

قال: وإذا دخل الكافر قالت: لا مرحبا بك ولا أهلا، أما والله لقد كنت ابغضك وأنت تمشي على ظهري، فكيف إذا دخلت بطني؟ سترى ذلك، فتضم عليه فتجعله رميما ويعاد كما كان، ويفتح له باب إلى النار فيرى مقعده من النار،

He^{asws} said: 'And when the Infidel enters (the grave), it says: 'You are not welcome at all! But, by Allah^{azwj}, I used to hate you walking upon my back, so it is more so when you enter into my belly? You shall soon see that (how much I hate you)'. So, it squeezes upon him and makes him into decayed dust, and he returns to what he used to be, and there is opened for him a door to the Fire, so he sees his seat from the Fire'.

ثم قال: ثم إنه يخرج منه رجل أقبح من رأى قط قال: فيقول: يا عبد الله من أنت؟ ما رأيت شيئا أقبح منك! قال: فيقول: أنا عمك السيئ الذي كنت تعمله، ورأيك الخبيث،

Then he^{asws} said: 'Then there comes out from it the ugliest man ever seen at all, so he is saying, 'O servant of Allah^{azwj}! Who are you? I have not seen anything uglier than you'. He says: 'I am your evil deeds which you were performing and your bad opinion'.

قال: ثم تؤخذ روحه فتوضع حيث رأى مقعده من النار، ثم لم تزل نفحة من النار تصيب جسده فيجد ألمها وحرها إلى يوم البعث، ويسلط على روحه تسعة وتسعون تنينا تنهشه ليس فيها تنين تنفخ على ظهر الأرض فتنبت شيئا.

He^{asws} said: 'Then he seizes his soul and places it where he can see his seat from the Fire. Then he does not cease to be hit by the blowing' of the Fire hitting his body, and he finds its pain and its heat in his body until he is Resurrected, and makes his soul to be overcome by ninety-nine dragons ravaging him, there not being a dragon who would blow upon the surface of the earth, and anything would grow (after it)'.⁴³¹

115 - كا: عدة من أصحابنا، عن سهل بن زياد، عن الحسن بن علي، عن غالب بن عثمان، عن بشير الدهان، عن أبي عبد الله عليه السلام قال: إن للقبر كلاما في كل يوم، يقول: أنا بيت الغربة، أنا بيت الوحشة، أنا بيت الدود، أنا القبر، أنا روضة من رياض الجنة أو حفرة من حفر النار.

⁴³¹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 114

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ghalib Bin Usman, from Bashir Al Dahan,

‘From Abu Abdullah^{asws} having said: ‘For the grave there is a speech during every day. It is saying: ‘I am a house of estrangement, and I am a house of loneliness, and I am a house of vermins, I am the grave, I am a garden from the Gardens of the Paradise, or a pit from the pits of the Fire!’⁴³².

116 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد، عن عبد الرحمن بن حماد، عن عمرو بن يزيد قال: قلت لأبي عبد الله عليه السلام: إني سمعتك وأنت تقول: كل شيعتنا في الجنة على ما كان فيهم، قال صدقتك، كلهم والله في الجنة،

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad, from Abdul Rahman Bin Hamad, from Amro Bin Yazeed who said,

‘I said to Abu Abdullah^{asws}, ‘I heard you^{asws}, and you^{asws} were saying: ‘All of our^{asws} Shias would be in the Paradise, however they may have been. He^{asws} said: ‘You speak the truth. By Allah^{azwj}! All of them would be in the Paradise’.

قال: قلت: جعلت فداك إن الذنوب كثيرة كبائر، فقال: أما في القيامة فكلكم في الجنة بشفاعتي النبي المطاع أو وصي النبي، ولكني والله أتخوف عليكم في البرزخ، قلت: وما البرزخ؟ قال: القبر منذ حين موته إلى يوم القيامة.

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! The sins are plenty, major!’ He^{asws} said: ‘As for the Day of Judgment, all of them would be in the Paradise by the intercession of the Prophet^{saww} obeyed (obedient ones), or a successor^{asws} of the Prophet^{saww}. But, by Allah^{azwj}! I^{asws} fear upon regarding the purgatory’. I said, ‘And what is the purgatory?’ He^{asws} said: ‘The grave, from when he dies up to the Day of Judgment’⁴³³.

117 - كا: علي بن محمد، عن علي بن الحسن، عن الحسين بن راشد، عن المرتجل بن معمر، عن ذريح المحاربي، عن عباية الاسدي، عن حبة العرني قال: خرجت مع أمير المؤمنين عليه السلام إلى الظهر فوقف بوادي السلام كأنه مخاطب لاقوام فقامت بقيامه حتى أعيت، ثم جلست حتى مللت، ثم قمت حتى نالني مثل ما نالني أولاً، ثم جلست حتى مللت،

Ali Bin Muhammad, from Ali Bin Al Hassan, from Al Husayn Bin Rashid, from Al Murtahal Bin Ma’mar, from Zareeh Al Muharaby, from Ubadat Al Asady, from Habbat Al Urany who said,

‘I went out along with Amir Al-Momineen^{asws} to the back (of Al-Kufa), and he^{asws} paused at the valley of peace (a graveyard) as if addressing a group of people. So, I stood due to his^{asws} standing until I was exhausted. Then I sat until I was tired. Then I stood until there came to me the likes of what came to me the first time. Then I sat down until I was tired.

ثم قمت وجمعت ردائي فقلت: يا أمير المؤمنين إني قد أشفقت عليك من طول القيام فراحة ساعة، ثم طرحت الرداء ليجلس عليه فقال: يا حبة إن هو إلا محادثة مؤمن أو مؤانسته، قال: قلت: يا أمير المؤمنين وإني لكذلك؟ قال: نعم ولو كشف لك لرأيتهم

⁴³² BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 115

⁴³³ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 116

حلقة حلقة محتبين (1) يتحدثون، فقلت أجسام أم أرواح ؟ فقال: أرواح، وما من مؤمن يموت في بقعة من بقاع الارض إلا قيل لروحه: الحقى بوادي السلام، وإنها لبقعة من جنة عدن.

Then I stood and gathered my robe and I said, 'O Amir Al-Momineen^{asws}! I sympathise with you^{asws} from the long standing, so rest for a while'. Then I spread the robe in order for him^{asws} to sit upon it. He^{asws} said to me: 'O Habbat! It was only a discussion with a Momin, or comforting him'. I said, 'O Amir Al-Momineen^{asws}! And they are like that?' He^{asws} said: 'Yes, and if the covering is uncovered for you, you would see them in groups and groups discussing'. I said, 'Bodily or in spirit form?' He^{asws} said: 'The souls. There is none from a Momin who dies in a spot from the spots of the earth, except that it is said to his soul: 'Join at the valley of peace, and it is a spot from the Garden of Eden''.⁴³⁴

118 - كا: عدة من أصحابنا، عن سهل بن زياد، عن الحسن بن علي، عن أحمد بن عمر رفعه عن أبي عبد الله عليه السلام قال: قلت له: إن أخي ببغداد وأخاف أن يموت بها، فقال: ما تبالي حيثما مات، أما إنه لا يبقى مؤمن في شرق الارض وغربها إلا حشره الله روحه إلى وادي السلام، فقلت له: وأين وادي السلام ؟ قال: ظهر الكوفة، أما إني كأني بهم حلق حلق قعود يتحدثون.

A number of our companions, from Sahl Bin Ziyad, from Al Hassan Bin Ali, from Ahmad Bin Umar, raising it,

'From Abu Abdullah^{asws}, said, 'My brother is in Baghdad and I am afraid he would be dying in it'. So he^{asws} said: 'You should not care where so ever he dies, as there would not remain a single Believer in the east of the earth or the west of it, except that Allah^{azwj} would Resurrect his soul to the valley of peace'. I said, 'And where is the valley of peace?' He^{asws} said: 'At the back of Al-Kufa. But it is as if I^{asws} see them, in groups and groups, sitting, discussing''.⁴³⁵

119 - كا: علي بن إبراهيم، عن أبيه، عن الحسن بن محبوب، عن أبي ولاد الحنات، عن أبي عبد الله عليه السلام قال: قلت له: جعلت فداك يروون أن أرواح المؤمنين في حواصل طيور خضر حول العرش، فقال: لا، المؤمن أكرم على الله من أن يجعل روحه في حوصلة طير، لكن في أبدان كأبدانهم.

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

'From Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! They (people) are reporting that the souls of the Momineen are in the crow of green birds around the Throne'. So he^{asws} said: 'No. The Momineen are more prestigious to Allah^{azwj} than for Him^{azwj} to Make his soul to be in crows of a bird, but they are in bodies like their own bodies''.⁴³⁶

120 - كا: عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن مثنى الحنات عن أبي بصير قال: قال أبو عبد الله عليه السلام: إن أرواح المؤمنين لفي شجرة من الجنة يأكلون من طعامها، ويشربون من شرابها، ويقولون: ربنا أقم لنا الساعة، وأنجز لنا ما وعدتنا، وألحق آخرنا بأولنا.

⁴³⁴ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 117

⁴³⁵ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 118

⁴³⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 119

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna Hannat, from Abu Baseer who said,

‘Abu Abdullah^{asws} said: ‘The souls of the Believers are in a tree from the Paradise, eating from its food, and they are drinking from its drinks and they are saying, ‘Our Lord^{azwj}! Establish the Hour for us and Accomplish for us what You^{azwj} Promised us, and join our later ones with our former ones’⁴³⁷.

121 - كا: سهل بن زياد، عن إسماعيل بن مهران، عن درست بن أبي منصور، عن ابن مسكان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن الأرواح في صفة الاجساد في شجرة في الجنة تعارف وتساءل، فإذا قدمت الروح على الأرواح تقول: دعوها فإنها قد أفلتت من هول عظيم، ثم يسألونها: ما فعل فلان؟ وما فعل فلان؟ فإن قالت لهم، تركته حيا ارتجوه، وإن قالت لهم: قد هلك قالوا: قد هوى هوى.

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). When the soul proceeds upon the souls, they are saying, ‘Leave it alone, for it has just escaped from a great terror’. Then they are questioning it, ‘What happened to so and so?’ If it says to them, ‘I left him alive’, they are hopeful for him, and if it says to them, ‘He died’, they say, ‘He has perished! Perished!’⁴³⁸

122 - كا: علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن محمد بن عثمان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألت أبا عبد الله عليه السلام عن أرواح المؤمنين فقال: في حجرات في الجنة، يأكلون من طعامها، ويشربون من شربها، ويقولون: ربنا أقم لنا الساعة، وأنجز لنا ما وعدتنا، وألحق آخرنا بأولنا.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

‘From Abu Abdullah^{asws}, said, ‘I asked Abu Abdullah^{asws} about the souls of the Believers, so he^{asws} said: ‘(They are) in chambers in the Paradise, eating from its food and drinking from its drinks, and they are saying, ‘Our Lord^{azwj}! Establish the Hour for us and Accomplish for us what You^{azwj} Promised us, and Join our later ones with our former ones’⁴³⁹.

123 - كا: علي، عن أبيه، عن محسن بن أحمد، عن محمد بن حماد، عن يونس بن يعقوب، عن أبي عبد الله عليه السلام قال: إذا مات الميت اجتمعوا عنده يسألونه عن مضي و عن بقي فإن كان مات ولم يرد عليهم قالوا: قد هوى هوى، ويقول بعضهم لبعض: دعوه حتى يسكن مما مر عليه من الموت.

Ali, from his father, from Muhsin Bin Ahmad, from Muhammad Bin Hammad, from Yunush Bin Yaqoub,

‘From Abu Abdullah^{asws} having said: ‘When the deceased dies, they (souls of the Believers) gather in his presence asking him about the ones who passed away and the ones who

⁴³⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 120

⁴³⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 121

⁴³⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 122

remain. So, if one had died and did not come to them, they are saying, 'Perished! Perished! And some of them are saying to the others, 'Leave it until it settles from what has passed upon it, from the (experience of) death".⁴⁴⁰

124 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، عن القاسم بن محمد، عن الحسين بن أحمد، عن يونس بن ظبيان قال: كنت عند أبي عبد الله عليه السلام فقال: ما يقول الناس في أرواح المؤمنين؟ فقلت: يقولون: تكون في حواصل طيور خضر في قناديل تحت العرش، فقال أبو عبد الله عليه السلام: سبحان الله! المؤمن أكرم على الله من أن يجعل روحه في حوصلة طير،

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

'I was in the presence of Abu Abdullah^{asws}, so he^{asws} said: 'What are the people saying regarding the souls of the Momineen?' So, I said, 'They are saying, 'They happen to be in the craws of green birds in a lamp beneath the Throne'. Abu Abdullah^{asws} said: 'Glory be to Allah^{azwj}! The *Momin* is more prestigious to Allah^{azwj} than for Him^{azwj} to Make his soul to be in a crow of a bird.

يا يونس إذا كان ذلك أتاه محمد صلى الله عليه واله وعلي وفاطمة و الحسن والحسين والملائكة المقربون عليهم السلام فإذا قبضه الله عزوجل صير تلك الروح في قالب كقالبه في الدنيا، فيأكلون ويشربون، فإذا قدم عليهم القادم عرفوه بتلك الصورة التي كانت في الدنيا.

O Yunus! When it was that, there come to him Muhammad^{saww}, and Ali^{asws}, and Syeda Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Angels of Proximity. When Allah^{azwj} Mighty and Majestic Captures him, that comes to be in a mould like his own mould used to be in the world. So, they are eating and drinking, and when the comer comes over to them, they recognise him by that very image which he used to have in the world".⁴⁴¹

125 - كا: محمد بن أحمد، عن الحسين بن سعيد، عن أخيه الحسن، عن زرعة، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: إنا نتحدث عن أرواح المؤمنين أنها في حواصل طير خضر ترعى في الجنة وتأوى إلى قناديل تحت العرش، فقال: لا، إذا ما هي في حواصل الطير، قلت: فأين هي؟ قال: في روضة كهيئة الاجساد في الجنة.

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'We are narrating about the souls of the Momineen that they are in the craws of green birds grazing in the Paradise, and sheltering to the lamps beneath the Throne'. He^{asws} said: 'No. Then, what is in the craws of birds?' I said, 'So, where are they?' He^{asws} said: 'In a Garden like in the shape of bodies in the Paradise".⁴⁴²

⁴⁴⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 123

⁴⁴¹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 124

⁴⁴² BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 8 H 125

126 - كا: علي، عن أبيه، عن ابن أبي عمير، عن محمد بن عثمان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: سألته عن أرواح المشركين، فقال: في النار يعذبون، يقولون: ربنا لا تقم لنا الساعة ولا تنجز لنا ما وعدتنا، ولا تلحق آخرنا بأولنا.

Ali, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

'From Abu Abdullah^{asws}, said, 'I asked him^{asws} about the souls of the Polytheists, so he^{asws} said: '(They are) in the Fire being Punished. They are saying, 'Our Lord^{azwj}! Do not Establish the Hour for us nor Accomplish for us what You^{azwj} Promised us, and do not Join our later ones with our former ones''.⁴⁴³

127 - كا: عدة من أصحابنا، عن سهل بن زياد، عن عبد الرحمن بن أبي نجران، عن مثنى، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إن أرواح الكفار في نار جهنم يعرضون عليها يقولون: ربنا لا تقم لنا الساعة، ولا تنجز لنا ما وعدتنا، ولا تلحق آخرنا بأولنا.

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The souls of the *Kafirs* are in the Fire of Hell, being presented to it. They are saying, 'Our Lord^{azwj}! Do not Establish the Hour for us, and do not Accomplish what You^{azwj} Promised us, and do not Join our later ones with our former ones''.⁴⁴⁴

128 - دعوات الراوندي: قال أمير المؤمنين عليه السلام: ليس بيننا وبين الجنة أو النار إلا الموت.

(The book) 'Da'waat' of Al Rawandi -

'Amir Al-Momineen^{asws} said: 'There isn't anything between us and the Paradise or the Fire, except the death''.⁴⁴⁵

⁴⁴³ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 126

⁴⁴⁴ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 127

⁴⁴⁵ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 8 H 128

(باب 9 آخر) * (في جنة الدنيا ونارها وهو من الباب الاول) *

CHAPTER 9 – ANOTHER, REGARDING GARDEN OF THE WORLD AND ITS FIRE, AND IT IS FROM THE FIRST CHAPTER

الآيات، مريم " 19 " جنات عدن التي وعد الرحمن عباده بالغيب إنه كان وعده مأتيا

The Verses – (Surah) Maryam^{as}: ***The Gardens of Eden which the Beneficent has Promised to His servants, in the unseen. Surely, His Promise would always be coming (to fulfilment) [19:61]***

* لا يسمعون فيها لغوا إلا سلاما ولهم رزقهم فيها بكرة وعشيا 61 – 62.

They shall not be hearing vanities therein except 'Peace', and for them would be their sustenance therein morning and evening [19:62]

الحج " 22 " والذين هاجروا في سبيل الله ثم قتلوا أو ماتوا ليرزقنهم الله رزقا حسنا وإن الله هو خير الرازقين

(Surah) Al Hajj: ***And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers [22:58]***

* ليدخلنهم مدخلا يرضونه وإن الله لعليم حلیم 58 – 59.

He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59]

يس " 36 " إني آمنت بربكم فاسمعون * قيل ادخل الجنة قال ياليت قومي يعلمون * بما غفر لي ربي وجعلني من المكرمين 25 – 27.

(Surah) Yaseen: ***Surely I believed in your Lord, therefore listen to me' [36:25] It was Said: "Enter the Paradise!" He said, 'Alas! If only my people knew [36:26] Due to what has my Lord Forgiven me and Made me to be from the honoured ones!' [36:27]***

المؤمن " 40 " وحق بآل فرعون سوء العذاب * النار يعرضون عليها غدوا وعشيا وتقوم الساعة أدخلوا آل فرعون أشد العذاب 45 – 46.

(Surah) Al Momin: ***and there befell with the people of Pharaoh, the most evil of the Punishment [40:45] The Fire – they would be presented to it morning and evening; and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]***

نوح " 7 " 1 مما خطيئاتهم اغرقوا فادخلوا نارا 25.

(Surah) Nuh^{as} - **Due to what were their sins, they drowned, so they would be entering Fire, [71:25].**

1 - ل: أبي، عن علي، عن أبيه، عن ابن أبي نجران، عن ابن حميد، عن ابن قيس، عن أبي جعفر عليه السلام قال: سأل الشامي الذي بعثه معاوية ليسأل عما بعث إليه ابن الاصفر الحسين بن علي عليه السلام عن العين التي تأوي إليها أرواح المشركين فقال: هي عين يقال لها: سلمى.

From Ali, from his father, from Ibn Abu Najran, from Ibn Hameed, from Ibn Qays,

'From Abu Ja'far^{asws}, he (the narrator) said, 'The Syrian, the one whom Muawiya had sent him to question about what Ibn Al Asfar had sent to Al-Husayn^{asws} Bin Ali^{asws} (to ask) about the spring to which the souls of the Polytheists go to. He^{asws} said: 'It is a spring called 'Salma'''.⁴⁴⁶

2 - ع: ابن الوليد، عن الصفار، عن ابن هاشم، عن عثمان، عن الحسين بن بشار، عن أبي عبد الله عليه السلام قال: سألت عن جنة آدم فقال: جنة من جنات الدنيا تطلع فيها الشمس والقمر، ولو كانت من جنات الخلد ما خرج منها أبدا. كا: علي، عن أبيه، عن البنظري، عن الحسين بن ميسر، عنه عليه السلام مثله.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Usman, from Al Husayn Bin Bashaar,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about the Garden of Adam^{as}. He^{asws} said: 'A garden from the gardens of the world. The sun and the moon used to emerge upon it, and had it been from the eternal Gardens, he^{as} would not have come out from these, ever!'''.⁴⁴⁷

3 - فس: أبي رفعه قال: سئل الصادق عليه السلام عن جنة آدم أمن جنات الدنيا كانت أم من جنات الآخرة؟ فقال: كانت من جنات الدنيا تطلع فيها الشمس والقمر، ولو كانت من جنات الآخرة ما خرج منها أبدا.

My father, raising it, said,

'Al-Sadiq^{asws} was asked about the garden of Adam^{as}, 'Was it from the gardens of the world, or from the Gardens of the Hereafter?' He^{asws} said: 'It was from the gardens of the world. The sun and the moon used to emerge upon it, and had it been from the Gardens of the Hereafter, he^{as} would not have come out from it, ever!'''.⁴⁴⁸

4 - فس: " ولهم رزقهم فيها بكرة وعشيا " قال: ذلك في جنات الدنيا قبل القيامة، والدليل على ذلك قوله: " بكرة وعشيا " فالبكرة والعشي لا تكونان في الآخرة في جنات الخلد، وإنما يكون الغدو والعشي في جنات الدنيا التي تنقل إليها أرواح المؤمنين، وتطلع فيها الشمس والقمر.

⁴⁴⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 1

⁴⁴⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 2

⁴⁴⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 3

and for them would be their sustenance therein morning and evening [19:62], he said, 'That is regarding the gardens of the world before the Day of Judgment, and the evidence upon that are His^{azwj} Words: **morning and evening**, these cannot happen to be in the Hereafter in the Gardens of Perpetuity, and rather the morning and the evening are in the gardens of the world to which souls of the Momineen would be transferred to, and the sun and the moon would be emerging in these".⁴⁴⁹ (P.s. – This is not a Hadeeth)

5 - فس: " وما نؤخره إلا لاجل معدود يوم يأت لا تكلم نفس إلا بإذنه فمنهم شقي وسعيد فأما الذين شقوا ففي النار لهم فيها زفير وشهيق خالدين فيها ما دامت السموات والارض " فهذا هو في نار الدنيا قبل القيامة،

And We do not Delay except to a calculated term [11:104] On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105] So as for those who are unfortunate, they would be in the Fire wherein sighing and groaning for them [11:106] Abiding therein so long as the skies and the earth endure, [11:107]. So, this is regarding the fire of the world before the Day of Judgment.

وأما قوله: " وأما الذين سعدوا ففي الجنة خالدين فيها " يعني في جنات الدنيا التي تنقل إليها أرواح المؤمنين " ما دامت السموات والارض إلا ما شاء ربك عطاء غير مجذوذ " يعني غير مقطوع من نعيم الآخرة في الجنة يكون متصلا به.

And as for His^{azwj} Words: **And as for those who are fortunate, they would be in the Paradise, abiding therein** - meaning in the gardens of the world to which are transferred the souls of the Momineen, **for as long as the skies and the earth endure, except what Allah so Desires, being a Gift without interruption [11:108]**, meaning without being cut off from the Bounties of the Hereafter in the Paradise happening to be connected with it".⁴⁵⁰ (P.s. – This is not a Hadeeth)

6 - فس: " النار يعرضون عليها غدوا وعشيا " قال: ذلك في الدنيا قبل القيامة وذلك أن في القيامة لا يكون غدوا ولا عشيا، لأن الغدو والعشاء إنما يكون في الشمس والقمر وليس في جنات الخلد ونيرانها شمس ولا قمر،

The Fire – they would be presented to it morning and evening [40:46]. He said, 'That is in the world before the Day of Judgment, and that is because during the Day of Judgment, there can neither be a morning nor an evening, because the morning and the evening, and rather these happen regarding the sun and the moon, and there isn't in the eternal Gardens and its Fires, neither a sun nor a moon'. (P.s. – This is not a Hadeeth)

قال: وقال رجل لابي عبد الله عليه السلام: ما تقول في قول الله عزوجل: " النار يعرضون عليها غدوا وعشيا " ؟ فقال أبو عبد الله عليه السلام: ما يقول الناس فيها ؟ فقال: يقولون: إنها في نار الخلد وهم لا يعذبون فيما بين ذلك،

He (Ali Bin Ibrahim) said, 'And a man said to Abu Abdullah^{asws}, 'What are you^{asws} saying regarding the Words of Allah^{azwj} Mighty and Majestic: **The Fire – they would be presented to**

⁴⁴⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 4

⁴⁵⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 5

it morning and evening [40:46]? Abu Abdullah^{asws} said: 'What are the people saying regarding it?' He said, 'They are saying it is regarding the eternal Fire and they are not being Punished in what is between that'.

فقال عليه السلام: فهم من السعداء، فقليل له: جعلت فداك فكيف هذا؟ فقال: إنما هذا في الدنيا فأما في نار الخلد فهو قوله: "ويوم تقوم الساعة أدخلوا آل فرعون أشد العذاب".

He^{asws} said: 'They are from the fortunate ones'. It was said to him^{asws}, 'May I be sacrificed for you^{asws}! How is this so?' He^{asws} said: 'But rather, this is in the world, and as for regarding the eternal Fire, it is in His^{azwj} Words: **and on the Day the Hour would be Established, the people of Pharaoh would be entered into the severest Punishment [40:46]**'.⁴⁵¹

7 - فس: أبي، عن الحسن بن محبوب، عن علي بن رئاب، عن ضريس الكناسي عن أبي جعفر عليه السلام قال: قلت له: جعلت فداك ما حال الموحدين المقرين بنبوّة محمد صلى الله عليه واله من المسلمين المذنبين الذين يموتون وليس لهم إمام ولا يعرفون ولا يتكلم؟

My father, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Zareys Al Kunasy,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}! What is the state of the unitarians, the acknowledgers with the Prophet-hood of Muhammad^{saww}, from the sinful Muslims, those who are dying and there isn't an Imam^{asws} for them, nor are they recognising your^{asws} Wilayah?'

فقال: أما هؤلاء فإنهم لا يخرجون منها فمن كان له عمل صالح ولم يظهر منه عداوة فإنه يخذ له خدا إلى الجنة التي خلقها الله بالمغرب، فيدخل عليه الروح في حفرته إلى يوم القيامة حتى يلقي الله فيحاسبه بحسناته وسيئاته، فإذا إلى الجنة وإما إلى النار فهؤلاء الموقوفون لامر الله،

He^{asws} said: 'As for them, they would be in their graves, not coming out from these. So, the one for whom were righteous deeds and enmity did not appear from him, he would find a furrow for him to the garden which Allah^{azwj} Created in the west, and the winds would enter unto him in his grave up to the Day of Judgment, until he meets Allah^{azwj} and He^{azwj} would Reckon him of his good deeds and his evil deeds. So, either (he will go) to the Paradise, or to the Fire. They are the ones paused for the Command of Allah^{azwj}.

قال: وكذلك يفعل بالمستضعفين والبله والاطفال وأولاد المسلمين الذين لم يبلغ الحلم،

He^{asws} said: 'And similar to that would be done with the weak ones, and the stupid ones, and the children of the Muslims, those who did not reach the adulthood.

وأما النصاب من أهل القبلة فإنه يخذ لهم خدا إلى النار التي خلقها الله في المشرق فيدخل عليهم اللهب والشرر والدخان و فورة الحميم إلى يوم القيامة، ثم بعد ذلك مصيرهم إلى الجحيم.

⁴⁵¹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 6

And as for the Nasibis (Hostile ones) from the people of the Qiblah (Muslims), they would find a furrow for them to the fire which Allah^{azwj} Created in the east, and the flames would enter unto them, and the evils, and the smoke, and gushes of the boiling water up to the Day of Judgment, then after that, their destination would be to the Blazing Fire”.⁴⁵²

8 - فس: الحسين بن عبد الله السكيني عن أبي سعيد البجلي، عن عبد الملك بن هارون، عن أبي عبد الله عليه السلام عن آبائه صلوات الله عليهم قال: كان فيما سأل ملك الروم الحسن بن علي عليهما السلام أن سألته عن أرواح المؤمنين أين يكونون إذا ماتوا؟

Al Husayn Bin Abdullah Al Saekyuni, from Abu Saeed al Bajaly, from Abdul Malik Bin Haroun,

‘From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘It was among what the king of Rome asked Al-Hassan^{asws} Bin Ali^{asws}, that he asked him^{asws} about the souls of the Momineen, ‘Where would they be when they die?’

قال: تجتمع عند صخرة بيت المقدس في ليلة الجمعة، وهو عرش الله الادنى منها يبسط الله الارض وإليها يطويها وإليه المحشر ومنها استوى ربنا إلى السماء والملائكة،

He^{asws} said: ‘They gather by the rock of Bayt Al-Maqdis during the night of Friday, and it is the lowest Throne of Allah^{azwj}. From it, Allah^{azwj} Spread the earth, and to it He^{azwj} would be Folding it, and to it are the Plains (of Resurrection), and from it our Lord^{azwj} and the Angels would straighten (Seize it) to the sky’.

ثم سأل عن أرواح الكفار أين تجتمع؟ قال: تجتمع في وادي حضرموت وراء مدينة اليمن.

Then he asked about the souls of the *Kafirs*, ‘Where do they gather?’ He^{asws} said: ‘They gather in a valley of Hazramout, behind a city of Yemen’”.⁴⁵³

9 - ختص، ير: الحسن بن أحمد، عن سلمة، عن الحسن بن علي بن يقاح عن ابن جبلة، عن عبد الله بن سنان قال: سألت أبا عبد الله عليه السلام عن الحوض فقال لي: حوض ما بين بصرى إلى صنعاء أتعب أن تراه؟ قلت: نعم جعلت فداك،

Al Hassan Bin Ahmad, from Salmah, from Al Hassan Bin Ali Bin Bawah, from Ibn Jabalah, from Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{asws} about the Fountain, and he^{asws} said to me: ‘A Fountain, (as wide as) what is between Basra (in Iraq) up to Sana’a (in Yemen). Would you like to see it?’ I said, ‘Yes, may I be sacrificed for you^{asws}!’

قال: فأخذ بيدي وأخرجني إلى ظهر المدينة ثم ضرب رجله فنظرت إلى نهر يجري لا تدرك حافيته إلا الموضع الذي أنا فيه قائم، فإنه شبيهة بالجزيرة فكنت أنا وهو وقوفا فنظرت إلى نهر يجري من جانبه هذا ماء أبيض من الثلج، ومن جانبه هذا لبن أبيض من الثلج، وفي وسطه خمر أحسن من الياقوت، فما رأيت شيئا أحسن من تلك الخمر بين اللبن والماء،

⁴⁵² BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 7

⁴⁵³ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 8

He (the narrator) said, 'He^{asws} grabbed my hand and took me out to the back of Al Medina, then struck his^{asws} leg (in the ground), and I looked at a flowing river, its bank not reaching except the place which I was standing in, and it resembled like an island. So, it was as if I and him^{asws} were standing and looking at a river flowing from the side of this one, its water being whiter than the snow, and from its side of this was (one of) milk whiter than the snow, and in its middle was (one of) wine more beautiful than the sapphire. I had not seen anything better than that wine, between the milk and the water.

فقلت له: جعلت فداك من أين يخرج هذا؟ ومن أين مجراه؟

I said to him^{asws}, 'May I be sacrificed for you^{asws}! Where does this one come out from? And from where is its flow?'

فقال: هذه العيون التي ذكرها الله في كتابه أنهار في الجنة، عين من ماء، وعين من لبن، وعين من خمر تجري في هذا النهر، ورأيت حافتيه عليهما شجرفيهن حور متعلقات برؤوسهن شعر ما رأيت شيئاً أحسن منهن وبأيديهن آنية ما رأيت آنية أحسن منها ليست من آنية الدنيا،

He^{asws} said: 'These springs are those which Allah^{azwj} Mentioned in His^{azwj} Book as rivers in the Paradise – a spring of water, and a spring of milk, and a spring of wine, flowing in this river'. And I saw trees on its banks where Houries were hanging by the hair of their heads. I had not seen anything more beautiful than them, and in their hands were such containers, I had not seen any containers better than these, not being from the containers of the world.

فدنا من إحدىهن فأومأ إليها بيده لتسقيه فنظرت إليها وقد مالت لتغرف من النهر فمال الشجر معها فاغترفت ثم ناولته فشرب ثم ناولها وأومأ إليها فمالت لتغرف فمال الشجرة معها فاغترفت ثم ناولته فناولني فشربت فما رأيت شراباً كان ألين منه ولا ألد منه، وكانت رائحته رائحة المسك،

He^{asws} approached one of them and gestured to her by his^{asws} hands to quench him^{asws}. I looked at her and she had inclined in order to scoop from the river, and the tree inclined along with her. She scooped, then gave it to him^{asws} and he^{asws} drank, then gave it back to her. And I gestured towards her, so she inclined to scoop, and the tree inclined along with her, and she scooped then gave it to him^{asws}, and he^{asws} gave it to me, and I drank. I had not seen any drink which was softer than it, nor tastier than it, and its aroma was the aroma of musk.

فنظرت في الكأس فإذا فيه ثلاثة ألوان من الشراب، فقلت له: جعلت فداك ما رأيت كاليوم قط، ولا كنت أرى أن الأمر هكذا، فقال لي: هذا أقل ما أعده الله لشيعتنا، إن المؤمن إذا توفى صارت روحه إلى هذا النهر ورعت في رياضه وشربت من شرابه،

I looked into the goblet, and there were three types of drinks in it. I said to him^{asws}, 'May I be sacrificed for you^{asws}! I have not seen a day like today, at all, nor have I seen the matter to be like this'. He^{asws} said to me: 'This is the least of what Allah^{azwj} has Prepared for our^{asws} Shias. When the *Momin* dies, his soul come to this river, and taken care of in its garden, and drinks from its drink.

وإن عدونا إذا توفي صارت روحه إلى وادي برهوت فاخذلت في عذابه، واطعمت من زقومه، واسقيت من حميمه، فاستعيدوا بالله من ذلك الوادي.

And that when our^{asws} enemy dies, his soul come to the valley or Barhout, and abides in its Punishment, and is fed from its Zaqoum (bitter fruit), and quenched from its boiling water. We^{asws} seek Refuge with Allah^{azwj} from that valley".⁴⁵⁴

10 - مل: محمد الحميري، عن أبيه، عن علي بن محمد بن سليمان، عن محمد بن خالد، عن عبد الله بن حماد، عن عبد الله الاصم، عن عبد الله بن بكر الارجاني قال: صحبت أبا عبد الله عليه السلام في طريق مكة من المدينة فنزلنا منزلاً يقال له: عسفان ثم مررنا بجبل أسود عن يسار الطريق موحش، فقلت له: يا بن رسول الله ما أوحش هذا الجبل! ما رأيت في الطريق مثل هذا،

Muhammad Bin Al Humeiri, from his father, from Ali Bin Muhammad Bin Suleyman, from Muhammad Bin Khalid, from Abdullah Bin Hamad, from Abdullah Al Asim, from Abdullah Bin Bakr Al Arjany who said,

'I accompanied Abu Abdullah^{asws} in a road of Makkah from Al-Medina, and we encamped at a station called Asfaan. Then we passed by a dismal black mountain on the left of the road. I said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! How dismail is this mountain! I have not seen in the road the like of this'.

فقال لي: يا بن بكر تدري أي جبل هذا؟ قلت: لا، قال: هذا جبل يقال له: الكمد وهو على واد من أودية جهنم، وفيه قتلة أبي: الحسين عليه السلام، استودعهم فيه، تجري من تحتهم مياه جهنم من الغسلين والصديد والحميم، وما يخرج من جب الحوي، وما يخرج من الفلق من آثام، وما يخرج من طينة الخبال، وما يخرج من جهنم، وما يخرج من لظى من الحطمة، وما يخرج من سقر، وما يخرج من الحميم، وما يخرج من الهاوية، وما يخرج من السعير -

He^{asws} said to me: 'O ibn Bakr! Do you know which mountain this is?' I said, 'No'. He^{asws} said: 'This is a mountain called Al-Kamad, and it is upon a valley from the valleys of Hell, and in it my^{asws} father^{asws} Al-Husayn^{asws} fought in and deposited them to be in it. The waters of Hell flow from beneath them, from the vomits, and the pus and the boiling water, and what comes out from the cistern, and what comes out from the private parts of the sinners, and what comes out from the excretion of the adulteresses, and what comes out from Hell, and what comes out from the blazes of Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Jaheem (valley of Hell), and what comes out from Al-Hawiya (the abyss of Hell), and what comes out from Al-Saeer (valley of Hell)' -

وفي نسخة أخرى: وما يخرج من جهنم، وما يخرج من لظى ومن الحطمة، وما يخرج من سقر، وما يخرج من الحميم -

And in another copy: 'What comes out from Hell, and what comes out from blazes of Al-Hutama (valley of Hell), and what comes out from Saqar (valley of Hell), and what comes out from Al-Hameem (boiling water of Hell)' -

⁴⁵⁴ BiharAl Anwaar - V 6, The book of Justice, S 2, Ch 9 H 9

وما مررت بهذا الجبل في سفري فوقفت به إلا رأيتهما يستغيثان إلى، وإني لأنظر إلى قتلة أبي فأقول لهما: هؤلاء إنما فعلوا ما أسستما لم ترحمونا إذ وليتم، وقتلتمونا وحرمتونا، ووثبتتم على حقنا، واستبددتم بالأمر دوننا، فلا رحم الله من يرحمكما، ذوقا وبال ما قدمتما، وما الله بظلام للعبيد،

‘And I^{asws} had not passed by this mountain during any of my^{asws} journeys, so I^{asws} paused by it except I saw them seeking my^{asws} help, and I^{asws} looked at the killers of my^{asws} father^{asws}, and I^{asws} said to them both: ‘They rather did what laid the foundation. You were not merciful to us^{asws} when you ruled, and you killed us^{asws} and deprived us^{asws}, and were affirmed upon our^{asws} rights, and you rejected the matter besides us^{asws}, therefore may Allah^{azwj} not have Mercy on the one who feel pity for you two. Taste the scourge of what you sent ahead! And Allah^{azwj} is not the lease unjust to the servants’.

فقلت له: جعلت فداك أين منتهى هذا الجبل؟ قال: إلى الأرض السادسة وفيها جهنم على واد من أوديته، عليه حفظته أكثر من نجوم السماء وقطر المطر وعدد ما في البحار وعدد الثرى، قدو كل ملك منهم بشئ وهو مقيم عليه لا يفارقه.

I said to him^{asws}, ‘May I be sacrificed for you^{asws}! Where is the end-point of this mountain?’ He^{asws} said: ‘To the sixth firmament, and in it is Hell, upon a valley from its valleys. Its preservation is more than the stars in the sky, and drops of the rain, and number of what is in the oceans, and number of the soil (grains of sand). Every Angel is allocated with something from them and he is continuing upon it, not separating from it’.⁴⁵⁵

11 - كا: محمد بن يحيى، عن محمد بن أحمد بإسناد له قال: قال أمير المؤمنين عليه السلام: شر بئر في النار برهوت الذي فيه أرواح الكفار.

Muhammad Bin Yahya, from Muhammad Bin Ahmad, by a chain of his, said,

‘Amir Al-Momineen^{asws} said: ‘The vilest of the wells is in the fire of Barhout in which are the souls of the *Kafirs*’.⁴⁵⁶

12 - كا: العدة عن سهل وعلي بن إبراهيم، عن أبيه جميعاً، عن جعفر بن محمد الأشعري، عن القداح، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال أمير المؤمنين صلوات الله عليه: شر ماء على وجه الأرض ماء برهوت، وهو الذي بحضرموت يردده هام الكفار "

The number (of companions), from Sahl and Ali Bin Ibrahim, from his father, both together, from Ja'far Bin Muhammad Al Ashary, from Al Qadah,

‘From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘The vilest of water upon the surface of the earth is water of Barhout, and it is which is at Hazramout, the (souls of) important *Kafirs* end up there’.⁴⁵⁷

⁴⁵⁵ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 10

⁴⁵⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 11

⁴⁵⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 12

13 - كا: علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه واله: شر اليهود يهود بيسان، وشر النصارى نصارى نجران،

Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The evilest of the Jews are the Jews of Baysan (a city of ancient Syria), and the evilest of the Christians are the Christians of Najran (a famous place between Hijaz, Syria and Yemen).

وخير ماء على وجه الارض ماء زمزم، وشر ماء على وجه الارض ماء برهوت، وهو واد بحضرموت ترد عليه هام الكفار وصداهم.

And the best of water upon the surface of the earth is water of Zamzam, and the evilest of water upon the surface of the earth is water of Barhout, and it is a valley at Hazramout, the (souls of) important *Kafirs* and their hinderers".⁴⁵⁸

14 - كا: العدة، عن أحمد بن محمد، وسهل بن زياد، وعلي بن إبراهيم، عن أبيه جميعاً، عن ابن محبوب، عن ابن رثاب، عن ضريس الكناسي قال: سألت أبا جعفر عليه السلام أن الناس يذكرون أن فراتنا يخرج من الجنة، فكيف هو وهو يقبل من المغرب وتصب فيه العيون والادوية؟ قال: فقال أبو جعفر عليه السلام - وأنا أسمع -: إن الله جنة خلقها الله في المغرب وماء فراتكم هذه يخرج منها، وإليها تخرج أرواح المؤمنين من حفرهم عند كل مساء،

The number (of reporters), from Ahmad Bin Muhammad and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib, from Zureys Al Kunasy who said,

'I asked Abu Ja'far^{asws} that the people are mentioning that our (river) Euphrates comes out from the Paradise. How can it be so and it is flowing from the west and there pour into it the springs and (it flows by) the valleys?' So, Abu Ja'far^{asws} said, and I heard it, that: 'For Allah^{azwj} is a garden which Allah^{azwj} Created in the west, and the water of your Euphrates comes out from it, and to it go (for outing) the souls of the Momineen from their pits (graves) during each evening.

فتسقط على ثمارها وتأكّل منها وتتّنعّم فيها وتتلاقى وتتعارف، فإذا طلع الفجر هاجت من الجنة فكانت في الهواء فيما بين السماء والارض تطير ذاهبة وجائية وتعهد حفرها إذا طلعت الشمس وتتلاقى في الهواء وتتعارف،

They fall upon its fruits and eat from it, and they are in bliss therein, and they meet and recognise each other. When the dawn emerges, they break out from the garden, so they are in the atmosphere in what is between the sky and the earth, flying around, going and coming, and return to their graves when the sun emerges, meeting each other in the atmosphere and introducing each other'.

⁴⁵⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 13

قال: وإن لله نارا في المشرق خلقها ليسكنها أرواح الكفار، ويأكلون من زقومها، ويشربون من حميمها ليلهم، فإذا طلع الفجر هاجت إلى واد باليمن يقال له: برهوت أشد حرا من نيران الدنيا كانوا فيه يتلاقون ويتعارفون، فإذا كان المساء عادوا إلى النار فهم كذلك إلى يوم القيامة،

He^{asws} said: 'And for Allah^{azwj} there is a fire in the east which He^{azwj} Created to Settle therein the souls of the Infidels, and they are eating from its bitter fruits and are drinking from its boiling water during their night. When the dawn emerges, they break out to the valley in Al-Yemen called Barhout, which is more intense in heat than the fires of the world. Therein they are meeting and recognising each other. When it is the evening, they are returning to the fire. Thus, they would be like that up to the Day of Judgement'.

قال: قلت: أصلحك الله ما حال الموحدين المقربين بنو محمد صلى الله عليه واله من المسلمين المذنبين الذين يموتون وليس لهم إمام ولا يعرفون ولا يتكلمون؟

He (the narrator) said, I said, 'May Allah^{azwj} Keep you^{asws} well! What is the state of the Monotheist, the acknowledger with the Prophet-hood of Muhammad^{saww}, from the (general) Muslims, the sinners, who are dying and there is no Imam^{asws} for them, nor are they recognising your^{asws} Wilayah?'

فقال: أما هؤلاء فإنهم في حفرهم لا يخرجون منها، فمن كان منهم له عمل صالح ولم تظهر منه عداوة فإنه يخذ له خدا إلى الجنة التي خلقها الله في المغرب فيدخل عليه منها الروح في حفرته إلى يوم القيامة، فيلقى الله فيحاسبه بحسناته وسيئاته،

He^{asws} said: 'As for them, so they would be in their graves, not coming out from these. So the one from them who had righteous deeds for him, and there does not appear from him enmity (towards us^{asws}), so a furrow would be grooved out for them to the garden which Allah^{azwj} has Created in the west. There would come over to them the breeze from it into his grave up to the Day of Judgement, and he would meet Allah^{azwj}, and He^{azwj} would Reckon him by his good deeds and his evil deeds.

فإما إلى الجنة، أو إلى نار، فهؤلاء موقوفون لأمر الله، قال: وكذلك يفعل الله بالمستضعفين والبله والاطفال وأولاد المسلمين الذين لم يبلغوا الحلم،

Either they would go to the Paradise or they would go to the Fire, as they would be pausing for the Command of Allah^{azwj}. And similar to that will Allah^{azwj} Deal with the weak ones (of understanding), and the foolish, and the children, and the children of the Muslims who did not reach the puberty.

فأما النصاب من أهل القبلة فإنهم يخذ لهم خدا إلى النار التي خلقها الله في المشرق فيدخل عليهم منها اللهب والشرر والدخان وفورة الحميم إلى يوم القيامة،

As for the Hostile ones (*Nasibis*) from the people of the Qiblah (general Muslims), a furrow would be grooved for them to the fire which Allah^{azwj} has Created in the east. There would

come over to them, from it, the flames, and the sparks, and the smoke, and bursts of boiling water, up to the Day of Judgement.

ثم مصيرهم إلى الحميم ثم في النار يسجرون ثم قيل لهم: أين ما كنتم تدعون من دون الله؟ أين إمامكم الذي اتخذتموه دون الامام الذي جعله الله للناس إماماً.

Then their destination would be to the boiling water, then into the Fire to be heated up. Then it would be said to them: 'Wherever you were you were calling from besides Allah^{azwj}. Where is your imam whom you were taking to besides the Imam^{asws} whom Allah^{azwj} Made to be for the people as an Imam^{asws}?'.⁴⁵⁹

15 - كا: محمد بن يحيى، عن أحمد بن محمد، عن أبي يحيى الواسطي، عن بعض أصحابنا، عن أبي عبد الله عليه السلام قال: إن من وراء اليمن واديا يقال له: وادي برهوت، ولا يجاور ذلك الوادي إلا الحيات السود واليوم من الطير، في ذلك الوادي بئر يقال لها: بلهوت يغذى ويراح إليها بأرواح المشركين يسقون من ماء الصديد.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

'From Abu Abdullah^{asws} having said: 'From the back of Yemen, there is a valley called 'Valley of Barhout'. None cross that valley except for the black snakes, and the owls from the birds. In that valley there is a well called 'Balhout', where the souls of the Polytheists come to feed and be quenched from the water of pus'.⁴⁶⁰

16 - فس: أبي، عن أحمد بن النضر، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: جاء رجل إلى النبي صلى الله عليه واله فقال: يا رسول الله رأيت أمراً عظيماً، فقال: وما رأيت؟ قال: كان لي مريض ونعت له من ماء بئر الاحقاف يستشفى به في برهوت، قال: فتهيأت ومعي قرية وقدر لآخذ من مائها وأصب في القرية إذا شئ قد هبط من جو السماء كهيفة السلسلة وهو يقول: يا هذا اسقني، الساعة أموت،

My father, from Ahmad Bin Al Nazar, from Amro Bin Shimir, from Jabir,

'A man came to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! I saw a great matter!' He^{saww} said: 'And what did you see?' He said, 'He said, 'I had a patient and wanted to cure him by the well water at Al-Ahqaf in order to cure him in Barhout. He said, 'So I ended up at it, and with me was a canteen and a cup to take the water from it. I poured into the canteen and there was something in it which had fallen from the atmosphere of the sky, like a chain, and he (the person connected to the chain) was saying, 'O you! Quench me, or else I would die this very moment!'

فرفعت رأسي ورفعت إليه القدح لاسقيه فإذا رجل في عنقه سلسلة فلما ذهب اناوله القدح اجتذب حتى علق بالشمس، ثم أقبلت على الماء أغترف إذ أقبل الثانية وهو يقول: العطش العطش يا هذا اسقني الساعة أموت، فرفعت القدح لاسقيه فاجتذب حتى علق بعين الشمس حتى فعل ذلك الثالثة، وشددت قرتي ولم أسقه

⁴⁵⁹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 14

⁴⁶⁰ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 15

So I raised my head, and raised the cup towards him to quench him, and there was a man who had been chained to his neck. So when I went to pass him the cup, it was captured from me until it was cast towards the sun. Then I came over to the water to scoop it for a second time, and he was saying, 'Thirst! Thirst! O you, quench me, or else I would die this very moment!' But, it was captured from me and cast towards the sun, to the extent that it happened for a third time. So, I stood up and pulled my canteen and did not quench him'.

فقال رسول الله صلى الله عليه واله: ذاك قابيل بن آدم قتل أخاه، وهو قوله عزوجل: "والذين يدعون من دونه لا يستجيبون لهم بشئ إلا كباسط كفيه إلى الماء ليبلغ فاه وما هو ببالغه وما دعاء الكافرين إلا في ضلال".

So Rasool-Allah^{saww} said: 'That is Qabeel^{la} son of Adam^{as} who killed his^{la} brother^{as}. And these are the Words of the Mighty and Majestic: **and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it's like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying?** [13:14]'.⁴⁶¹

17 - ير: محمد بن الحسين، عن البنظي، عن عبد الكريم، عن محمد بن مسلم، عن أبي جعفر عليه السلام قال: جاء أعرابي إلى أبي جعفر عليه السلام فقال: من أين جئت يا أعرابي قال: من الاحقاف أحقاف عاد، قال: رأيت واديا مظلما فيه الهام واليوم لا يبصر قعره قال: وتدرى ما ذاك الوادي؟ قال: لا والله ما أدري، قال: ذاك برهوت فيه نسمة كل كافر.

Muhammad Bin Al Husayn, from Al Bazanty, from Abdul Kareem, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'A Bedouin came to Abu Ja'far^{asws} and he^{asws} said: 'Where are you from, O Bedouin?' He said, 'From Al Ahqaf, Ahqaf of Aad'. He^{asws} said: 'Did you see therein a dark valley in which are the vermins and the owls, and its depth cannot be seen? And do you know what that valley is?' He said, 'No, by Allah^{azwj}, I do not know'. He^{asws} said: 'That is Barhout wherein is the soul of every Kafir'.⁴⁶²

18 - كتاب زيد النرسي: عن أبي عبد الله عليه السلام قال: سمعته يقول: إذا كان يوم الجمعة ويوما العيدين أمر الله رضوان خازن الجنان أن ينادي في أرواح المؤمنين وهم في عرصات الجنان: إن الله قد أذن لكم الجمعة بالزيارة إلى أهاليكم وأحبائكم من أهل الدنيا،

The book of Zayd Al Nasry –

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Whenever it is the day of Friday and the two days of the Eids, Allah^{azwj} Commands Rizwan, keeper of the Gardens to call out among the souls of the Momineen, and they would be in the plains of the Gardens: 'Allah^{azwj} has Permitted for you the Friday for the visitation to your families and your loved ones from the people of the world!'

⁴⁶¹ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 16

⁴⁶² BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 17

ثم يأمر الله رضوان أن يأتي لكل روح بناقة من نوق الجنة عليها قبة من زبرجد خضراء غشاؤها من ياقوتة رطبة صفراء، على النوق جلال وبراقع من سندس الجنان وإستبرقها، فيركبون تلك النوق، عليهم حلل الجنة، متوجون بتيجان الدر الرطب تضيء كما تضيء الكواكب الدرية في جو السماء من قرب الناظر إليها لا من البعد، فيجتمعون في العرصة،

Then Allah^{azwj} Commands Rizwan to go to every soul with a she-camel from the she-camels of the Paradise, upon it being a dome of green aquamarine, its covering being of yellow shiny rubies. Upon the she-camel being intew-woven fabrics of the Paradise and its brocades. So, they ride the she-camel, upon them being garments of the Paradise, crowned with crowns of shiny gems, illuminating like the illumination of the shining star in the atmosphere of the sky, being near to the beholder not from afar, and they gather in the plains.

ثم يأمر الله جبرئيل من أهل السماوات أن تستقبلوهم فتستقبلهم ملائكة كل سماء وتشيعهم ملائكة كل سماء إلى السماء الاخرى فينزلون بوادي السلام وهو واد بظهر الكوفة، ثم يتفرقون في البلدان والامصار حتى يزوروا أهاليهم الذين كانوا معهم في دار الدنيا، ومعهم ملائكة تصرفون وجوههم عما يكرهون النظر إليه إلى ما يحبون،

Then Allah^{azwj} Commands Jibraeel^{as} from the inhabitants of the skies that they welcome them. So, the Angels of every sky welcome them, and the Angels of each sky escort them to the other sky and descend them at the valley of peace, and it is a house at the back of Al-Kufa. Then they disperse in the towns and the cities until they visit their families, those who used to be with them in the house of the world, and with them are Angels turning their faces away from what they would be disliking the looking towards what they would be loving to look at.

ويزورون حفر الابدان حتى ما إذا صلى الناس وراح أهل الدنيا إلى منازلهم من مصلاهم نادى جبرئيل بالرحيل إلى غرفات الجنان فيرحلون،

And they visit the graves of the bodies until when the people pray *Salat* and the people of the world go away to their houses from their praying places, Jibraeel^{as} calls out with the departure to the rooms of the Gardens, so they depart'.

قال: فبكى رجل في المجلس فقال: جعلت فداك هذا للمؤمن فما حال الكافر؟

He (the narrator) said: 'The man cried in the gathering, and he said, 'May I be sacrificed for your^{asws}! This is for the Momin, so what is the state of the *Kafir*?'

فقال أبو عبد الله عليه السلام: أبدان ملعونة تحت الثرى في بقاع النار، وأرواح خبيثة مسكونة بوادي برهوت من بئر الكبريت في مركبات الخبيثات الملعونات، يؤدي ذلك الفزع و الاهوال إلى الابدان الملعونة الخبيثة تحت الثرى في بقاع النار،

Abu Abdullah^{asws} said: 'Accursed bodies beneath the ground in spots of the Fire, and wicked souls dwelling in the valley of Barhout, from a sulphuric well in wicked places, the Accursed. That panic and the horrors are delivered to the Accursed wicked bodies beneath the ground in spots of the Fire.

فهي بمنزلة النائم إذا رأى الاهوال، فلا تزال تلك الابدان فزعرة زعرة، وتلك الارواح معذبة بأنواع العذاب في أنواع المركبات المسخوطات الملعونات المصفوفات مسجونات فيها لا ترى روحا ولا راحة إلى مبعث قائمنا،

These are at the status of the sleeping one when he sees the nightmare, so that body does not cease to panic and be scared, and those souls are Punished by a variety of the Punishments in a variety of the harsh places, the Accursed arrays, prisons, where they neither see any breeze nor rest, until the Sending of our^{asws} Qaim^{asws}.

فيحشرها الله من تلك المركبات فتزد في الابدان، وذلك عند النشرات فتضرب أعناقهم، ثم تصير إلى النار أبد الأبدان ودهر الداهرين.

Then, Allah^{azwj} would Resurrect these from those places and return them into their bodies, and that would be during the Publicing (of the deeds), so their necks would be struck, then they would go to the Fire, for ever and every, and eons and eons".⁴⁶³

⁴⁶³ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 9 H 18

(باب 10) * (ما يلحق الرجل بعد موته من الاجر) *

CHAPTER 10 – WHAT CATCHES UP WITH THE MAN FROM THE RECOMPENSE AFTER HIS DEATH

1 - ل: أبي، عن الحميري، عن ابن عيسى، عن ابن محبوب، ابن رثاب، عن الحلبي، عن أبي عبد الله عليه السلام قال: ليس يتبع الرجل بعد موته من الاجر إلا ثلاث خصال: صدقة أجزاها في حياته فهي تجرى بعد موته إلى يوم القيامة، صدقة موقوفة لا تورث، أو سنة هدى سنّها وكان يعمل بها وعمل بها من بعده غيره، أو ولد صالح يستغفر له.

From Al Humeiry, from Ibn Isa, from Ibn Mahboub, Ibn Raib,

‘From Abu Abdullah^{asws} having said: ‘There isn’t anything from the Recompense which would follow the man after his death, except for three characteristics – A charity he caused to flow during his lifetime, so it still flows after his death up to the Day of Judgment; and a stopped charity, not being inherited; or a mannerism of guidance he adopted, and he used to act with it and other acted with it from after him; or a righteous child seeking Forgiveness for him’’.⁴⁶⁴

2 - ل: أبي، عن سعد، عن اليقطيني، عن محمد بن شعيب، عن الهيثم، عن أبي كهمش، عن أبي عبد الله عليه السلام قال: ست خصال ينتفع بها المؤمن من بعد موته: ولد صالح يستغفر له، ومصحف يقرأ فيه، وقليب يحفره، وغرس يغرسه، وصدقة ماء يجريه، وسنة حسنة يؤخذ بها بعده.

My father, from Sa’ad, from Al Yaqteeny, from Muhammad Bin Shuayb, from Al Haysam, from Abu Kahmash,

‘From Abu Abdullah^{asws} having said: ‘There are six characteristics the *Momin* benefits with from after his death – A righteous child seeking Forgiveness for him, and a Parchment (Quran) he used to read, and a well he had dug, and a plant he had planted, and a charity of water he had caused to flow, and a good mannerism taken with after him’’.⁴⁶⁵

3 - ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن عيسى، عن يونس، عن السري بن عيسى، عن عبد الخالق بن عبد ربه قال: قال أبو عبد الله عليه السلام: خير ما يخلفه الرجل بعده ثلاثة: ولد بار يستغفر له، وسنة خير يقتدى به فيها، و صدقة تجرى من بعده.

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Yunus, from Al Sary Bin Isa, from Abdul Khaliq Bin Abd Rabbih who said,

‘Abu Abdullah^{asws} said: ‘The best of what the man can leave behind after him are three – a righteous child seeking Forgiveness for him, and a good mannerism he is followed in’’.⁴⁶⁶

⁴⁶⁴ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 1

⁴⁶⁵ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 2

⁴⁶⁶ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 3

4 - لى: محمد بن على، عن علي بن إبراهيم، عن محمد بن عيسى، عن منصور، عن هشام بن سالم، عن الصادق جعفر بن محمد عليهما السلام قال: ليس يتبع الرجل بعد موته من الاجر إلا ثلاث خصال: صدقة أجراها في حياته فهي تجري بعد موته، وسنة هدى سننها فهي تعمل بما بعد موته، وولد صالح يستغفر له.

Muhammad Bin Ali, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Mansour, from Hashim Bin Salim,

‘From Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} having said: ‘There is no Recompense following the man after his death except for three characteristics – A charity he caused to flow during his lifetime, so it keeps flowing after his death, and a mannerism of guidance he adopted, so it keeps getting acted with after his death, and a righteous child seeking Forgiveness for him’’.⁴⁶⁷

5 - سن: أبي، عن أبان بن عثمان؟ عن معاوية بن عمار قال: قلت لابي عبد الله عليه السلام: أي شيء يلحق الرجل بعد موته؟ قال: يلحقه الحج عنه، والصدقة عنه، والصوم عنه.

My father, from Aban Bin Usman, from Muawiya Bin Amar who said,

‘I said to Abu Abdullah^{asws}, ‘Which thing adheres to the man after his death?’ He^{asws} said: ‘The Hajj adheres to him, and the charity adheres to him, and the Fasts adhere to him’’.⁴⁶⁸

⁴⁶⁷ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 4

⁴⁶⁸ BiharAl Anwaar – V 6, The book of Justice, S 2, Ch 10 H 5

(أبواب المعاد) * (وما يتبعه ويتعلق به) *

S 3 - CHAPTERS ON THE HEREAFTER AND WHAT WOULD PURSUE HIM AND WHAT HE WOULD BE RELATED WITH

(باب 1) * (أشراط الساعة، وقصة يأجوج ومأجوج) *

CHAPTER 1 – CONDITIONS OF THE HOUR, AND STORY OF YAJOUJ AND MAJOUJ

الآيات، الانعام " 6 " هل ينظرون إلا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا قل انتظروا إنا منتظرون 158.

The Verses – (Surah) Al Anaam: *Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158]*

الكهف " 18 " حتى إذا بلغ بين السدين وجد من دونهما قوما لا يكادون يفقهون قولا

Until when he reached between the two mountains and found besides these a people who could hardly understand a word [18:93]

* قالوا يا ذا القرنين إن يأجوج ومأجوج مفسدون في الأرض فهل نجعل لك خرجا على أن تجعل بيننا وبينهم سدا

They said, 'O Zulqarnain! Yajouj and Majouj are making mischief in the land, so can we make a remuneration for you upon that you will make a barrier to be (built) between us and them?' [18:94]

* قال ما مكني فيه ربي خير فأعينوني بقوة أجعل بينكم وبينهم ردما

He said, 'What my Lord has Enabled me in it is better, but assist me with a workforce, I shall make a fortified barrier to be between you and them [18:95]

* آتوني زبر الحديد حتى إذا ساوى بين الصدفين قال انفخوا حتى إذا جعله نارا قال آتوني افرغ عليه قطرا

'Bring me blocks of iron!' Until when he had erected between the two cliffs, he said: 'Blow!' Until when He made it a fire, he said: 'Bring me molten copper to pour upon it!' [18:96]

* فما استطاعوا أن يظهره وما استطاعوا له نقبا

So, they were neither able to scale it nor were they able to make a hole in it [18:97]

* قال هذا رحمة من ربي فإذا جاء وعد ربي جعله دكاء وكان وعد ربي حقا

He said: 'This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:98]

* وتركنا بعضهم يومئذ يموج في بعض ونفخ في الصور فجمعناهم جمعا 93 - 99.

And We will Forsake some of them on that Day surging among others, and We shall Blow in the Trumpet, so We will Gather them altogether [18:99]

الانبياء " 21 " حتى إذا فتحت يأجوج ومأجوج وهم من كل حدب ينسلون

(Surah) Al Anbiya: ***Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]***

* واقترب الوعد الحق فإذا هي شاخصة أبصار الذين كفروا يا ويلنا قد كنا في غفلة من هذا بل كنا ظالمين 96 - 97 "

And the Promise of the Truth shall draw closer, and then it make their eyes stare, those who are committing Kufr, 'O woe be unto us! We have been in heedlessness from this. But, we were unjust!' [21:97]

وقال " : وإن أدري أقرب أم بعيد ما تتعدون 109.

And He^{azwj} Said: ***But if you turn back, then say: 'I proclaim to you upon an equal footing, and if I knew whether it is near or afar, what you are Threatened with [21:109]***

النمل " 27 " وإذا وقع القول عليهم أخرجنا لهم دابة من الأرض تكلمهم أن الناس كانوا بآياتنا لا يوقنون 82.

(Surah) Al Naml: ***And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]***

الزخرف " 43 " وإنه لعلم للساعة فلا تمترن بها واتبعون هذا صراط مستقيم 61.

(Surah) Al Zukhruf: ***And surely he has the knowledge of the Hour, therefore do not be doubting with it and follow me. This one is a Straight Path [43:61]***

الدخان " 44 " يوم تأتي السماء بدخان مبين * يغشى الناس هذا عذاب أليم * ربنا اكشف عنا العذاب إنا مؤمنون

(Surah) Al Dukhan: ***So watch out for the day the sky would come with evident smoke [44:10] Overwhelming the people. (They would say), 'This is a painful Punishment! [44:11] Our Lord! Remove the Punishment from us, we are Momineen!' [44:12]***

* أنى لهم الذكرى وقد جاءهم رسول مبين * ثم تولوا عنه وقالوا معلم مجنون

How can there be the Zikr for them and a clarifying Rasool had already come to them [44:13] Then they turned away from him and said, 'One taught (by others), a madman' [44:14]

* إنا كاشفوا العذاب قليلا إنكم عائدون * يوم نبطش البطشة الكبرى إنا منتقمون 11 - 16.

We would be Removing the Punishment a little, (but) you will be returning (to evil) [44:15] On the Day when We will Seize (them) with a mighty Seizure, We will be Taking Revenge [44:16]

محمد " 47 " فهل ينظرون إلا الساعة أن تأتيهم بغتة فقد جاء أشراطها فأنى لهم إذا جاءتهم ذكريهم 18.

(Surah) Muhammad^{saww}: ***So, are they only awaiting the Hour that would come to them suddenly? It's indications have already come, so how would it be for them when their Zikr comes to them? [47:18]***

1 - ل: عبد الله بن حامد، عن محمد بن أحمد بن عمرو، عن تميم بن بھلول، عن عثمان، عن وكيع، عن سفيان الثوري، عن فرات القزاز، عن أبي الطفيل، عن حذيفة ابن أسيد قال: اطلع علينا رسول الله صلى الله عليه واله من غرفة له - ونحن نتذاكر الساعة - فقال: لا تقوم الساعة حتى تكون عشر آيات: الدجال، والدخان، وطلوع الشمس من مغربها، ودابة الارض، ويأجوج ومأجوج، وثلاثة خسوف: خسف بالمشرق، و خسف بالمغرب، وخسف بجزيرة العرب، ونار تخرج من قعر عدن تسوق الناس إلى المحشر تنزل معهم إذا نزلوا، وتقبل معهم إذا أقبلوا.

Abdullah Bin Hamad, from Muhammad Bin Ahmad Bin Amro, from Tameem Bin Bahloul, from Wakie, from Sufran Al Sowry, from Furat Al Qazaz, from Huzeyfa Ib Aseyd who said,

'Rasool-Allah^{saww} emerged unto us from a room of his^{saww} – and we were mentioning the Hour – so he^{saww} said: 'The Hour will not be Established until ten signs occur – The smoke, and the emergence of the sun from its west, and the walker of the earth, and Yajouj and Majouj, and three collapses – a collapse in the east, and a collapse in the west, and a collapse in the Arabian island (peninsula), and a fire burning from a well of Aden ushering the people to the (Plains of) Resurrection descending with them when they descend and turning with them when they turn back''⁴⁶⁹.

⁴⁶⁹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 1

2 - ل: الحسن بن عبد الله بن سعيد العسكري، عن عبد الله بن محمد بن حكيم القاضي، عن الحسين بن عبد الله بن شاكِر قال: حدثنا إسحاق بن حمزة البخاري وعمي قال: حدثنا عيسى بن موسى غنجر، عن أبي حمزة بن رقة وهو ابن مصقلة الشيباني عن الحكم بن عتيبة، عن سمع حذيفة بن أسيد يقول: سمعت النبي صلى الله عليه وآله يقول: عشر آيات بين يدي الساعة، خمس بالشرق، وخمس بالمغرب، فذكر الدابة والدجال وطلوع الشمس من مغربها وعيسى بن مريم عليهما السلام ويأجوج ومأجوج وأنه يغلبهم و يغرقهم في البحر، ولم يذكر تمام الآيات.

Al Hassan Bin Abdullah Bin Saeed Al Askari, from Abdullah Bin Muhammad Bin Hakeem Al Qazy, from Al Husayn Bin Abdullah Bin Shakir, from Is'haq Bin Hamza Al Nukhari and his uncle, from Isa Bin Musa Anjaz, from Abu Hamza Bin Raqba, and he is Ibn Masqalah Al Shaybani, from Al Hakam Bin Uteyba, from one who heard Huzayfa Bin Aseyd saying,

'I heard the Prophet^{saww} saying: 'There are ten signs in front of the Hour, five in the east and five in the west'. Then he^{saww} mentioned the Walker, and the smoke, and the emergence of the sun from its west, and Isa^{as} Bin Maryam^{as}, and Yajouj and Majouj and that they would be overcome and drowned in the ocean, and did not mention the complete (ten) signs"⁴⁷⁰.

3 - ل: محمد بن أحمد بن إبراهيم، عن أبي عبد الله الوراق محمد بن عبد الله بن الفرج عن علي بن بنان المقرئ، عن محمد بن سابق، عن زائدة، عن الاعمش قال: حدثنا فرات القزاز، عن أبي الطفيل عامر بن واثلة، عن حذيفة بن أسيد الغفاري قال: كنا جلوسا في المدينة في ظل حائط، قال: وكان رسول الله صلى الله عليه وآله في غرفة فاطلع علينا فقال فيم أنتم ؟ فقلنا: نتحدث، قال: عم ذا ؟ قلنا: عن الساعة،

Muhammad Bin Ahmad Bin Ibrahim, from Abu Abdullah Al Waraq Muhammad Bin Abdullah Bin Al Faraj, from Ali Bin Banan Al Maqry, from Muhammad Bin Sabiq, from Zaidah, form Al Amsh, from Furat Al Qazaz, from Abu Al Tufayl Aamir Bin Wasilah, from Huzeyfa Bin Aseyd Al Ghafary who said,

'We were seated in Al-Medina in the shadow of a wall, and Rasool-Allah^{saww} was in a room and he^{saww} emerged unto us and he^{saww} said: 'In which (discussion) are you?' We said, 'We are discussing'. He^{saww} said: 'About what?' We said, 'About the Hour'.

فقال: إنكم لا ترون الساعة حتى تروا قبلها عشر آيات: طلوع الشمس من مغربها، والدجال، ودابة الارض وثلاثة خسوف تكون في الارض: خسف بالشرق، وخسف بالمغرب، وخسف بجزيرة العرب، وخروج عيسى بن مريم عليه السلام، وخروج يأجوج ومأجوج، وتكون في آخر الزمان نار تخرج من اليمن من قعر الارض لا تدع خلفها أحدا تسوق الناس إلى المحشر كلما قاموا قامت لهم تسوقهم إلى المحشر.

He^{saww} said: 'You will not be seeing the Hour until you see ten signs before it – Emergence of the sun from its west, and the Dajjal^{la}, and Walker of the earth, and three collapses happening in the earth – a collapse in the east, and a collapse in the west, and a collapse in the Arabian island (Peninsula), and coming of Isa Bin Maryam^{as}, and coming of Yajouj and Majouj, and there would happen to be a fire at the end of times coming out from Yemen from the bottom of the earth, not leaving anyone behind it, ushering the people to the

⁴⁷⁰ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 2

(Plains of) Resurrection. Every time they stand, it would stand to them, ushering them to the (Plains of) Resurrection".⁴⁷¹

4 - ل: الحسن بن عبد الله بن سعيد العسكري، عن محمد بن عبد الله البزاز، عن أحمد بن محمد بن إبراهيم العطار، عن أبي الربيع سليمان بن داود، عن فرج بن فضالة، عن يحيى بن سعيد، عن محمد بن الحنفية، عن أبيه علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه واله: إذا عملت امتي خمسة عشر خصلة حل بها البلاء، قيل: يا رسول الله وما هي؟

Al Hassan Bin Abdullah Bin Saeed Al Askari, from Muhammad Bin Abdullah Al Bazaz, from Ahmad Bin Muhammad Bin Ibrahim Al Attar, from Abu Al Rabie Suleyman Bin Dawood, from Faraj Bin Fazalat, from Yahya Bin Saeed, from Muhammad Bin Al Hanafiyya,

'From his father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'When my^{saww} community indulge in five characteristics, the afflictions would be released with it'. It was said, 'O Rasool-Allah^{saww}! And what are these?'

قال: إذا كانت المغنم دولا، والامانة مغنما، والزكاة مغرما، وأطاع الرجل زوجته، وعق امه، وبر صديقه، وجفا أباه، وكان زعيم القوم أرذلهم، والقوم أكرمه مخافة شره، وارتفعت الاصوات في المساجد، ولبسوا الحرير، واتخذوا القينات، وضربوا بالمعازف ولعن آخر هذه الامة أولها فليرتقب عند ذلك ثلاثة: الريح الحمراء، أو الخسف، أو المسخ.

He^{saww} said: 'When the spoils of war become the rule, and the entrustments (become) war booty, and the Zakat (considered) as tax, and the man would obey his wife, and be disloyal to his mother, and be righteous with his friend, and be disloyal to his father, and the leader of the people would be their most despicable one, and the people would honour him fearing his evil, and the voices would be raised in the Masjids, and the silk would be worn, and female singers would be taken, and the instruments would be struck (played), and the last of this community would curse the first of it. Then, during that, watch out for three – the red wind, or the collapse, or the morphing".⁴⁷²

5 - ل: محمد بن الفضل بن محمد بن إسحاق المذكر، عن أبي يحيى البزاز النيشابوري، عن محمد بن خشنم البلخي، عن قتيبة بن سعيد، عن فرج بن فضالة مثله. قال الصدوق رضي الله عنه: يعني بقوله: ولعن آخر الامة أولها الخوارج الذين يلعنون أمير المؤمنين عليه السلام، وهو أول الامة إيماناً بالله عز وجل وبرسوله صلى الله عليه واله "

Muhammad Bin Al Fazal Bin Muhammad Bin Is'haq Al Mazkar, from Abu Yahya Al Bazaz Al Neyshapouri, from Muhammad Bin Khashnam Al Balkhy, from Quteyba Bin Saeed, from Faraj Bin Fazalah – similar to it.⁴⁷³

6 - فس: " فهل ينظرون إلا الساعة " يعني القيامة " أن تأتيهم بغتة فقد جاء أشراطها " فإنه حدثني أبي، عن سليمان بن مسلم الخشاب، عن عبد الله بن جريح المكي، عن عطاء بن أبي رباح، عن عبد الله بن عباس قال: حججنا مع رسول الله صلى الله عليه واله حجة الوداع فأخذ باب الكعبة ثم أقبل علينا بوجهه فقال: ألا اخبركم بأشراط الساعة ؟ - وكان أدنى الناس منه يومئذ سلمان رضي الله عنه - فقال: بلى يا رسول الله،

⁴⁷¹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 3

⁴⁷² BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 4

⁴⁷³ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 5

So, are they only awaiting the Hour – meaning the Day of Judgment, that would come to them suddenly? Its indications have already come, [47:18].

My father narrated to me, from Suleyman Bin Muslim Al Khashab, from Abdullah Bin Jareeh Al Makky, from Ata'a Bin Abu Riyah, from Abdullah Bin Abbas who said,

'We performed Hajj with Rasool-Allah^{saww}, the farewell Hajj, and he^{saww} grabbed the Door of the Kaabah, then turned towards us with his^{saww} face and said: 'Shall I^{saww} inform you of the conditions of the Hour?' – and the lowest of the people in those days was Salman Al-Farsy^{ra}, and he^{ra} said: 'Yes, O Rasool-Allah^{saww}!'

فقال: إن من أشراط القيامة إضاعة الصلاة، واتباع الشهوات، والميل مع الاهواء وتعظيم المال، وبيع الدين بالدنيا، فعندها يذاب قلب المؤمن وجوفه كما يذوب الملح في الماء مما يرى من المنكر فلا يستطيع أن يغيره.

He^{saww} said: 'From the conditions of the Day of Judgment are – wasting of the *Salat*, and pursuing the lustful desires, and the inclining to the whims (wealthy people) and revering the wealth, and selling the Hereafter for the world. During it, the heart of the *Momin* would melt and his interior would be like the melted salt in the water, from what he would see from the evil, and he would not be able upon changing it'.

قال سلمان: وإن هذا لكائن يارسول الله؟ قال: إي والذي نفسي بيده.

Salman^{ra} said, 'And this would be happening, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul!'

يا سلمان إن عندها امراء جور، ووزراء فسقة، وعرفاء ظلمة، وامناء خونة،

O Salman^{ra}! During it, the rich ones would be tyrannical, and the ministers would be mischief-makers, and the spiritualists would be unjust, and the trustees would be betrayers'.

فقال سلمان: وإن هذا لكائن يارسول الله؟ قال: إي والذي نفسي بيده.

Salman^{ra} said, 'And eve this would be happening, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul!'

يا سلمان إن عندها يكون المنكر معروفا، والمعروف منكرا، وائتمن الخائن ويخون الامين، ويصدق الكاذب، ويكذب الصادق،

O Salman^{ra}! During it, the evil would be considered good, and the good as evil, and the betrayer would be considered trustworthy and the trustworthy as a betrayer, and the liar would be ratified and the truthful one would be belied'.

قال سلمان: وإن هذا لكائن يارسول الله؟ قال: إي والذي نفسي بيده.

Salman^{ra} said, 'And even this would be happening, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul!

يا سلمان فعندها إمارة النساء، ومشاورة الاماء، وقعود الصبيان على المنابر، ويكون الكذب طرفا، والزكاة مغرما، والفيء مغنما، ويجفو الرجل والديه، و يبر صديقه، ويطلع الكوكب المذنب،

O Salman^{ra}! During it the women would be Emirs, and the maids would be consulted, and the children would be seated upon the pulpits, and the lying would be swept aside, and the Zakat as a tax, and the Fey as war booty, and the man would be disloyal to his parent, and he would be righteous with his friend, and the star of the sinner would emerge'.

قال سلمان: وإن هذا لكائن يارسول الله ؟

Salman^{ra} said, 'And even this would happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul!

قال: أي والذي نفسي بيده. يا سلمان وعندها تشارك المرأة زوجها في التجارة، ويكون المطر قيظا، و يغيظ الكرام غيظا، ويختقر الرجل المعسر، فعندها يقارب الاسواق إذا قال هذا: لم أبع شيئا وقال هذا: لم أربح شيئا فلا ترى إلا ذاما لله،

O Salman^{ra}! And during it, the woman would be an associate of her husband in the business, and the rains would become hot, and the anger dignitaries would be a rage, and the poor man would be belittled. During it the markets would be approximated when this one says, 'I could not sell anything', and this one says, 'I could not profit anything', and you will not see except condemnation of Allah^{azwj}.

قال سلمان: وإن هذا لكائن يارسول الله ؟ قال: إي والذي نفسي بيده .

Salman^{ra} said, 'And even this would happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul!

يا سلمان فعندها يليهم أقوام إن تكلموا قتلهم، وإن سكتوا استباحوهم ليستأنروا بغيئهم، وليطؤون حرمتهم، وليسفكن دماءهم، ولتملان قلوبهم رعبا، فلا تراهم إلا وجلين خائفين مرعوبين مرهوبين،

O Salman^{ra}! During it a people would follow them, if they speak they would kill them, and if they are silent they would (still) legalise (their killing), preferring their war booty, violating their sanctities, and spilling their blood, and filling their hearts with awe, so you will not see them except as apprehensive, fearful, awed, terrified'.

قال سلمان: وإن هذا لكائن يارسول الله ؟ قال إي والذي نفسي بيده.

Salman^{ra} said, 'And even this would happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

يا سلمان: إن عندها يؤتى بشئ من المشرق وشئ من المغرب يلون امتي فالويل لضعفاء امتي منهم، والويل لهم من الله، لا يرحمون صغيرا، ولا يوقرون كبيرا ولا يتجاوزون عن مسيء، أخبارهم خناء، جثتهم جثة الآدميين (3) وقلوبهم قلوب الشياطين،

O Salman^{ra}! During it, a thing would come from the east, and a thing would come from the west, colouring my^{saww} community (with eastern and western traits), so woe be unto the weak ones of my^{saww} community from them, and the doom would be for them from Allah^{azwj}. They will neither be merciful to the young ones, nor would they be revering the elders, nor overlooking a disadvantageous one. Their information would be fake, their bodies being bodies of human beings, and their hearts would be hearts of the Satans^{la}.

قال سلمان: وإن هذا لكائن يارسول الله؟ قال: إي والذي نفسي بيده.

Salman^{ra} said, 'And even this would happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

يا سلمان، وعندها تكتفي الرجال بالرجال، والنساء بالنساء، ويغار على الغلمان كما يغار على الجارية في بيت أهلها، ويشبه الرجال بالنساء، والنساء بالرجال، ويركبن ذوات الفروج السروج فعليه من امتي لعنة الله،

O Salman^{ra}! And during it the men would gratiate with the men, and the women with the women, and fall upon the young boys just as they fall upon the young girls in the house of her family, and the men would resemble with the women, and the women with the men, and the ones with the relief (women) would ride the saddles, so Curse of Allah^{azwj} be upon them from my^{saww} community'.

قال سلمان: وإن هذا لكائن يارسول الله؟ فقال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, 'And even this would happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

يا سلمان إن عندها تزخرف المساجد كما تزخرف البيع والكنائس، و يحلى المصاحف، وتطول المنارات، وتكثر الصفوف بقلوب متباغضة وألسن مختلفة،

O Salman^{ra}! During it, the Masjids would be decorated just as the synagogues and the Churches are decorated, and the Parchments (Qurans) would be beautified, and the Minarets would be tall, and the rows would be numerous with the hateful hearts and different tongues'.

قال سلمان: وإن هذا لكائن يارسول الله؟ قال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, 'And even this would happen, O Rasool-Allah^{saww}?' He^{saww} said: 'Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

وعندها تحلى ذكور امتي بالذهب، ويلبسون الحرير والدياج، ويتخذون جلود النمر صفافا،

And during it, the males of my^{saww} community would adorn themselves with the gold, and would be wearing the silk and the brocade, and they would be taking the skins of the tigers as images’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ قال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.’

يا سلمان وعندها يظهر الربا، ويتعاملون بالغيبة والرشاء، ويوضع الدين، و ترفع الدنيا،

O Salman^{ra}! And during it the usury (interest) would appear, and they would be dealing with the sampling and the bribery, and the Religion would be dropped, and the world would be raised (in estimation)’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ فقال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.’

يا سلمان وعندها يكثر الطلاق، فلا يقام لله حد، ولن يضر الله شيئاً،

O Salman^{ra}! And during it the divorces would be numerous, and a legal penalty of Allah^{azwj} would not be established, and it will never harm Allah^{azwj} of anything’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ قال صلى الله عليه وآله: إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.’

يا سلمان وعندها تظهر القينات والمعازف، ويليهن أشرار امتي،

O Salman^{ra}! And during it, shows and musical instruments would appear, and the evilest of my^{saww} community would follow them’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ قال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.’

يا سلمان وعندها تحج أغنياء امتي للنزوة، وتحج أوساطها للتجارة، وتحج فقراؤهم للرياء والسمعة، فعندها يكون أقوام يتعلمون القرآن لغير الله، ويتخذونه مزامير، ويكون أقوام يتفقهون لغير الله، ويكثر أولاد الزنا، ويتغنون بالقرآن، ويتهافتون بالدنيا،

O Salman^{ra}! And during it the rich ones would perform Hajj for the outing, and the middle-class would perform Hajj for the trading, and their poor ones would perform Hajj for the showing off and the fame. During it, people would be learning the Quran for other than Allah^{azwj}, and they would be taking it as flutes (for tones), and people would become understanding it for other than Allah^{azwj}, and the children of adultery would be abundant, and they would be singing with the Quran, and utilising it for the world’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ قال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

يا سلمان ذاك إذا انتهكت المحارم، واكتسبت المآثم، وسلط الاشرار على الاخيار، وفسد الكذب، وتظهر الحاجة، وفسد الحاجة، ويتباهون في اللباس ويمطرون في غير أوان المطر، ويستحسنون الكوبة والمعازف، وينكرون الامر بالمعروف والنهي عن المنكر، حتى يكون المؤمن في ذلك الزمان أذل من الامة ويظهر قراؤهم وعبادهم فيما بينهم التلاوم، فاولئك يدعون في ملكوت السماوات: الارجاس والانجاس،

O Salman^{ra}! That would be when the sanctities are violated, and the sins are earned, and the evil ones would overcome upon the good ones, and the lies would be widespread, and the obstinacy would appear, and the destitution would be widespread, and they would be boasting regarding the clothing, and it would be raining during other than the season for the rains, and they would be preferring the female singers and the instrumentalists, and they would be denying the enjoining of the good and the forbidding from the evil, to the extent that during that time the *Momin* would be the most humiliated of the community, and their reciters and their worshippers would appear among the blamers, so those would be called in the kingdoms of the skies as the unclean one, the filthy ones’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ فقال صلى الله عليه واله: إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

يا سلمان فعندها لا يخشى الغني إلا الفقر حتى أن السائل ليسأل فيما بين الجمعتين لا يصيب أحدا يضع في يده شيئا،

O Salman^{ra}! During it, the rich one would not fear except the poverty, to the extent that the beggar would go around between the two Fridays and will not find anyone to place anything in his hand’.

قال سلمان: وإن هذا لكائن يا رسول الله؟ قال صلى الله عليه واله، إي والذي نفسي بيده.

Salman^{ra} said, ‘And even this would happen, O Rasool-Allah^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} in Whose Hand is my^{saww} soul.

يا سلمان عندها يتكلم الرويضة، فقال: وما الرويضة يارسول الله فذاك أبي واممي؟ قال صلى الله عليه واله: يتكلم في أمر العامة من لم يكن يتكلم، فلم يلبثوا إلا قليلا حتى تخور الارض خورة، فلا يظن كل قوم إلا أنها خارت في ناحيتهم

O Salman^{ra}! During it, the Ruweybazah would speak'. He^{asws} said, 'And what is the Ruweybazah, O Rasool-Allah^{saww}, may my^{ra} father and my^{ra} mother be (sacrificed) for you^{asws}? He^{saww} said: 'He would speak regarding the public matters, one who did not happen to speak, and it would not be long except a little, until the earth would be roaring with a road, so no people would think except that it has roared in their area.

فيمكثون ما شاء الله ثم ينكتون في مكنتهم فتلقي لهم الارض أفلاذ كبدها - قال: ذهب وفضة - ثم أوماً بيده إلى الاساطين فقال: مثل هذا، فيومئذ لا ينفع ذهب ولا فضة، فهذا معنى قوله: " فقد جاء أشراتها " .

They would be remaining (like that) for as long as Allah^{azwj} so Desires, then they would be joking in their places, so the earth would be throwing them out to them the precious of its liver' – He (the narrator) said, 'Gold and silver' – then he^{saww} gestured by his^{saww} hand to the two sleeves and he^{saww} said: 'Like this, but on that day neither gold nor silver would be of benefit. This is the meaning of His^{azwj} Words: ***It's indications have already come, [47:18]***'.⁴⁷⁴

7 - ما: جماعة، عن أبي المفضل، عن عبد الله بن سعيد بن يحيى، عن إسماعيل بن عبد الله بن خالد القاضي قال أبو المفضل: وحدثنا إسحاق بن إبراهيم بن حماد، عن الربيع بن تغلب قال: حدثنا فرج بن فضالة، قال: وحدثنى محمد بن يوسف بن بشير، عن علي بن عمرو بن خالد، عن أبيه، عن فرج، عن يحيى بن سعيد الانصاري، عن محمد بن علي، عن أبيه قال: قال رسول الله صلى الله عليه واله:

A group, from Abu Al Mufazzal, from Abdullah Bin Saeed Bin Yahya, from Ismail Bin Abdullah Bin Khalid Al Qazy, from Abu al Mufazzal, from Is'haq Bin Ibrahim Bin Hamad, from Al Rabie Bin Tabligh, from Faraj Bin Fazalah, from Muhammad Bin Yusuf Bin Bashi, from Abin Amro Bin Khalid, from his father, from Faraj, from Yahya Bin Saeed Al Ansary, from Muhammad Bin Ali, from his father who said,

'Rasool-Allah^{saww} said:

وقال أبو خيثمة: عن محمد بن علي، عن أبيه، عن جده علي بن أبي طالب عليهم السلام، عن النبي صلى الله عليه واله قال: إذا صنعت - وقال أحدهم: إذا فعلت - امتي خمس عشرة خصلة حل بها البلاء: إذا صارت الدنيا عندهم دولا وقال أحدهم: إذا كان المال فيهم دولا - والخيانة مغنما، والزكاة مغرما، وأطاع الرجل زوجته، وعق امه، وبر صديقه، وجفا أباه،

And Abu Khusayma said, from Muhammad Bin Ali,

'From his grandfather^{asws} Ali^{asws} Bin Abu Talib^{asws}, from the Prophet^{saww} having said: 'When they (my^{saww} community) make' – and one of them (reporters) said, he^{saww} said: 'When may my community do fifteen characteristics, the afflictions would be released with it – when in their presence the world becomes most important' – and one of them (reporters) said, (he^{saww} said): 'When the wealth becomes most important among them, and the betrayal as

⁴⁷⁴ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 6

booty, and the Zakat as a tax, and the man obeys his wife, and is disloyal to his mother, and is righteous with his friend, and is disloyal to his father;

وارتفعت الاصوات في المساجد، وأكرم الرجل مخافة شره، وكان زعيم القوم أذلهم، وليس الحرير، وشرب الخمر، واتخذت القيان، وضرب بالمعازف، ولعن آخر هذه الامة أولها فارتقبوا إذا عملوا ذلك ثلاثا: ريحا حمراء، وخسفا، ومسخا.

And the voices are raised in the Masjids, and the man is honour out of fear of his evil, and the leader of the people would be their most despicable of them, and the silk is worn, and the wine is drunk, and the female singers are taken, and the musical instruments are beaten, and the last of this community curses its first, then watch out when they do that, for three – a red wind, and a collapse, and a morphing”.⁴⁷⁵

8 - ما: ابن الصلت، عن ابن عقدة، عن القاسم بن جعفر المعروف بابن الشامى، عن عباد بن أحمد القزويني، عن عمه، عن أبيه، عن جابر، عن الشعبي، عن أبي رافع، عن حذيفة بن اليمان، عن النبي صلى الله عليه واله عن أهل يأجوج ومأجوج قال: إن القوم لينقروا بمعاولهم دائبين، فإذا كان الليل قالوا: غدا نفرغ فيصباحون وهو أقوى من الامس حتى يسلم منهم رجل حين يريد الله أن يبلغ أمره فيقول المؤمن: غدا نفتحه إن شاء الله فيصباحون ثم يغدون عليه فيفتحه الله،

Ibn Al Salt, from Bin Aqada, from Al Qasim Bin Ja'far well known as Ibn Al Shamy, from Abad Bin ahmad al Qazwiny, from his uncle, from his father, from Jabir, from Al Shaby, from Abu Qafie, from Huzayfa Bin Al Yaman,

‘From the Prophet^{saww} about the people of Yajouj and Majouj, he^{saww} said: ‘The people who are persistently digging with their shovels at the enclosure (barrier). So when it is the night, they say, ‘Tomorrow we shall be free from it’. But when the morning comes, it turns out to be stronger than what it was the day before, until (such time as) a man from among them would profess to Al-Islam where Allah^{azwj} Intends His^{azwj} Command to reach him. So the *Momin* would be saying, ‘Tomorrow I shall open it, if Allah^{azwj} so Desires it’. They would come to it and Allah^{azwj} would Open it.

فوالذي نفسي بيده ليمرن الرجل منهم على شاطئ الوادي الذي بكوفان وقد شربوه حتى نزحوه فيقول: والله لقد رأيت هذا الوادي مرة وإن الماء ليجري في أرضه، قيل: يارسول الله ومتى هذا؟ قال: حين لا يبقى من الدنيا إلا مثل صباية الاناء.

By the One in Whose Hand is my^{saww} soul, the man from among them would pass by the valley on the shores at Kowfan, and would drink from it until he drains it. So, he would be saying, ‘By Allah^{azwj}! I have seen this valley once, and the water was flowing in its ground’. It was said, ‘O Rasool-Allah^{saww}! And when will this be?’ He^{saww} said: ‘When there would not remain in the world except the like of leftovers in a container’”.⁴⁷⁶

9 - ع: في خبر عبد الله بن سلام أنه سأل النبي صلى الله عليه واله عن أول أشرار الساعة، فقال: نار تحشر الناس من المشرق إلى المغرب.

⁴⁷⁵ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 7

⁴⁷⁶ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 8

In a Hadeeth of Abdullah Bin Salam,

'He asked the Prophet^{saww} about the first of the conditions of the Hour, and he^{saww} said: 'A fire ushering the people from the east to the west'.⁴⁷⁷

10 - ك: الطالقاني، عن الجلودي، عن إبراهيم بن فهد، عن محمد بن عقبة، عن حسين بن حسن، عن إسماعيل بن عمر، عن عمر بن موسى الوجيهي، عن المنهال بن عمر، عن عبد الله بن الحارث قال: قلت لعلي عليه السلام: يا أمير المؤمنين أخبرني بما يكون من الاحداث بعد قائمكم؟

Al Talaqany, from Al Jaloudy, from Ibrahim Bin Fahad, from Muhammad Bin Aqabah, from Husayn Bin Hassan, from Ismail Bin Umar, from Umar Bin Musa al Wajihy, from Al Minhal Bin Umar, from Abdullah Bin Al Haris who said,

'I said to Ali^{asws}, 'O Amir Al-Momineen^{asws}! Inform me with what would be happening from the occurrences after your^{asws} Qaim^{asws}.'

قال: يابن الحارث ذلك شيء ذكره موكول إليه، وإن رسول الله صلى الله عليه واله عهد إلي أن لا أخبر به إلا الحسن والحسين.

He^{as} said: 'O son of Haris! That is something, the mentioning of it is assigned to it, and that Rasool-Allah^{saww} pactd to me that I^{asws} should not inform anyone with it except Al-Hassan^{asws} and Al-Husayn^{asws}'.⁴⁷⁸

11 - ص: بالاسناد إلى الصدوق بإسناده عن ابن سنان، عن الصادق عليه السلام قال: قال عيسى عليه السلام لجبرئيل: متى قيام الساعة؟ فانتفض جبرئيل انتفاضة اغمي عليه منها فلما أفاق قال: يا روح الله ما المسؤول أعلم بما من السائل، وله من في السماوات والارض لا تأتيكم إلا بغتة.

By the chain going up to Al Sadouq, by his chain from Ibn Sinan,

'From Al-Sadiq^{asws} having said: 'Isa^{as} said to Jibraeel^{as}: 'When would the Hour be Established?' Jibraeel^{as} shuddered with such a shuddering, there was faintness upon him from it. When he^{as} came around, he^{as} said: 'O Spirit of Allah^{azwj}! The questioned one is not more knowing than the questioner, and for Him^{azwj} are the ones in the skies and the earth. It will not come upon you all except suddenly'.⁴⁷⁹

12 - شى: عن مسعدة بن صدقة، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام: إن الناس يوشكون أن ينقطع بهم العمل ويسد عليهم باب التوبة، فلا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا.

From Mas'adah Bin Sadawah,

⁴⁷⁷ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 9

⁴⁷⁸ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 10

⁴⁷⁹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 11

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Very soon the people, the deeds would be termination with them, and the door of the repentance would be closed unto them, so **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**'.⁴⁸⁰

13 - شى: عن زرارة وحمران ومحمد بن مسلم، عن أبي جعفر وأبي عبد الله عليهما السلام في قوله تعالى: " يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها " قال: طلوع الشمس من المغرب، وخروج الدابة، والدخان، والرجل يكون مصرا ولم يعمل على الايمان ثم تجئ الآيات فلا ينفعه إيمانه.

From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding the Words of the Exalted: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman [6:158]**. He^{asws} said: 'Emergence of the sun from the west, and coming out of the Walker, and the smoke, and the man would happen to be adamant and would not be doing a deed of the Eman, then the Signs would come, therefore its Eman would not benefit him'.⁴⁸¹

14 - شى: عن عمرو بن شمر، عن أحدهما عليهم السلام في قوله: " أو كسبت في إيمانها خيرا " قال: المؤمن حالت المعاصي بينه وبين إيمانه: كثرت ذنوبه وقلت حسناته فلم يكسب في إيمانه خيرا.

From Amro Bin Shimir,

'From one of the two (5th or 6th Imam^{asws}) regarding His^{azwj} Words: **or earned goodness during its Eman [6:158]**. He^{asws} said: 'The Momin, the disobedience intervenes between him and his Eman, his sins would be a lot and his good deeds few, so he has not earned goodness during his Eman'.⁴⁸²

15 - كا: علي، عن أبيه، عن التوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال: قال النبي صلى الله عليه واله: من أشرط الساعة أن يفشو الفالج وموت الفجأة.

Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{asws} having said: 'The Prophet^{saww} said: 'From the conditions of the Hour is that the paralysis and the sudden death would be widespread'.⁴⁸³

16 - كا: علي، عن أبيه والقاساني جميعا، عن الاصفهاني، عن المنقري، عن فضيل بن عياض، عن أبي عبد الله، عن أبيه عليهما السلام قال: بعث الله محمدا صلى الله عليه واله بخمسة أسياف: ثلاثة منها شاهرة فلا تغمد حتى تضع الحرب أوزارها،

⁴⁸⁰ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 12

⁴⁸¹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 13

⁴⁸² BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 14

⁴⁸³ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 15

ولن تضيع الحرب أوزارها حتى تطلع الشمس من مغربها، فإذا طلعت الشمس من مغربها أمن الناس كلهم في ذلك اليوم، فيؤمنوا لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا.

Ali, from his father and Al Qasany both together, from Al Isfahany, from Al Minqary, from Fazeyl Bin Ayaz,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Sent Muhammad^{saww} with five swords, three of these were brandished (waved), so they would not be sheathed until the wars come to an end, and the wars will never come to an end until the sun emerges from its west. When the sun emerges from its west, the people would be in safety, all of them, during that day. So, in those days **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**’⁴⁸⁴.

17 - كا: عن حفص بن غياث، عن أبي عبد الله، عن أبيه عليهما السلام مثله.

From Hafsa Bin Gayas,

‘From Abu Abdullah^{asws}, from his^{asws} father^{asws} – similar to it’⁴⁸⁵.

18 - فس: أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر عليه السلام في قوله: "يوم يأتي بعض آيات ربك لا ينفع نفسا إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيرا" قال: نزل: أو اكتسبت في إيمانها خيرا "

My father, from Safwan, from Ibn Muskan, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**. He^{asws} said: ‘It was Revealed as: **“Or gained goodness during its Eman”**’.

قل انتظروا إنا منتظرون " قال: إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه.

He (the narrator) said, **‘Await, (for) we are awaiting (too)’ [6:158]**. He^{asws} said: ‘When the sun emerges from its west, so everyone who believes during that day, its Eman would not benefit it’⁴⁸⁶.

19 - ل: ابن الوليد، عن الصفار، عن ابن معروف، عن ابن فضال، عن ظريف ابن ناصح، عن أبي الحصين قال: سمعت أبا عبد الله عليه السلام يقول: سئل رسول الله صلى الله عليه وآله عن الساعة فقال: عند إيمان بالنجوم، وتكذيب بالقدر.

Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Fazal, from Zareyf, from Abi Al Haseyn who said,

‘I heard Abu Abdullah^{asws} saying: ‘Rasool-Allah^{saww} was asked about the Hour, so he^{saww} said: ‘During (people) having belief in the stars (astrology), and belying the Pre-determination’⁴⁸⁷.

⁴⁸⁴ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 16

⁴⁸⁵ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 17

⁴⁸⁶ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 18

20 - ك: الطالقاني، عن الجلودي، عن محمد بن عطية، عن عبد الله بن عمر بن سعيد، عن هشام بن جعفر بن حماد، عن عبد الله بن سليمان - وكان قاريا للكتب - قال: قرأت في بعض كتب الله أن ذا القرنين - وساق الحكاية الطويلة في ذي القرنين وعمله السد على يأجوج ومأجوج إلى أن قال - : فيأجوج ومأجوج ينتابونه في كل سنة مرة و ذلك أنهم يسيحون في بلادهم حتى إذا وقعوا إلى ذلك الردم حبسهم فيرجعون فيسيحون في بلادهم فلا يزالون كذلك حتى تقرب الساعة وتجي أشراتها، فإذا جاء أشراتها وهو قيام القائم عليه السلام فتحه الله عزوجل لهم، وذلك قوله عزوجل: " حتى إذا فتحت يأجوج ومأجوج وهم من كل حدب ينسلون ".

Al Talaqany, from Al Jaloudy, from Muhammad Bin Atiyah, from Abdullah Bin Umar Bin Saeed, from Hisham Bin Ja'far Bin Hamad, from Abdullah Bin Suleyman, and he was a reciter of the Books, he said,

'I read in one of the Books of Allah^{azwj} that Zulqarnayn' – and he related a long story regarding Zulqarnayn and his word, and the blocking upon Yajouj and Majouj, until he said – 'Yajouj and Majouj are digging it once every year, and that they are roaming in their cities until when they fall into that landfill, it withholds them. So, they return and roam about in their cities. And they will not cease to do like that until the Hour approaches, and its indications come. So, when its indications come, and it is the rising of Al Qaim^{asws}, Allah^{azwj} would Open it for them, and these are the Words of the Mighty and Majestic: **Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]**'.⁴⁸⁸ (P.s. – This is not a Hadeeth)

21 - فس: في قوله تعالى: " ويسألونك عن ذي القرنين " في بيان عمل السد عن أبي عبد الله عليه السلام قال: فحال بين يأجوج ومأجوج وبين الخروج، ثم قال ذو القرنين: " هذا رحمة من ربي فإذا جاء وعد ربي جعله دكاء وكان وعد ربي حقا "

Regarding the Words of the Exalted: **And they are asking you about Zulqarnain. [18:83]**, regarding an explanation of the working of the barrier, from Abu Abdullah^{asws} having said: 'There is a barrier between Yajouj and Majouj, and the coming out. Then Zulqarnayn said: **'This is a Mercy from my Lord, but when the Promise of my Lord comes, He will Make it level, and a Promise of my Lord would always be true [18:97]**'.

قال: إذا كان قبل يوم القيامة انهدم السد وخرج يأجوج ومأجوج إلى العمران وأكلوا الناس -وساق الحديث إلى أن قال: فلما أخبر رسول الله صلى الله عليه واله قريشا عما سألو قالوا: قد بقيت مسألة واحدة: أخبرنا متى تقوم الساعة ؟

He^{asws} said: 'When it would be (before) the Day of Judgment, the barrier would be demolished, and Yajouj and Majouj would come out to the world and consume the people' – and the crux of the Hadeeth until he^{asws} said: 'When Rasool-Allah^{saww} informed Quraysh about what had asked, they said, 'There has remained one question. Inform us, when would the Hour be Established?'

فأنزل الله سبحانه: " يستلونك عن الساعة أيان مرسيتها قل إنما علمها عند ربي " إلى قوله تعالى -: " ولكن أكثر الناس لا يعلمون ".

⁴⁸⁷ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 19

⁴⁸⁸ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 20

So, Allah^{azwj} Glorious Revealed: ***They are asking you about the Hour, 'When would it transpire?' Say: 'But rather, its knowledge is with my Lord – up to His^{azwj} Words - but most of the people, they are not knowing [7:187]'***⁴⁸⁹.

22 - ع: علي بن أحمد، عن الاسدي، عن سهل، عن عبد العظيم الحسيني قال: سمع علي بن محمد العسكري عليه السلام يقول: عاش نوح ألفين وخمسمائة سنة، وكان يوما في السفينة نائما فهبت ريح فكشفت عورته فضحك حام ويافث فزجرهما سام عليه السلام ونهاهما عن الضحك، وكان كلما غطى سام شيئا تكشفه الريح كشفه حام ويافث، فانتبه نوح عليه السلام فرأهم وهم يضحكون فقال: ما هذا ؟

Ali Bin Ahmad, from Al Sady, from Sahl, from Abdul Azeem Al Husna who said,

'I heard Ali^{asws} Bin Muhammad Al-Askari^{asws} saying: 'Noah^{as} lived for two thousand five hundred years. One day he^{as} was asleep in the ship and a wind descended and uncovered his nakedness. So, Haam and Yafis laughed, and Saam^{as} rebuked them and forbade them from the laughing. And it was so that every time Saam^{as} covered something the wind would uncover, Haam and Yafis would expose it. Noah^{as} woke up and saw them laughing, and he^{as} said: 'What is this?'

فأخبره سام بما كان فرفع نوح عليه السلام يده إلى السماء يدعو ويقول: اللهم غير ماء صلب حام حتى لا يولد له إلا السودان، اللهم غير ماء صلب يافث،

So, Saam^{as} informed him^{as} of what had happened, and Noah^{as} raised his^{as} hands towards the sky supplicating, and he^{as} said: 'O Allah^{azwj}! Alter the water of the ribs of Haam until there is not born for him except the black ones! O Allah^{azwj}, Alter the water of the ribs of Yafis!'

فغير الله ماء صلبهما فجميع السودان حيث كانوا من حام، وجميع الترك والصقالبة (2) ويأجوج ومأجوج والصين من يافث حيث كانوا، وجميع البيض سواهم من سام.

So, Allah^{azwj} Altered the water of their ribs, and therefore the entirety of the black people, wherever they may be, are from Haam, and the entirety of the Turks and the Saqaliba (towards Europe), and Yajouj and Majouj, and China, are from Yafis, wherever they may be, and the entirety of the while ones besides them are from Saam^{as}.⁴⁹⁰

23 - كا: الحسين بن محمد، عن أحمد بن محمد بن عبد الله، عن العباس بن العلاء، عن مجاهد، عن ابن عباس قال: سئل أمير المؤمنين عليه السلام عن الخلق فقال: خلق الله ألفا ومائتين في البر، وألفا ومائتين في البحر، وأجناس بني آدم سبعون جنسا، والناس ولد آدم ما خلا يأجوج ومأجوج.

Al Husayn Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah, from Al Abbas Bin Al A'ala, from Mujahid, from Ibn Abbas who said,

⁴⁸⁹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 21

⁴⁹⁰ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 22

'Amir Al-Momineen^{asws} was asked about the creatures. He^{asws} said: 'Allah^{azwj} Created two thousand and two hundred creatures in the land, and two thousand and two hundred creatures in the sea, and seventy species of the human beings, and the people are the children of Adam^{as} apart from Yajouj and Majouj".⁴⁹¹

24 - نوادر الراوندي: بأسناده عن موسى بن جعفر بن محمد، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: القرون أربعة: أنا في أفضلها قرناً، ثم الثاني، ثم الثالث، فإذا كان الرابع اتقى الرجال بالرجال، والنساء بالنساء، فقبض الله كتابه من صدور بني آدم، فبيعت الله ريحاً سوداء ثم لا يبقى أحد - سوى الله تعالى - إلا قبضه الله إليه.

(The book) 'Nawadir' of Al Rawandi - by his chain,

'From Musa^{asws} Bin Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The epochs are four - I^{asws} am in its superior epoch, then the second, then the third. So, when it will be the fourth, the men would be with the men, and the women with the women, and Allah^{azwj} would Capture His^{azwj} Book from the chests of the children of Adam^{as}, and Allah^{azwj} would Send a black wind, then there would not remain anyone - besides Allah^{azwj} the Exalted - except Allah^{azwj} would Capture him to Him^{azwj}".⁴⁹²

25 - وبهذا الاسناد قال رسول الله صلى الله عليه واله: لا يزداد المال إلا كثرة، ولا يزداد الناس إلا شحاً، ولا تقوم الساعة إلا على شرار الخلق.

And by this chain -

'Rasool-Allah^{saww} said: 'The wealth will not increase except in abundance, nor will the people increase except in miserliness, nor will the Hour be Established except upon the evilest of the people".⁴⁹³

26 - وبهذا الاسناد قال: قال رسول الله صلى الله عليه واله: بعثت والساعة كهاتين - وأشار بإصبعيه صلى الله عليه واله: السبابة والوسطى - ثم قال: والذي بعثني بيده إني لأجد الساعة بين كتفي.

And by this chain,

He^{asws} said: 'Rasool-Allah^{saww} said: 'My^{saww} Sending and the Hour are like these two' - and he^{saww} by his^{as} two fingers - the index and the middle - then said: 'By the One^{azwj} Who Send me^{saww} by His^{azwj} Hands, I^{saww} find the Hour to be between my^{saww} shoulders".⁴⁹⁴

27 - وبهذا الاسناد قال: قال رسول الله صلى الله عليه واله: بعثت والساعة كفرسي رهان يسبق أحدهما صاحبه بأذنه إن كانت الساعة لتسبقني إليكم.

And by this chain,

⁴⁹¹ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 23

⁴⁹² BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 24

⁴⁹³ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 25

⁴⁹⁴ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 26

'He^{asws} said: 'Rasool-Allah^{saww} said: 'My^{saww} Sending and the Hour are like two horses pledge together. One preceded its counterpart by His^{azwj} Permission, if the Hour had preceded me^{saww} to you all".⁴⁹⁵

28 - وبهذا الاسناد قال: قال رسول الله صلى الله عليه واله: لا تقوم الساعة حتى يطفر الفاجر، ويعجز المنصف، ويقرب الماجن، ويكون العبادة استطالة على الناس، ويكون الصدقة مغرماً، والامانة مغنماً، والصلاة منا.

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'The Hour will not be Established until the immoral one leaps up, and the equitable one is frustrated, and the jester/shameless one is drawn closer, and the worship would become prolonged upon the people, and the charity would become (like) a tax, and the entrustment as a booty, and the *Salat* as a favour".⁴⁹⁶

29 - وبهذا الاسناد قال: قال رسول الله صلى الله عليه واله: إذا طففت امتي مكيالها و ميزانها واختانوا وخفروا الذمة وطلبوا الآخرة فعند ذلك يكون أنفسهم ويتورع منهم.

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'When my^{saww} community would be moderate in its weights, and its measures, and be circumcised, and they preserve their responsibilities, and seek the Hereafter, then, during that, they would purify themselves and there would be devout ones from them".⁴⁹⁷

30 - وبهذا الاسناد قال: قال رسول الله صلى الله عليه واله: لا تقوم الساعة حتى يذهب الحياء من الصبيان والنساء، وحتى توكّل المغاثير كما توكّل الخضر.

And by this chain,

'He^{asws} said: 'Rasool-Allah^{saww} said: 'The Hour will not be Established until the shame has gone from the children and the women, and until the camels are eaten just as the vegetables are eaten".⁴⁹⁸

31 - دعوات الراوندي: قال النبي صلى الله عليه واله: إذا تقارب الزمان انتقى الموت خيار امتي كما ينتقى أحدكم خيار الرطب من الطبق.

(The book) 'Da'waat' of Al Rawandi -

'The Prophet^{saww} said: 'When then time approaches, the death will select the best of my^{saww} community just as one of you selects the best of the dates from the plate".⁴⁹⁹

⁴⁹⁵ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 27

⁴⁹⁶ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 28

⁴⁹⁷ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 29

⁴⁹⁸ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 1 H 30

32 - نهج: قال أمير المؤمنين عليه السلام: إنه سيأتي عليكم زمان يكفى فيه الاسلام كما يكفى الاناء بما فيه.

Nahj (Al Balagah) –

‘Amir Al-Momineen^{asws} said: ‘There would come a time upon you, Islam would be sufficed (no more needed) during it just as a (full) container suffices with whatever is in it’⁵⁰⁰.

⁴⁹⁹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 31

⁵⁰⁰ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 1 H 32

(باب 2) * (نفخ الصور وفناء الدنيا وأن كل نفس تذوق الموت) *

CHAPTER 2 – BLOWING OF THE TRUMPET, AND ANNIHILATION OF THE WORLD, AND THAT EVERY SELF SHALL BE TASTING DEATH

الآيات، آل عمران " 3 " كل نفس ذائقة الموت 185.

The Verses – (Surah) Aal-e-Imran: ***Every self shall taste the death [3:185]***

اسرى " 17 " وإن من قرية إلا نحن مهلكوها قبل يوم القيمة أو معذبوها عذابا شديدا كان ذلك في الكتاب مسطورا 58.

(Surah) Asra'a: ***And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. That was in the Veiled Book [17:58]***

الكهف " 18 " وتركنا بعضهم يومئذ يموج في بعض ونفخ في الصور فجمعناهم جمعا 99.

(Surah) Al Kahf: ***And We will Forsake some of them on that Day surging among others, and We shall Blow in the Trumpet, so We will Gather them altogether [18:99]***

طه " 20 " يوم ينفخ في الصور ونحشر المجرمين يومئذ زرقا 102.

(Surah) Ta Ha: ***On the Day it would be blown into the Trumpet, and We will Gather the criminals on that day as blind [20:102]***

الانبياء " 21 " وما جعلنا لبشر من قبلك الخلد أفإن مت فهم الخالدون

And We did Make the immortality for any human from before you. So if you die, then would they be living eternally? [21:34]

* كل نفس ذائقة الموت ونبلوكم بالشر والخير فتنة وإلينا ترجعون 35.

Every self shall taste the death, and We Try you with the evil and the good as a Fitna, and to Us you shall be returning [21:35]

المؤمنون " 23 " ثم إنكم بعد ذلك لميتون 15

Then after that you will be dying [23:15]

" وقال تعالى: " فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون 101.

And the Exalted Said: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]***

النمل " 27 " ويوم ينفخ في الصور ففزع من في السموات ومن في الارض إلا من شاء الله وكل أتوه داخرين

(Surah) Al Naml: ***And the Day it would be Blown into the Trumpet, so they will (all) panic, ones in the skies and ones in the earth, except one Allah so Desires, and all shall come to Him abased [27:87]***

* وترى الجبال تحسبها جامدة وهي تمر مر السحاب صنع الله الذي أتقن كل شيء إنه خبير بما تفعلون 87 - 88.

And you see the mountains, you reckon them to be solid, and these shall pass away as the passing away of the cloud, being the Handiwork of Allah Who has Made everything thoroughly; surely, He is Aware of what you are doing [27:88]

العنكبوت " 29 " كل نفس ذائقة الموت ثم إلينا ترجعون 57.

(Surah) Al Ankabut: ***Every soul shall taste the death, then to Us, you will be returning [29:57]***

يس " 36 " ويقولون متى هذا لوعد إن كنتم صادقين *

And they are saying, 'When will this threat come to pass, if you were truthful?' [36:48]

ما ينظرون إلا صيحة واحدة تأخذهم وهم يخصمون *

They are not waiting except for one scream, which will seize them while they are disputing with each other [36:49]

فلا يستطيعون توصية ولا إلى أهلهم يرجعون *

So, they will neither be able to bequeath nor return to their families [36:50]

و نفخ في الصور فإذا هم من الاجداث إلى ربهم ينسلون *

And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51]

قالوا يا ويلنا من بعثنا من مرقدنا هذا ما وعد الرحمن وصدق المرسلون *

They would be saying, 'O woe be unto us! Who Resurrected us from our sleeping-places?' (The Angels would say): 'This is what the Beneficent Promised, and the Rasools spoke the truth' [36:52]

إن كانت إلا صيحة واحدة فإذا هم جميع لدينا محضرون *

It would not be except for a single scream, so they would all be presented in front of Us [36:53]

فاليوم لا تظلم نفس شيئا ولا تجزون إلا ما كنتم تعملون 48 - 54.

So, on the Day, neither will a soul be wronged of anything nor would you be Recompensed except for what you had been doing [36:54]

ص " 38 " وما ينظر هؤلاء إلا صيحة واحدة ما لها من فواف 15.

(Surah) Suad: ***And they did not wait except for one scream, there being no delay in it [38:15]***

الزمر: " 39 " إنك ميت وإنهم ميتون * ثم إنكم يوم القيامة عند ربكم تختصمون 30 - 31

(Surah) Al Zumar: ***You shall pass away and they would be dying [39:30] Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31]***

" وقال تعالى " : وما قدروا الله حق قدره والارض جميعا قبضته يوم القيمة والسموات مطويات بيمينه سبحانه وتعالى عما يشركون *

And the Exalted Said: ***And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]***

ونفخ في الصور فصعق من في السموات ومن في الارض إلا من شاء الله ثم نفخ فيه اخرى فإذا هم قيام ينظرون *

And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68]

وأشرقت الارض بنور ربها ووضع الكتاب وجيء بالنبيين والشهداء وقضي بينهم بالحق وهم لا يظلمون *

And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69]

ووفيت كل نفس ما عملت وهو أعلم بما يفعلون 67 - 70.

And every soul shall be Fulfilled for what it had done, and He is more Knowing with what they are doing [39:70]

ق " 50 " ونفخ في الصور ذلك يوم الوعيد *

(Surah) Qaf: ***And is shall be blown into the Trumpet ; that is the Promised Day [50:20]***

وجاءت كل نفس معها سائق و شهيد *

And every soul will come, with it would be an usher and a witness [50:21]

لقد كنت في غفلة من هذا فكشفنا عنك غطاءك فبصرك اليوم حديد 20 - 22

You had been in heedlessness from this, then We Removed your veil from you, so today your vision is sharp [50:22]

" وقال ": واستمع يوم يناد المناد من مكان قريب *

And Said: ***And listen intently on the Day when the Caller will Call out from a near place [50:41]***

يوم يسمعون الصيحة بالحق ذلك يوم الخروج *

A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42]

إنا نحن نحيي ونميت وإلينا المصير *

Surely We Cause to live and We Cause to die, and to Us if the destination [50:43]

يوم تشقق الارض عنهم سراعاً ذلك حشر علينا يسير 41 - 44.

A Day the earth would cleave asunder from them quickly, that Gathering is easy unto Us [50:44]

الرحمن " 55 " كل من عليها فان * ويبقى وجه ربك ذو الجلال والاكرام 26 - 27.

(Surah) Al Rahman: ***Everyone upon it will perish [55:26] And there will remain the Face of your Lord, with the Majesty and the Honour [55:27]***

المدرثر " 74 " فإذا نقر في الناقور * فذلك يومئذ يوم عسير * على الكافرين غير يسير 8 - 10.

(Surah) Al Muddasar: ***So, when it is resonated in the organ [74:8] Then that, on that Day, it would be a difficult Day [74:9] Upon the Kafirs, it would not be easy [74:10].***

1 - فس: قوله: " ويقولون متى هذا الوعد إن كنتم صادقين " إلى قوله: " يخصمون " قال: ذلك في آخر الزمان يصاح فيهم صيحة وهم في أسواقهم يتخاصمون فيموتون كلهم في مكانهم لا يرجع أحد منهم إلى منزله، ولا يوصي بوصية، وذلك قوله: " فلا يستطيعون توصية ولا إلى أهلهم يرجعون ".

His^{azwj} Words: **And they are saying, 'When will this threat come to pass, if you were truthful?' [36:48]** – up to His^{azwj} Words: **disputing with each other [36:49]**, he said, 'That is at the end of the times. A scream would be screamed while they would be in their markets, disputing, and they would be dying, all of them, in their places, not one of them (being able to) return to their houses, nor bequeath with a bequest, and these are His^{azwj} Words: **So, they will neither be able to bequeath nor return to their families [36:50]**.

قال علي بن إبراهيم: ثم ذكر النفخة الثانية فقال: " إن كانت إلا صيحة واحدة فإذا هم جميع لدينا محضرون ".

Ali Bin Ibrahim said, 'Then He^{azwj} Mentioned the second Blowing, so He^{azwj} Said: **It would not be except for a single scream, so they would all be presented in front of Us [36:53]**'.⁵⁰¹
(P.s. – This is not a Hadeeth)

2 - فس: قوله: " ونفخ في الصور فصعق من في السموات ومن في الارض إلا من شاء الله ثم نفخ فيه اخرى فإذا هم قيام ينظرون "

And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). Then it shall be blown into again, so they shall stand up looking around [39:68]

فإنه حدثني أبي، عن الحسن بن محبوب، عن محمد بن النعمان الاحول، عن سلام بن المستنير، عن ثوير بن أبي فاختة، عن علي بن الحسين عليهما السلام قال: سئل عن النفختين كم بينهما؟ قال: ما شاء الله،

It has been narrated to me by my father, from Al Hassan Bin Mahboub, from Muhammad Bin Al Numan al Ahowl, from Salam Bin Al Mustaneer, from Subeyr Bin Abu Fakhta,

'From Ali^{asws} Bin Al Husayn^{asws}, the (the narrator) said, 'Ali^{asws} Bin Al-Husayn^{asws} was asked about the two Blowings (into the Trumpet), how much (time would elapse) between the two?' He^{asws} said: 'Whatever Allah^{azwj} so Desires it to be'.

فقيل له: فأخبرني يا بن رسول الله كيف ينفخ فيه ؟

So it was said to him, 'Inform me, O son^{asws} of Rasool-Allah^{saww}! How would the Trumpet be Blown into?'

⁵⁰¹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 1

فقال: أما النفخة الاولى فإن الله يأمر إسرائيل فيهبط إلى الدنيا ومعه صور، وللصور رأس واحد وطرفان، وبين طرف كل رأس منهما ما بين السماء والارض، قال: فإذا رأت الملائكة إسرائيل وقد هبط إلى الدنيا ومعه الصور قالوا: قد أذن الله في موت أهل الارض وفي موت أهل السماء،

He^{asws} said: 'As for the first Blowing, Allah^{azwj} would Command (the Angel) Israfeel^{as}, and he would descend upon the earth, and with him would be the Trumpet. And the Trumpet has one head and two sides for it, and between these two is (the distance) of what is between the sky and the earth. So, when the Angels see Israfeel^{as} to have descended upon the earth, and with him is the Trumpet, they would say: 'Allah^{azwj} has Given the Permission for there to be death for the inhabitants of the earth, and the death to be for the inhabitants of the sky!'

قال: فيهبط إسرائيل بحظيرة بيت المقدس ويستقبل الكعبة، فإذا رأوا أهل الارض قالوا: أذن الله في موت أهل الارض، قال: فينفخ فيه نفخة فيخرج الصوت من الطرف الذي يلي الارض فلا يبقى في الارض ذو روح إلا صعق ومات، ويخرج الصوت من إسرائيل،

He^{asws} said: 'Israfeel^{as} would descend by the yard of Bayt Al-Maqdis and face towards the Kabah. So, when the people of the earth see him, they would say, 'Allah^{azwj} has Given Permission for death to be for the people of the earth'. So, he would Blow into it, and a sound would come out from its side facing the earth, and there would not remain anyone in the earth possessing a soul except that he would swoon and die. And there would come out the sound from the side facing the sky, and there would not remain anyone in the skies except that he would swoon and die, except for Israfeel^{as}.

قال: فيقول الله لإسراييل: يا إسرائيل مت، فيموت إسرائيل، فيمكنون في ذلك ما شاء الله، ثم يأمر الله السماوات فتمور، ويأمر الجبال فتسير، وهو قوله: " يوم تمور السماء مورا وتسير الجبال سيرا " يعني تبسط،

He^{asws} said: 'Then Allah^{azwj} would be Saying to Israfeel^{as}: "O Israfeel^{as}! Die!" So Israfeel^{as} would die. Then (everything) would be remaining in that (situation) for as long as Allah^{azwj} so Desires it to. Then Allah^{azwj} would Command the skies, so these would shake. And He^{azwj} would Command the mountains, so these would disintegrate, and these are the Words of the Exalted: **On the Day they sky will shake with a violent shaking [52:9] And the mountains will move with a (severe) movement [52:10]** - meaning, flattened.

و " تبدل الارض غير الارض " يعني بأرض لم يكتسب عليها الذنوب بارزة ليس عليها الجبال ولا نبات، كما دحاها أول مرة، ويعيد عرشه على الماء كما كان أول مرة مستقلا بعظمته وقدرته،

And: **On the Day the earth would be changed to another earth [14:48]** - meaning, into an earth upon which the sins would not have been committed, and there would be no mountains upon it, and no vegetation, just as it had been Flattened the first time, and He^{azwj} would Restore the Throne upon the water just as it was the first time around, separate, by His^{azwj} Magnificence and His^{azwj} Power'.

قال: فعند ذلك ينادي الجبار جل جلاله بصوت جهوري يسمع أقطار السماوات والارضين: " لمن الملك اليوم " ؟ فلا يجيبه مجيب،

He^{asws} said: 'When that happens, the Compeller, Majestic is His^{azwj} Majesty would Call out by a Loud Voice from His^{azwj} Front which would be heard in the corners of the skies and the firmaments: **"For whom is the Kingdom today? [40:16].** But no one would answer Him^{azwj}.

فعند ذلك ينادي الجبار جل جلاله مجيبا لنفسه: " لله الواحد القهار " وأنا قهرت الخلائق كلهم وأمتهم، إني أنا الله لا إله إلا أنا وحدي، لا شريك لي ولا وزير، وأنا خلقت خلقي بيدي وأنا أمتهم بمشيقي، وأنا احبيهم بقدرتي،

So, during that, the Compeller, Mighty and Majestic would Answer Himself^{azwj}: **For Allah, the One, the Subduer!" [40:16].** And I^{azwj} Subdued all the creatures and Caused them to die. I^{azwj} am Allah^{azwj}. There is no god except to Me^{azwj} Alone. There is no associate for Me^{azwj} nor a Vizier, and I^{azwj} Created My^{azwj} creation by My^{azwj} Hands, and I^{azwj} Caused them to die by My^{azwj} Desire (Mashi'at), and I^{azwj} shall Revive them by My^{azwj} Power".

قال: فنفخ الجبار نفخة في الصور يخرج الصوت من أحد الطرفين الذي يلي السماوات فلا يبقى في السماوات أحد إلا حي وقام كما كان، ويعود حملة العرش، ويحضر الجنة والنار، ويحشر الخلائق للحساب،

He^{asws} said: 'Then the Compeller^{azwj} would Blow in the Trumpet, and there would come out the sound from one of its sides which faces the skies, and there would not remain anyone in the skies except that it would live and stand as it used to be, and the bearers of the Throne would return, and the Paradise and the Fire would be present, and the creatures would be Resurrected for the Reckoning'.

قال: فرأيت علي بن الحسين صلوات الله عليهما يبكي عند ذلك بكاء شديدا.

He (the narrator) said, 'And I saw Ali^{asws} Bin Al-Husayn^{asws} crying as a result of that, with an intense crying"⁵⁰².

3 - فس: قوله: " لمن الملك اليوم لله الواحد القهار " قال: حدثني أبي، عن ابن أبي عمير، عن زيد النرسي، عن عبيد بن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: إذا أمات الله أهل الارض لبث كمثلهما ما خلق الخلق، ومثل ما أماتهم وأضعاف ذلك،

"For whom is the Kingdom today? For Allah, the One, the Subduer!" [40:16].

He said, 'My father narrated to me, from Ibn Abu Umeyr, from Zayd Al Narsy, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{asws} saying: 'When Allah^{azwj} Deadens the inhabitants of the earth, He^{azwj} will Wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened them, and a multiple of that.

ثم أمات أهل السماء الدنيا ثم لبث مثل ما خلق الخلق ومثل ما أمات أهل الارض وأهل السماء الدنيا وأضعاف ذلك،

⁵⁰² BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 2

Then He^{azwj} would Deadened the inhabitants of the sky of the world, then Wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth and the inhabitants of the sky of the world, and a multiple of that.

ثم أمات أهل السماء الثانية ثم لبث مثل ما خلق الخلق ومثل ما أمات أهل الأرض وأهل السماء الدنيا والسماء الثانية وأضعاف ذلك،

Then He^{azwj} would Deadened the inhabitants of the second sky, then Wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth, and the inhabitants of the sky of the world, and the second sky, and a multiple of that.

ثم أمات أهل السماء الثالثة ثم لبث مثل ما خلق الخلق ومثل ما أمات أهل الأرض وأهل السماء الدنيا والسماء الثانية والسماء الثالثة وأضعاف ذلك، في كل سماء مثل ذلك وأضعاف ذلك،

Then He^{azwj} would Deadened the inhabitants of the third sky, then Wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth, and the inhabitants of the sky of the world, and the second sky, and the third sky, and a multiple of that. Regarding every sky would be like that and a multiple of that.

ثم أمات ميكائيل ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم أمات جبرئيل ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم أمات إسرافيل ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم أمات ملك الموت ثم لبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك،

Then He^{azwj} would Deadened Mikaeel^{as} like what it took Him^{azwj} to Create the creation, and like all of that and a multiple of that. Then He^{azwj} would Deadened Jibraeel^{as}, the Wait like what it took Him^{azwj} to Create the creation, and like that and a multiple of that. Then He^{azwj} would Deadened Israfeel^{as}, then Wait like what it took Him^{azwj} to Create the creation, and like all of that and a multiple of that. Then He^{azwj} would Deadened the Angel of death, then Wait like what it took Him^{azwj} to Create the creation, and like all of that and a multiple of that.

ثم يقول الله عزوجل: " لمن الملك اليوم " فيرد على نفسه: " لله الواحد القهار " أين الجبارون ؟ أين الذين ادعوا معي إلها ؟ أين المتكبرون ؟ ونحوهما، ثم يبعث الخلق.

Then the Mighty and Majestic would be Saying: **"For whom is the Kingdom today? [40:16].** He^{azwj} would Answer unto Himself^{azwj}: **"For Allah, the One, the Subduer!" [40:16].** Where are the tyrants? Where are those who calling (themselves as) god along with Me^{azwj}? Where are the arrogant ones?" And approximate to it. Then He^{azwj} would Resurrect the creation'.

قال عبيد بن زرارة: فقلت: إن هذا الأمر كله كائن ؟ طولت ذلك ! فقال: رأيت ما كان هل علمت به ؟ فقلت: لا، قال: فكذلك هذا.

Ubeyd Bin Zurara said, 'I said, 'This matter, all of it would be happening? That is lengthy!' He^{asws} said: 'What is your view of what happened, did you know of it?' I said, 'No'. He^{asws} said: 'So, like that is this'⁵⁰³.

The book of Zayd Al Narsy, from him, from Ubeyd Bin Zurara,

4 - كتاب زيد النرسي: عنه، عن عبيد بن زرار، عنه عليه السلام مثله إلى قوله: ومثل ما أمت أهل الارض والسماء الدنيا والسماء الثانية والسماء الثالثة وأضعاف ذلك،

'From him^{asws}, similar to it up to his^{asws} words: 'And like what it took Him^{azwj} to Deadened the inhabitants of the earth and the sky of the world, and the second sky, and the third sky, and a multiple of that.

ثم أمت أهل السماء الرابعة ثم لبث مثل ما خلق الخلق ومثل ما أمت أهل الارض وأهل السماء الدنيا والسماء الثانية والسماء الثالثة والسماء الرابعة وأضعاف ذلك،

Then He^{azwj} would Deadened the inhabitants of the fourth sky, then Wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth, and the inhabitants of the sky of the world, and the second sky, and the third sky, and the fourth sky, an a multiple of that.

ثم أمت أهل السماء الخامسة ثم لبث مثل ما خلق الخلق ومثل ما أمت أهل الارض وأهل السماء الدنيا والثانية والثالثة والرابعة والخامسة وأضعاف ذلك،

Then He^{azwj} would Deadened the inhabitants of the fifth sky, then wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth, and the inhabitants of the sky of the world, and the second, and the third, and the fourth, and the fifth, an a multiple of that.

ثم أمت أهل السماء السادسة ثم لبث مثل ما خلق الخلق ومثل ما أمت أهل الارض وأهل السماء الدنيا والثانية والثالثة والرابعة والخامسة والسادسة وأضعاف ذلك،

Then He^{azwj} would Deadened the inhabitants of the sixth sky, then wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth, and the inhabitants of the sky of the world, and the second, and the third, and the fourth, and the fifth, and the sixth, and a multiple of that.

ثم أمت أهل السماء السابعة ثم لبث مثل ما خلق الخلق ومثل ما أمت أهل الارض وأهل السماوات إلى السماء السابعة وأضعاف ذلك،

⁵⁰³ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 3

Then He^{azwj} would Deadened the inhabitants of the seventh sky, then wait like what it took Him^{azwj} to Create the creation, and like what it took Him^{azwj} to Deadened the inhabitants of the earth, and the inhabitants of the skies up to the seventh, and a multiple of that.

ثم أمات ميكائيل. - وساق الحديث إلى قوله: أين المتكبرون؟ ونحو هذا - ثم يلبث مثل ما خلق الخلق ومثل ذلك كله وأضعاف ذلك، ثم يبعث الخلق أو ينفخ في الصور.

Then He^{azwj} would Deadened Mikaeel^{as} - and the crux of the Hadeeth up to His^{azwj} Words: "Where are the arrogant ones?" And approximate to this. Then He^{azwj} would Wait like what it took Him^{azwj} to Create the creation, and like that all of it, and a multiple of that. Then He^{azwj} would Resurrect the creatures or Blow into the Trumpet'.

قال عبيد بن زرارة: قلت: هذا الامر كائن؟ طولت ذلك! فقال: رأيت ما كان قبل أن يخلق الخلق أطول أو ذا؟ قال: قلت: ذا، قال: فهل علمت به؟ قال: قلت: لا، قال: فكذلك هذا.

Ubeyd Bin Zurara said, 'I said, 'This matter would be happening? That is lengthy!' He^{asws} said: 'What is your view of what happened before, when He^{azwj} Created the creation, is this longer or that?' I said, 'That'. He^{asws} said: 'So, did you know of it?' I said, 'No'. He^{asws} said: 'So, like that, is this'".⁵⁰⁴

5 - فس: قال علي بن إبراهيم في قوله: "يوم ترجف الراجفة تتبعها الرادفة": قال: تنشق الارض بأهلها، والرادفة: الصيحة، والرجرة: النفخة الثانية في الصور.

Ali Bin Ibrahim said regarding His^{azwj} Words: ***The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7].*** He said, 'The earth would split with its inhabitants. And 'Al Radifa' is the Scream. And Al Zajrah is the second Blowing into the trumpet'".⁵⁰⁵ (P.s. - This is not a Hadeeth)

6 - فس: كيف تتقون إن كفرتم يوما يجعل الولدان شيبا " قال: يشيب الولدان من الفزع حيث يسمعون الصيحة.

So how will you guard yourselves if you deny a Day, which would make children grey-haired? [73:17], he said, 'The children would become grey-haired from the panic when they hear the Scream'.⁵⁰⁶

7 - ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه واله: إذا كان يوم القيامة يقول الله عز وجل للملك الموت: يا ملك الموت وعزتي وجلالي وارتفاعي وعلوي لا ذيقنك طعم الموت كما أذقت عبادي "

By the three chains from Al Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'When it will be the Day of Judgment, Allah^{azwj} Mighty and Majestic would be Saying to the Angel of death: "O Angel of death! By My^{azwj} Might and My^{azwj} Majesty and the

⁵⁰⁴ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 2 H 4

⁵⁰⁵ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 2 H 5

⁵⁰⁶ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 2 H 6

Loftiness and My^{azwj} Highness! I^{azwj} will Make you taste the food of death, just as I^{azwj} Made My^{azwj} servants to taste it!'.⁵⁰⁷

8 - ن: بالاسانيد الثلاثة عنه عليه السلام قال: قال رسول الله صلى الله عليه واله لما نزلت هذه الآية: "إنك ميت وإني ميتون" قلت: يا رب أيموت الخلائق ويبقى الانبياء؟ فنزلت: "كل نفس ذائقة الموت ثم إلينا ترجعون".

By the three chains, from him^{asws} having said: 'Rasool-Allah^{saww} said when this Verse was Revealed: **You shall pass away and they would be dying [39:30]**: 'I^{saww} said: 'O Lord^{azwj}! Will You^{azwj} be Deadening the people, and the Prophets^{as} would remain?' So, it was Revealed: **"Every soul shall taste the death, then to Us, you will be returning [29:57]"**.⁵⁰⁸

9 - يد: ابن المتوكل، عن محمد العطار، عن محمد بن أحمد، عن عبد الله بن محمد، عن علي بن مهزيار قال: كتب أبو جعفر عليه السلام إلى رجل بخطه وقرأته في دعاء كتب به أن يقول: يا ذا الذي كان قبل كل شيء، ثم خلق كل شيء، ثم يبقى ويفنى كل شيء.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Abdullah Bin Muhammad, from Ali Bin Mahziyar who said,

'Abu Ja'far^{asws} wrote to a man by his^{asws} own handwriting, and I read it in a supplication he^{asws} had written with, and he^{asws} was saying: 'O One^{azwj} Who was before all things, then Created all things, then would remain and all things would perish'.⁵⁰⁹

10 - ع: علي بن حبشي بن قوين، عن حميد بن زياد، عن القاسم بن إسماعيل، عن محمد بن سلمة، عن يحيى بن أبي العلاء الرازي، عن أبي عبد الله عليه السلام قال: يوم الوقت المعلوم يوم ينفخ في الصور نفخة واحدة فيموت إبليس ما بين النفخة الأولى والثانية.

Ali Bin Habshy Bin Qawny, from Humeyd Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salmah, from Yahya Bin Abu Al A'ala Al Razy,

'From Abu Abdullah^{asws} having said: **"the Day of the known time" [15:38]** is the Day in which the Trumpet would be Blown into, with one Blow, and Iblees^{la} would die in what is in between the first Blowing and the second Blowing (of the Trumpet)".⁵¹⁰

11 - شى: عن محمد بن مسلم قال: سألت أبا جعفر عليه السلام عن قوله تعالى: "وإن من قرية إلا نحن مهلكوها قبل يوم القيمة أو معذبوها عذابا شديدا" قال: إنما أمة محمد من الامم، فمن مات فقد هلك.

From Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Words of the Exalted: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. [17:58]**.

⁵⁰⁷ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 7

⁵⁰⁸ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 8

⁵⁰⁹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 9

⁵¹⁰ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 10

He^{asws} said: 'But rather, the community of Muhammad^{saww} is from the communities, so the one who died, he has been destroyed".⁵¹¹

12 - شى: عن ابن سنان: عن أبي عبد الله عليه السلام في قول الله: " وإن من قرية إلا نحن مهلكوها قبل يوم القيمة " قال: هو الفناء بالموت أو غيره.

From Ibn Sinan,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: **And there is no town except We will Destroy it before the Day of Judgment [17:58]**. He^{asws} said: 'It is the annihilation with the death or something else'.

وفي رواية اخرى عنه: قال: بالقتل والموت وغيره.

And in another report from him,

'He^{asws} said: 'By the killing and the death and something else".⁵¹²

13 - م: إن الله ينزل بين نفختي الصور بعد ما ينفخ النفخة الاولى من دوين سماء الدنيا من البحر المسجور الذي قال الله: " والبحر المسجور " وهي من مني كمني الرجل، فيمطر ذلك على الارض فيلقى الماء المني مع الاصوات البالية فينبتون من الارض ويحيون.

(Imam Hassan Al Askari^{asws} said): 'Allah^{azwj} would Send down, in between the two Blowings of the Trumpet, after the first Blowing, from the thunder of the sky of the world, the swelling sea which Allah^{azwj} Said: **And the swelling sea [52:6]**, and it is from semen like the semen of the man, So that would rain upon the earth and the water of the semen would meet with the worn out dead ones, and they would be growing from the earth and be living".⁵¹³

14 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغرا قال: حدثني يعقوب الاحمر قال: دخلنا على أبي عبد الله عليه السلام نعيه بإسماعيل، فترحم عليه ثم قال: إن الله عزوجل نعى إلى نبيه صلى الله عليه واله نفسه فقال: " إنك ميت وإنهم ميتون " وقال: " كل نفس ذائقة الموت "

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a who said, 'Yaqoub Al Ahmad narrated to me saying,

'We went over to Abu Abdullah^{asws} to condole him^{asws} for (the death of) Ismail. So he^{asws} invoked Mercy upon him, then said: 'Allah^{azwj} Consoled His^{azwj} Prophet^{saww} Himself^{azwj}, so He^{azwj} Said: **You shall pass away and they shall be dying [39:30]**. And He^{azwj} Said: **Every self shall taste the death [3:185]**.

⁵¹¹ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 11

⁵¹² BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 12

⁵¹³ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 13

ثم أنشأ يحدث فقال: إنه يموت أهل الارض حتى لا يبقى أحد، ثم يموت أهل السماء حتى لا يبقى أحد إلا ملك الموت وحملة العرش وجبرئيل وميكائيل،

Then he^{asws} built on the discussion and he^{asws} said: 'The inhabitants of the earth would be dying until there would not remain a single one. Then the inhabitants of the sky would be dying until there does not remain a single one, except for the Angel of death and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}.

قال: فيجئ ملك الموت حتى يقوم بين يدي الله عزوجل فيقال له: من بقي ؟ - وهو أعلم - فيقول: يا رب لم يبق إلا ملك الموت وحملة العرش وجبرئيل وميكائيل، فيقال: قل لجبرئيل وميكائيل: فليموتا فيقول الملائكة عند ذلك، يا رب رسولك وأمينك، فيقول: إني قد قضيت على كل نفس فيها الروح الموت،

Then the Angel of death would come until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would Say to him: "Who remains?" – and He^{azwj} would be more Knowing. He would be saying: 'O Lord^{azwj}! There does not remain except for the Angel of death, and the bearers of the Throne, and Jibraeel^{as} and Mikaeel^{as}'. He^{azwj} would Say: "Say to Jibraeel^{as} and Mikaeel^{as}, and let them both die!' So the two Angels would be saying during that: 'O Lord^{azwj}! We^{as} are both Your^{azwj} Messengers and Your^{azwj} trusted ones'. He^{azwj} would be Saying: "I^{azwj} Have Judged upon every self in which is the spirit that it would be dying!"

ثم يجئ ملك الموت حتى يقف بين يدي الله عزوجل فيقال له: من بقي ؟ - وهو أعلم - فيقول: يا رب لم يبق إلا ملك الموت وحملة العرش، فيقول: قل لحملة العرش: فليموتوا،

Then the Angel of death would be coming until he pauses in front of Allah^{azwj} Mighty and Majestic. So He^{azwj} would be Saying to him: "Who remains?" – and He^{azwj} would be more Knowing. He would say, 'O Lord^{azwj}! There does not remain except for the Angel of death and the bearers of the Throne'. He^{azwj} would Say to him: "Say to the bearers of the Throne and they them be dying!"

قال: ثم يجئ كئيبا حزينا لا يرفع طرفه، فيقال له: من بقي ؟ فيقول: يا رب لم يبق إلا ملك الموت، فيقال له: مت يا ملك الموت فيموت، ثم يأخذ الارض بيمينه والسموات بيمينه، ويقول: أين الذين كانوا يدعون معي شريكا ؟ أين الذين كانوا يجعلون معي إلها آخر ؟.

Then the Angel of death would come not raising his eyes. He^{azwj} would be Saying to him: "Who remains?" He would say, 'O Lord^{azwj}! There does not remain apart from the Angel of death'. He^{azwj} would say to him: "Die, O Angel of death!" So, he would be dying. Then He^{azwj} would Seize the earth by His^{azwj} one Hand, and the skies by His^{azwj} other Hand, and He^{azwj} would Jolt it with one jolt, then He^{azwj} would be Saying: "Where are those who were being called upon Along with Me^{azwj} as associates? Where are those who were made to be as other gods along with Me^{azwj}?"⁵¹⁴

⁵¹⁴ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 14

15 - ج: عن هشام بن الحكم في خبر الزنديق الذي سأل الصادق عليه السلام عن مسائل إلى أن قال: أيتلاشي الروح بعد خروجه عن قالبه أم هو باق ؟

From Hisham Bin Al-Hakam in a Hadeeth of the atheist who asked Al-Sadiq^{asws} about issues, up to when he said, 'Does the soul evaporate after its exit from its mould or does it remain?'

قال: بل هو باق إلى وقت ينفخ في الصور فعند ذلك تبطل الاشياء وتفتنى، فلا حس ولا محسوس، ثم اعيدت الاشياء كما بدأها مديرها، وذلك أربعمئة سنة تسببت فيها الخلق وذلك بين النفختين.

He^{asws} said: 'But, it remains until the time it will be Blown into the Trumpet. During that, the things would be invalidated and perish, so there would neither be anything to feel nor felt. Then the things would be repeated just as these had begun in its planning, and that would be four hundred years during which the creatures would be dormant, and that would be between the two Blowings'.⁵¹⁵

16 - نهج: هو المفني لها بعد وجودها حتى يصير موجودها كمفقودها، وليس فناء الدنيا بعد ابتداعها بأعجب من إنشائها واختراعها، وكيف ولو اجتمع جميع حيوانها من طيرها وبهائمها وما كان من مراحها وسائمها وأصناف أسناخها وأجناسها ومتبدلة أمها وأكياسها على إحداث بعوضة ما قدرت على إحداثها، ولا عرفت كيف السبيل إلى إيجادها ؟

Nahj (Al Balagah) -

'He^{azwj} is the Annihilate of it after its existence, until its existence becomes like its absence, and the annihilation of the world after its beginning is not stranger than its creation and its invention. And how can it be so, and if the entirety of its beasts were to gather, from its birds and its animals, and whatever was from its domesticated ones and its wild ones, and the variety of its species and its geniuses, and the dull ones of its communities and its clever ones, upon inventing a mosquito, they would not be able upon inventing it, nor would they recognise how is the way to its invention?

ولتحيث عقولها في علم ذلك، وتاهت وعجزت قواها، وتناهت ورجعت خاسئة حسيمة عارفة بأنها مقهورة، مقررة بالعجز عن إنشائها، مدعنة بالضعف عن إنفائها

And their intellects would be bewildered regarding the knowledge of that, and its strong ones would be helpless and frustrated, and they would stand aside and return defeated, exhausted, regretful, recognising that they are subdued, acknowledging with the inability from creating it, admitting with the weakness from even annihilating it.

وأنه سبحانه يعود بعد فناء الدنيا وحده لا شئ معه كما كان قبل ابتدائها كذلك يكون بعد فنائها بلا وقت ولا مكان ولا حين ولا زمان، عذمت عند ذلك الآجال والاوقات، وزالت السنون والساعات، فلا شئ إلا الواحد القهار الذي إليه مصير جميع الامور بلا قدرة منها كان ابتداء خلقها، وبغير امتناع منها كان فناؤها، ولو قدرت على الامتناع لدام بقاؤها

⁵¹⁵ BiharAl Anwaar - V 6, The book of Justice, S 3, Ch 2 H 15

And He^{azwj} the Glorious would be Repeating after the annihilation of the world, alone, there not being anything with Him^{azwj}, just as it was before its beginning, like that it would happen to be after its annihilation, without a time, nor a place, nor an epoch, nor an era. During that, the terms and the timings would be non-existent. So, there would not be anything except the One, the Subduer to Whom is the destination of the entirety of the matters, without (them having) any power from itself to begin its creation, and without any (power) to stop its own annihilation, and if they had any power upon (stopping) the annihilation, their remaining would have been perpetual.

لم يتكأده صنع شيء منها إذ صنعه، ولم يؤده منها خلق ما خلقه وبرأه، ولم يكونها لتشديد سلطان، ولا لخوف من زوال ونقصان، ولا للاستعانة بها على ند مكاث، ولا للاحتراز بها من ضد مثاور، ولا للزيادة بها في ملكه، ولا لمكاثرة شريك في شركه، ولا لوحشة كانت منه فأراد أن يستأنس إليها،

The Making of any thing from these did not cause any difficulty for Him^{azwj} when He^{azwj} Made it, and it did not tire Him^{azwj} the creation of what He^{azwj} Created and Forming it. And He^{azwj} did not Create to Strengthen His^{azwj} Authority, nor out of fear from the decline and a loss, nor to be assisted by it against an overwhelming adversary, nor for the guarding by it against a foe, nor for increasing by it in His^{azwj} Kingdom, nor for multiplying associates in His^{azwj} association, nor for the loneliness which was from Him^{azwj} so He^{azwj} Wanted to be comforted to it.

ثم هو يفتنيها بعد تكوينها لا لسأم دخل عليه في تصرفها وتديرها، ولا لراحة واصلة إليه، ولا لثقل شيء منها عليه،

Then He^{azwj} would be Annihilating it after having Caused its existence, not for any weariness or boredom having entered upon Him^{azwj} in its utilisation and its management, nor for a rest connected to it, nor for the heaviness of anything from it upon Him^{azwj}.

لم يمله طول بقائها فيدعوه إلى سرعة إفنائها، لكنه سبحانه دبرها بلطفه وأمسكها بأمره، وأتقنها بقدرته، ثم يعيدها بعد الفناء من غير حاجة منه إليها، ولا استعانة بشيء منها عليها.

The length of its survival does not tire Him^{azwj} so He^{azwj} would Call for its quick annihilation, but He^{azwj} the Glorious Planned it with subtleness, and Withholds its by His^{azwj} Command, and Perfected it by His^{azwj} Determination. Then, He^{azwj} would be repeating it after the annihilation from without there being any need from Him^{azwj} to it, nor to be assisted by anything from it, upon it".⁵¹⁶

إلى هنا تم الجزء السادس من كتاب بحار الانوار

Up to here completes the sixth volume from the book Bihar Al Anwaar

⁵¹⁶ BiharAl Anwaar – V 6, The book of Justice, S 3, Ch 2 H 16